



THE LAYMAN'S NEW TESTAMENT

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BEING THE RHEIMS TEXT AS FIRST
REVISED BY BISHOP CHALLONER

EDITED WITH INTRODUCTION & NOTES

BY

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ABBREVIATIONS USED.

THE ENGLISH VERSIONS.

A. or A. V. the Authorised version of 1611.

C. or Cr. Cranmer's Bible, 1539.

G. the Genevan Bible, 1557.

R. or R. V. the Revised version, 1885.

Rh. the Rheims New Testament, 1582.

T. Tyndale's version, 1534.

W. Wyclif's version, 1380.

S. T. the *Summa Theologica*.

C. G. the *Summa contra Gentiles*.

(in loco) viz. in the Commentary on the portion of the
New Testament in question.

b. born. — c. circa or about. — d. died.

INTRODUCTION.

There is an ever-growing demand for an explanatory edition of the New Testament, a demand which it is exceedingly difficult to meet in any fashion which shall satisfy the needs of all. We have had in mind, however, two main classes of readers: senior pupils preparing for examinations as well as layfolk interested in the New Testament and anxious to read it with the help of some simple guide; also more advanced students who need not so much a learned commentary as a companion to the New Testament which shall bring it into touch with the church's doctrine, derived in the first instance of course from it, and which shall thus serve to feed their piety and at the same time help them to a better understanding of "the faith once delivered to the Saints".

To the senior student with examinations in view we would say: "If your sole object is to cram enough ill-digested notes to satisfy an examiner, then no volume will be of much use to you. But if you really want help in reading your New Testament intelligently — and this, after all, is the only knowledge of it worth having — then perhaps you may find herein the assistance you want".

There remain the better-equipped students, those who have time and leisure, who are not faced with the bugbear of examinations, who read with a view to enlightenment and for guidance. These may feel tantalised by the comparative paucity of the information provided; they may perhaps want bibliographies, lists of Commentaries, etc. But the notes provided will have achieved their purpose if they stimulate such readers to further study and send them to the Fathers.

the greatest Commentators of all, nay to the Bible itself, for, as St. Bernard remarks "Scripture is best explained by Scripture".

The text of the New Testament is given on the left-hand page. It is the Rheims translation of 1582 according to Dr. Challoner's first revision of 1749. Defects in this text — nearly always due to the revision, not to the great scholars who produced the original Rheims version — are pointed out from time to time in the Notes where, too, important variations in the other English versions are given; these versions are indicated by the letters W. T. C. G. Rh. A. and R. representing respectively Wyclif, Tyndale, Cranmer, Geneva, Rheims, the Authorised and Revised versions, (see Table of Abbreviations). The text itself is presented in paragraphs, though the numbering of the verses is also given. These paragraphs represent, as far as is possible, sections or — in the case of the Epistles — steps in the argument; their contents are summarised in the margin. It is hoped that these sectional guides — if we may so term them — will enable the reader to follow the line of thought in the text without being obliged to have recourse to the Notes on the opposite page.

In the case of the Gospels, where the same events are narrated again and again, the parallel passages are indicated in the margin. Thus if we turn to Lk. xv we shall find first the Parable of the Hundred Sheep, and in the margin a reference to Mt. xviii which is the only parallel. The Parables which follow — the Ten Groats and the Prodigal Son — have no parallels, hence the margin is blank save for cross-references. The said cross-references have for many years proved a snare and a delusion in the printed text. Printed without verification, from stereotyped plates, they have become almost fantastic in their inaccuracy. It would have been easy to cumber the margin with a wealth of these references but it seemed wiser to err rather

by defect than excess; we have been content to give the reference when the Old Testament is quoted and a very small selection of references to other parallels: cross-references are distinguished from parallel passages by being slightly inset in the margin.

The notes too will provoke comment. Some will find them insufficient; many will feel that the very thing they wanted explained is passed over in silence; others that they do not go far enough. But the principle has been, in the main, to give sufficient to elucidate the line of thought in the text and, above all, to bring out the theological teaching therein enshrined. In these days of systematised theology we all need to be reminded at times that the Bible is the fountain and source of all theology, since it is the Word of God preserved for us by writers Divinely inspired for that purpose. More advanced notes are placed in square brackets.

To use the Notes effectively recourse to the Index will be necessary. For since space has had to be a consideration at every turn it was patently impossible to give in any one place all that it was thought desirable to say on some particular point of doctrine. Thus to discover, for instance, what the Notes have to say about the Holy Eucharist it will not suffice to turn to those on the Sixth chapter of St. John's Gospel; the Index also should be consulted *s. v.* Eucharist. St. Thomas needs no apology now that the *Summa Theologica* can be had in English; when passages are quoted with the appended 'St. Thomas (in loco)' the reference is to his Commentary on that particular portion of Scripture. The Introductions to the several books are brief because further information can be found in the *Aids to the Bible*.

Two simple outline maps have been provided.

THE SYNOPTIC GOSPELS & THE GOSPEL OF ST. JOHN

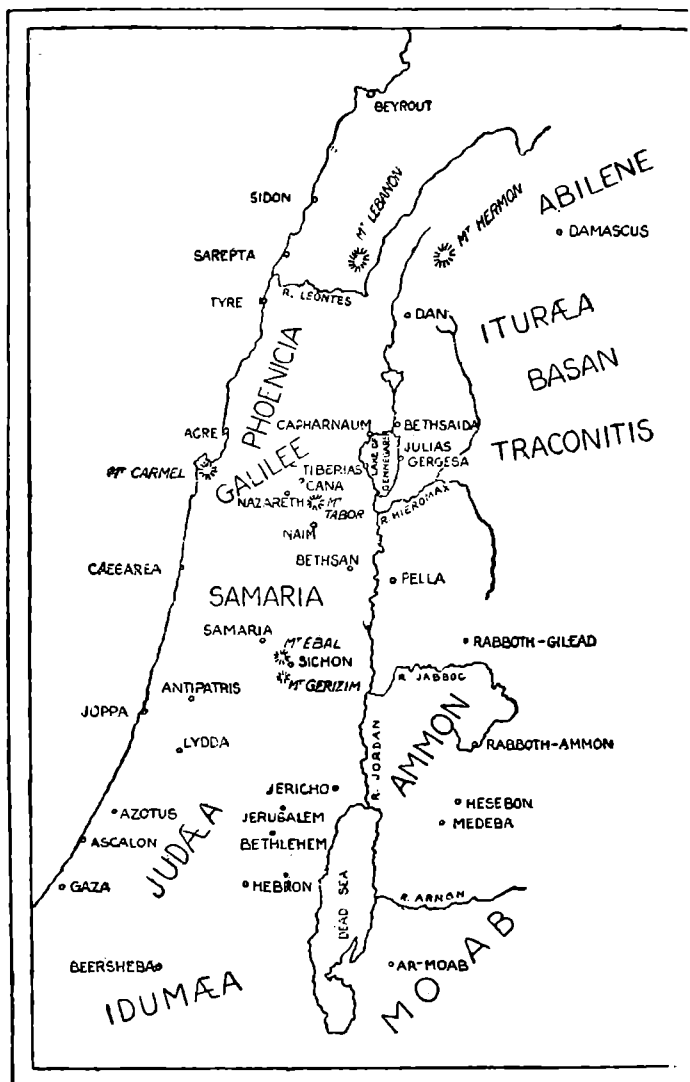
The first three Gospels are known as 'the Synoptic Gospel's, not because they provide us with a synopsis of Our Lord's Life but because their Authors look at that Life from much the same point of view. Thus they proceed on the same broad lines and present us with the same facts and in the same order, as the following scheme will shew.

	MT.	MK.	LK.
The Infancy	i-ii.		i-ii.
Mission of the Baptlst.	iii. 1-12.	i. 1-8.	iii. 1-20.
Baptism of Christ.	iii. 13-17.	i. 9-11.	iii. 21-38.
Temptation of Christ.	iv. 1-11.	i. 12-13.	iv. 1-13.
Galilean minlstry.	iv. 12-xviii. 35	i. 14-ix. 49.	iv. 14-ix. 50.
Jerusalem ministry.	xix. 1-xxv.	x. 1-xiii. 37	xviii. 31-xxi. 38
The Passion of Christ.	xxvi-xxvii.	xiv-xv.	xxii-xxiii.
The Resurrection.	xxviii.	xvi.	xxiv.

But while agreeing on these main lines each Evangelist has his own marked peculiarities. Thus Mt's story of the Infancy is very different from that in Lk.; while his habit of grouping together similar features, such as Christ's preaching, His miracles and His Parables, is very noticeable. Then again Lk., ix. 51-xviii. 30, has a section which is all his own, while he omits Mk. vi. 45-viii. 26 just as the latter omits the story of the Infancy. When we look closer into their parallel narratives, for instance at the story of the multiplication of the loaves for 5000 men, we realise that while each Evangelist has practically the same number of words yet each has his own peculiar details, additions and omissions, while the way they vary from one another in their choice of words, in the construction of the sentences, etc., is most remarkable. The problem, of the mutual relation of these narratives to one another is known as The Synoptic Problem. Many think that the nearest approach to a satisfactory

solution lies in a common oral tradition. For it is clear that from the very outset there must have been a more or less stereotyped method of setting forth the main facts of Christ's Life and Teaching, and that when the Evangelists came to set this down in writing after preaching it by word of mouth for many years, they naturally presented the story in a form which habit had crystallised but which none the less bore the imprint of the individual writer.

When we pass from this Synoptic narrative to St. John's Gospel we find ourselves in another world altogether. St. John's is a wholly different story. He has a very different purpose and a very precise one. He is going to make the Godhead of Jesus the Carpenter, who was also the Messiah or Christ, stand out clearly before his readers. In other words John is the theologian rather than the historian; or better, he uses the history as a peg on which to hang his theological teachings. And while the other Evangelists wrote with events comparatively fresh in their memories John wrote seventy years after the Ascension; indeed we feel that we are reading the reminiscences of an old man who is looking down the perspective of years and who sees those unforgettable facts in the light of subsequent history. Were it not for the inspired character of his narrative it would be easy to suggest that his history is not so reliable as that of men who wrote with events fresh in their memories. But we are not dealing with a purely human document, but with one which emanates from a writer to whom the Lord had promised the Holy Spirit who "will teach you all things and bring all things to your mind whatsoever I shall have told you", Jn. xiv. 26.



MAP OF PALESTINE.

The Gospel according to St. Matthew

Less is known of the life of St. Matthew than of almost any other Apostle. He himself describes his calling by our Lord, Mt. ix. 9, and St. Luke describes the same scene, Lk. v. 27 without however stating that Levi the Publican is identical with the Apostle Matthew. The change of name may have been due his conversion, for "Matthew" means "the gift of the Lord".

St. Matthew was a Hebrew who wrote in late Hebrew or Aramaic for his fellow-countrymen; his Gospel may have been written as early as A. D. 40. It only exists in a Greek translation made at an early period. His object is to show that Jesus of Nazareth is the Christ or Messias, that the Church is His Kingdom, that the Pharisees rejected Him because they were blind to the truth and to the patent teaching of the Prophets; hence Matthew has a great number of quotations of the Old Testament. Matthew alone of the Evangelists tells us of such miracles as the cure of the two blind men, ix. 27-31, of the finding of the coin in the fish's mouth, xvii. 24-27, of the cure of the blind and dumb man, xii. 22-23, and of Peter's walking on the water, xiv. 28-33. Many of Christ's parables, too, are only to be found in St. Matthew, chs. xiii, xviii, xxi-xxv. His account of Christ's infancy, too, is framed on lines quite distinct from those followed by St. Luke; Matthew alone tells us of the thirty pieces of silver for which Judas sold Him, of Pilate's wife's dream, of the apparition of the saints after the death of Christ, of the earthquake and of the guards and their bribe.

This Gospel falls into the following divisions :

- i-iv. 11. The preparation for the ministry.
- iv. 12-xviii. The ministry in Galilee.
- xix-xxv. The ministry in Peraca and Jerusalem.
- xxvi-xxviii. The Passion and Resurrection of Christ. (1)

(1) For further analyses see *Aids* II (IV) pp. 184 ff.

The Holy Gospel of Jesus Christ

ACCORDING TO ST MATTHEW

GENEALOGY OF
CHRIST.
Lk. iii. 23-
38

1. The book of the generation of JESUS CHRIST, the son of David, the son of Abraham: 2. Abraham begot Isaac. And Isaac begot Jacob. And Jacob begot Judas and his brethren. 3. And Judas begot Phares and Zara of Thamar. And Phares begot Esron. And Esron begot Aram. 4. And Aram begot Aminadab. And Aminadab begot Naasson. And Naasson begot Salmon. 5. And Salmon begot Booz of Rahab. And Booz begot Obed of Ruth. And Obed begot Jesse.

David.

6. And Jesse begot David the king. And David the king begot Solomon, of her that had been *the wife* of Urias. 7. And Solomon begot Roboam. And Roboam begot Abia. And Abia begot Asa. 8. And Asa begot Josaphat. And Josaphat begot Joram. And Joram begot Ozias. 9. And Ozias begot Joatham. And Joatham begot Achaz. And Achaz begot Ezechias. 10. And Ezechias begot Manasses. And Manasses begot Amon. And Amon begot Josias. 11. And Josias begot Jechonias and his brethren in the transmigration of Babylon.

The Exile.

12. And after the transmigration of Babylon, Jechonias begot Salathiel. And Salathiel begot Zorobabel. 13. And Zorobabel begot Abiud. And Abiud begot Eliacim. And Eliacim begot Azor. 14. And Azor begot Sadoc. And Sadoc begot Achim. And Achim begot Eliud. 15. And Eliud begot Eleazar. And Eleazar begot Mathan. And Mathan begot Jacob. 16. And Jacob begot Joseph the husband of Mary, of whom was born JESUS, who is called CHRIST. 17. So all the generations from Abraham to David, are fourteen generations. And from David to the transmigration of Babylon, are fourteen generations; and from the transmigration of Babylon to Christ are fourteen generations.

THE BIRTH
OF CHRIST
Lk. ii. 1-21.

18. Now the generation of CHRIST was in this wise. When as his mother Mary was espoused to Joseph, before they

1. 1. For a fuller treatment of the genealogy of our Lord see note on Luke iii. 23. This genealogy is perhaps that according to the line of St. Joseph, Christ's foster-father, while that in St. Luke *may* be according to the line of the Blessed Virgin. Mt. i-ii is wholly concerned with St. Joseph who may be St. Matthew's authority, just as in Lk. i-ii we seem to see Mary's account of events. [See *Aids to the Bible*, ii (iv) 179 etc..]

3. Thamar, Gen. xxxviii, and Bethsabee, 2 Kgs. xi, were sinful women; Ruth, iv. 5, was not even an Israelitess; yet all these were Christ's ancestors. [See S. 7. III. xxxi. 2-3]

8. 'Joram begot Ozias'; three generations are here omitted Ochozias, Joas and Amazias, *cp.* 4 Kgs. viii 24, xi. 1, 21, xiv 1. This was presumably done in order to secure the three series of 'fourteen generations' ver. 17, an arrangement which would facilitate the committal of it to memory.

17. Abraham may be assigned roughly speaking to 2000 B. C., David to 1000 B. C., the Babylonian Captivity to B. C. 586-536.

18. "The cause of all mens' vices is pride. To overcome and remove this there came down from heaven this remedy — the Incarnation; to man uplifted by pride, God humbly descended in mercy, making us see clearly His favour in that Man whom, 'beyond all his fellows', He received with such charity", St. Augustine, *De Peccatorum remissione*, ii. 27.

Eusebius the Historian thus opens the second Chapter of his immortal *History of the Church*: "No language is sufficient to express the origin and the worth, the being and the nature of Christ. Wherefore also the Divine Spirit says in the Prophecies 'Who shall declare His generation?' For none knoweth the Father except the Son, neither can any one know the Son adequately except the Father alone who hath begotten Him. For who beside the Father could clearly understand the Light which was before the world, the intellectual and essential Wisdom which existed before the ages, the Living Word which was in the beginning with the Father and which was God, the First and Only-begotten of God which was before every creature and creation visible and invisible, the Commander-in-chief of the rational and immortal Host of heaven, the Messenger of the great Counsel, the executor of the Father's unspoken will, the Creator with the Father of all things... the True and Only-begotten Son of God, the Lord and God and King of all created things?"

came together, she was found with child, of the Holy Ghost. 19. Whereupon Joseph her husband, being a just man, and not willing publicly to expose her, was minded to put her away privately. 20. But while he thought on these things, behold the Angel of the Lord appeared to him in his sleep, saying: Joseph, son of David, fear not to take unto thee Mary thy wife, for that which is conceived in her, is of the Holy Ghost. 21. And she shall bring forth a son: and thou shalt call his name JESUS. For he shall save his people from their sins.

*Fulfillment
of Prophe-
cy.*

Isa. vii.
14. cf. ix.
6-7, xi. 1
10.

22. Now all this was done that it might be fulfilled which the Lord spoke by the prophet, saying: 23. *Behold a virgin shall be with child, and bring forth a son, and they shall call his name Emmanuel*, which being interpreted is, *God with us*.

24. And Joseph rising up from sleep, did as the Angel of the Lord had commanded him, and took unto him his wife. 25. And he knew her not till she brought forth her first-born son: and he called his name JESUS.

*VISIT OF
THE MAGI*

2. 1. When JESUS therefore was born in Bethlehem of Juda, in the days of king Herod, behold, there came wise men from the East to Jerusalem. 2. Saying: Where is he that is born King of the Jews? For we have seen his star in the East, and are come to adore him.

*Herod's
fears.*

3. And king Herod hearing this, was troubled, and all Jerusalem with him. 4. And assembling together all the chief priests and the Scribes of the people, he inquired of them where Christ should be born. 5. But they said to him: In Bethlehem of Juda. For so it is written by the prophet: 6. *And thou Bethlehem the land of Juda art not the least among the princes of Juda: for out of thee shall come forth the captain that shall rule my people Israel*.

Mich. v.
2; Jn. vii.
41-42.

*Herod's
perfidy.*

7. Then Herod privately calling the wise men learned diligently of them the time of the star which appeared to them; 8. And sending them into Bethlehem, said: Go and diligently inquire after the child; and when you have found him, bring me word again, that I also may come and adore him.

*The Magi
adore.*

9. Who having heard the king, went their way; and behold the star which they had seen in the East, went before them, until it came and stood over where the child was. 10. And seeing the star they rejoiced with exceeding great joy. 11. And entering into the house, they found the child with

1. 21, Literally "for He shall 'Jesus' His people", the word 'Jesus' means 'saviour'.

23. This prophecy to Isaias was to receive its complete fulfilment in Christ born of a Virgin. The son borne to the Prophet by his wife, Isa. viii. 3-4, was as it were a concrete figure prefigurative of the Redeemer who was to come later.

24. 'Took' here means 'acknowledged', that is by taking his betrothed to his home.

25. 'Till': it does not follow that he did so afterwards, *cf.* Gen. viii. 6-7, where "Noe sent forth a raven which did not return *till* the waters were dried up on the earth" (*i. e.* did not return at all); See also Ps. cix. 1, Isa. xlvi. 4. St Jerome dealt with the arguments against the perpetual virginity of the Blessed Virgin in his treatise against Helvidius. The expression "first-born" does not involve later children; an only child is his mother's "first-born", Exod. xiii. 2. [S. T. III. xxviii].

2. 1. 'Bethlehem' means 'house of bread'. "Herod the king" was an Idumaean, of the country of Esau; hence not of the royal stock of David so that in his person the prophecy of Jacob, Gen. xlix. 10. *The sceptre shall not be taken away from Juda till he come that is to be sent*, was fulfilled. For the genealogical tree of the Herod family see note on Luke i. [See also Aids, ii (iv) 24].

1. Whence the 'Magi', as they are commonly called, came is uncertain, possibly Persia or Chaldea; the Chaldeans were famous as astrologers or consultants of the stars. These Magi are generally identified in Christian tradition with the three kings whose relics are venerated at Cologne.

2. 'Born king' as opposed to Herod who was not so. 'In the East'; "The Orient" was one of the prophetic titles of Christ, *cf.* Zach. iii. 8, vi. 12, Lk. i. 78.

6. "Had He chosen the mighty city of Rome men might have thought that the change in the world was owing to its civic power; had He been the son of an Emperor men would have thought all the more of power. But that the Godhead might be recognised as having wrought this change in the world He chose a poor woman for His mother and a very poor land for His country," (from a sermon by Theodore of Cyrreha preached at the Council of Ephesus). "Consequently" adds St. Thomas "to shew His power still more effectively, He ordained that in Rome itself, the capital of the world, the head of His Church should be, as a sign of His complete victory, and that thence faith should spread to the entire world", S. T. III. xxxv. 7 ad 3.

Ps. lxxi. 10, 11, 15. Mary his mother, and falling down they adored him: and opening their treasures, they offered him gifts; gold, frankincense, and myrrh. 12. And having received an answer in sleep that they should not return to Herod, they went back another way into their country.

FLIGHT INTO EGYPT. 13. And after they were departed, behold an Angel of the Lord appeared in sleep to Joseph, saying: Arise, and take the child and his mother, and fly into Egypt: and be there until I shall tell thee. For it will come to pass that Herod will seek the child to destroy him. 14. Who arose, and took the child and his mother, by night, and retired into Egypt: and he was there until the death of Herod. 15. That it might be fulfilled which the Lord spoke by the prophet, saying: *Out of Egypt have I called my son.*

Osee xi 1. *The Massacre.* 16. Then Herod, perceiving that he was deluded by the wise men, was exceeding angry: and sending killed all the men-children that were in Bethlehem, and in all the borders thereof, from two years old and under, according to the time which he had diligently inquired of the wise men. 17. Then was fulfilled that which was spoken by Jeremias the prophet saying: 18. *A voice in Rama was heard, lamentation and great mourning; Rachel bewailing her children, and would not be comforted, because they are not.*

The Return 19. But when Herod was dead, behold an Angel of the Lord appeared in sleep to Joseph in Egypt, 20. Saying: Arise, and take the child and his mother, and go into the land of Israel. For they are dead that sought the life of the child. 21. Who arose, and took the child and his mother, and came into the land of Israel. 22. But hearing that Archelaus reigned in Judea in the room of Herod his father, he was afraid to go thither: and being warned in sleep retired into the quarters of Galilee. 23. And coming he dwelt in a city called Nazareth: that it might be fulfilled which was said by the prophets: That he shall be called a Nazarene.

Mission of the Baptist. 3. 1. And in those days cometh John the Baptist preaching in the desert of Judea. 2. And saying; Do penance: for the kingdom of heaven is at hand. 3. For this is he that was spoken of by Isaias the prophet, saying: *A voice of one crying in the desert, Prepare ye the way of the Lord, make straight his paths.* 4. And the same John had his garment of

2. 14. Herod the Great is generally supposed to have died B.C. 4; the fact that he ordered all children 'of two years' old and under' to be slain may suggest that Christ was born B. C. 6; and since the recall from Egypt was due to Herod's death, ii. 19, the sojourn in Egypt will at the most have lasted two years.

16. "Some have maintained that in the case of the Holy Innocents the use of their free will was miraculously anticipated, and that thus they were able voluntarily to suffer martyrdom. But since this view finds no support in Scripture it is better to say that they won the glory of martyrdom by the gratuitous gift of God, whereas others win it by their free will. For to shed one's blood for Christ is the equivalent of Baptism", *S. T.* II-II, cxxiv. 1 *ad* 1m.

22. Archelaus was son of Herod the Great; he was exiled in A. D. 6; *cf. Aids*, ii (iv) pp. 14. 24. 30.

23. Nazareth is not named in the O. T. *cf. Jn.* i 45-46. But to deny its existence on the ground that it is mentioned neither in the O. T., nor in Josephus is childish, though some moderns do so. The term 'Nazarene' in the English versions stands for two Greek words 'Nazarene' and 'Nazaraean' which latter is used here. It has been suggested that this form contains a reference to Isa. xi. 1, 'a rod (branch) out of the root of Jesse', in Hebrew 'netzer', and that this would explain the prophecy referred to. But this seems far-fetched and it is more probable that St. Jerome is right when he says that Mt. here "uses the plural 'Prophets' to shew that he is not quoting any words of theirs but their meaning".

3. 1. For John's conception and birth *cf. Lk.* i-ii.

2. 'Do penance', the Greek means 'to change the mind'; but as sin involves failure and breach of justice, repentance must imply the desire to make amends whether by self-imposed suffering or by patient acceptance of what God may see fit to impose, and this is what is meant by 'penance' or 'satisfaction'. True repentance also implies a determination to do our best to avoid such faults for the future by the help of God. The Reformers insisted that external 'satisfactions' were unnecessary and therefore translated 'repent' though Wyclif had two hundred years previously rendered 'do penance'. The Rheims version adhered to this as a protest against the Reformers, but to do so is to interpret rather than to translate; see vers. 8, 11, iv. 17, xi. 20, etc., and *cp.* xxi. 32.

camel's hair, and a leathern girdle about his loins: and his meat was locusts and wild honey.

His preaching.
Lk. iii. 7.

xxiii. 33.

5. Then went out to him Jerusalem and all Judea, and all the country about Jordan: 6. And were baptized by him in the Jordan confessing their sins. 7. And seeing many of the Pharisees and Sadducees coming to his baptism, he said to them: Ye brood of vipers, who hath shewed you to flee from the wrath to come? 8. Bring forth therefore fruit worthy of penance. 9. And think not to say within yourselves, We have Abraham for our father. For I tell you that God is able of these stones to raise up children to Abraham. 10. For now the axe is laid to the root of the trees. Every tree therefore that doth not yield good fruit, shall be cut down, and cast into the fire.

His witness.

Acts i. 5,
xix. 1-5.

BAPTISM
OF CHRIST.
Mk. i. 9-
11; Lk. iii.
21-22; Jn.
i. 32-33.

11. I indeed baptize you in water unto penance, but he that shall come after me, is mightier than I, whose shoes I am not worthy to bear; he shall baptize you in the Holy Ghost and fire. 12. Whose fan is in his hand, and he will thoroughly cleanse his floor: and gather his wheat into the barn, but the chaff he will burn with unquenchable fire. 13. Then cometh JESUS from Galilee to the Jordan, unto John, to be baptized by him. 14. But John stayed him, saying: I ought to be baptized by thee, and comest thou to me? 15. And JESUS answering, said to him: Suffer it to be so now. For so it becometh us to fulfil all justice. Then he suffered him. 16. And JESUS being baptized, forthwith came out of the water: and lo, the heavens were opened to him: and he saw the Spirit of God descending as a dove, and coming upon him. 17. And behold a voice from heaven, saying: This is my beloved Son, in whom I am well pleased.

TEMPTA-
TION OF
CHRIST.
Mk. i. 12-
13; Lk. iv.
1-13.
Greed.
Deut. viii.
3.

Pride.

4. 1. Then JESUS was led by the spirit into the desert, to be tempted by the devil. 2. And when he had fasted forty days and forty nights, afterwards he was hungry. 3. And the tempter coming said to him: If thou be the Son of God, command that these stones be made bread. 4. Who answered and said: It is written, *Not in bread alone doth man live, but in every word that proceedeth from the mouth of God.*

5. Then the devil took him up into the holy city, and set him upon the pinnacle of the temple, 6. And said to him: If thou be the Son of God, cast thyself down, for it is written:

Ps. xc. 11. *That he hath given his Angels charge over thee, and in their*

3. 5-6. John's Baptism conferred no grace; it was only an outward sign of the repentance already experienced; *cf.* Acts, xix. 1-7; *S. T.* III. xxxviii. For John's mission *cf.* Mk. i. 1-11. Lk. iii. 1-22, Jn. i. 19-36, iii. 22-36.

7. The two great Jewish parties: 'Pharisee' means 'separatist' and the Pharisees were 'nationalists' in that they separated themselves from the heathen and their customs as exemplified in the Herodian family and their adherents. The Sadducees, apparently so named from a certain Sadoc, represented a revolt from the excessive traditionalism of the Pharisees; they were practically free-thinkers. see *Aids*, ii (iv), pp. 32-38.

15. Christ was baptized not because He needed it, being without sin, Jn. viii. 46, but to fulfil the law, Mt. v. 17.

16. "He saw". *i. e.* Christ saw. *cf.* Mk. i. 10, Lk. iii. 21-22; from Jn. i. 32-36 we might gather that 'he saw' here refers to the Baptist.

17. *Cf.* Mk. i. 11, also at the Transfiguration, Mt. xvii. 5. Mk. ix. 6, Lk. ix. 35. II. Peter, i. 17.

4. 1. 'Led by the Spirit' *cf.* Lk. iv. i.

3. The Son of God', note that neither here nor in ver. 6 is there a definite article in Greek; the devil does not, then, say: 'If thou art the Son of God who hast become man' but simply 'If thou art a Son of God', that is a person singularly pleasing to God, *cf.* Ps. lxxxi. 6, Jn. x. 34; thus the Angels are called 'the sons of God', Job. ii. 1, *cf.* Heb. i. 7-8, 13, ii. 5, iii. 6.

We may be certain that the devil knew He was the Messiah (the Christ) because of the fulfilment of such Messianic prophecies as Dan. ix; but he did not know that He was both God and Man. He had witnessed the scenes at His birth and His baptism but His hunger convinced him that He was a man; the question was whether He was man only?

5. For the sequence in the series of temptations note: "The devil tempted Him first touching things which spiritual men must *always* need, *viz.* the support of our bodily nature by food. He then proceeded to things in which spiritual men *sometimes* fail, namely vain glory or doing things for show. Finally he went on to what should have no place in spiritual men but only in the carnal-minded, namely desire of riches and this world's glory even unto contempt of God". *S. T.* III. xli. 4.

hands shall they bear thee up, lest perhaps thou dash thy foot against a stone. 7. JESUS said to him, It is written again: *Thou shalt not tempt the Lord thy God.* 8. Again the devil took him up into a very high mountain: and shewed him all the kingdoms of the world, and the glory of them. 9. And said to him: All these will I give thee, if falling down thou wilt adore me. 10. Then JESUS saith to him: Begone, Satan: for it is written: *The Lord thy God shalt thou adore, and him only shalt thou serve.* 11. Then the devil left him: and behold Angels came and ministered to him.

12. And when JESUS had heard that John was delivered up, he retired into Galilee: 13. And leaving the city Nazareth, he came and dwelt in Capharnaum on the sea coast, in the borders of Zabulon and of Nephthalim: 14. That it might be fulfilled which was said by Isaias the prophet. 15. *Land of Zabulon and land of Nephthalim, the way of the sea beyond the Jordan, Galilee of the gentiles:* 16. *The people that sat in darkness, hath seen great light: and to them that sat in the region of the shadow of death, light is sprung up.* 17. From that time JESUS began to preach, and to say: Do penance, for the kingdom of heaven is at hand.

18. And JESUS walking by the sea of Galilee, saw two brethren, Simon who is called Peter, and Andrew his brother, casting a net into the sea (for they were fishers). 19. And he saith to them: Come ye after me, and I will make you to be fishers of men. 20. And they immediately leaving their nets, followed him. 21. And going on from thence, he saw other two brethren, James the son of Zebedee, and John his brother, in a ship with Zebedee their father, mending their nets: and he called them. 22. And they forthwith left their nets and father, and followed him.

23. And JESUS went about all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom: and healing all manner of sickness and every infirmity, among the people. 24. And his fame went throughout all Syria, and they presented to him all sick people that were taken with divers diseases and torments, and such as were possessed by devils and lunatics, and those that had the palsy, and he cured them: 25. And much people followed him from Galilee, and from Decapolis, and from Jerusalem, and from Judea, and from beyond the Jordan.

Deut. vi.
16.

Ambition.

Deut. vi
13.

OPENING
OF THE
GALILEAN
MINISTRY.
Mk. i. 14;
Lk. iv. 14;
Jn. iv. 43.

Is. ix. 1.

CALL OF
THE
APOSTLES.
Mk. i. 16-
20; Lk. v.
1-11; Jn. i.
35-51.

His mira-
cles.

4. 7. We are said to 'tempt God' when we ask for unnecessary miracles, or that He should help us without our doing our share.

8. "Not that He saw those actual cities, states and peoples, or their gold and silver, but the devil pointed out with his finger where each kingdom or city lay and expatiated on the wealth and power of each", *S. T.* III. xli. 4 ad 7.

13. Capharnaum, 'His own city', ix. 1, but *cp.* xiii. 54, Mk. vi. 1.

18. Mt. and Mk. have abbreviated the story.

20-22. "When parents are in a necessitous state so that they cannot fittingly be provided for save by their childrens' loyal help then it is not lawful for the latter to neglect their duty to their parents and enter religion. If however their parents are not in such necessity as seriously to need their childrens' support, then the latter can put aside their duty to their parents and enter religion even without their parents' leave, since after arriving at the age of puberty every free-born man has liberty in his choice of a state of life, especially when it is question of the service of God, as the Apostle says: 'Shall we not much more obey the Father of spirits and live?'. Hence the Lord blamed the disciple who would not follow Him at once on the ground that he wished to bury his father, for others could have done that", *S. T.* II-II. clxxxix. 6.

23-25. A summarised account, *cf.* ix. 35, xiii. 54. Decapolis, a name given to a confederation of ten cities which, with the exception of Bethsan, were on the East of Jordan; the cities were Bethsan, Hippos, Gadara, Pella, Philadelphia, Gerasa, Dion, Canatha, Damascus and Raphana.

Chs. v-vii contain the *Sermon on the mount*. Christ must have repeated His doctrine over and over again; since, then, we find that Mt. has grouped together a number of parables, xiii, also many miracles, viii-ix, it is possible that under the guise of a single sermon he has here grouped together much of Christ's teaching; *cp.* Lk. vi and xii, also Mk. iii. 7.

SERMON
ON THE
MOUNT.
Lk. vi. 12.
THE BEA-
TITUDES.
Lk. vi. 20-
23.

5. 1. And seeing the multitudes, he went up into a mountain, and when he was set down, his disciples came unto him. 2. And opening his mouth he taught them, saying: 3. Blessed are the poor in spirit: for theirs is the kingdom of heaven. 4. Blessed are the meek: for they shall possess the land. 5. Blessed are they that mourn: for they shall be comforted. 6. Blessed are they that hunger and thirst after justice: for they shall have their fill. 7. Blessed are the merciful: for they shall obtain mercy. 8. Blessed are the clean of heart: for they shall see God. 9. Blessed are the peacemakers: for they shall be called the children of God. 10. Blessed are they that suffer persecution for justice sake: for theirs is the kingdom of heaven. 11. Blessed are ye when they shall revile you, and persecute you, and speak all that is evil against you, untruly, for my sake; 12. Be glad and rejoice, for your reward is very great in heaven. For so they persecuted the prophets that were before you.

1. Pet. ii.
20, iii. 14,
iv. 14.

Mk. ix. 49;
Lk. xiv. 43.
Jn. i. 4-5,
8-9, iii. 19
v. 35, viii.
12, ix. 5,
xii. 35-36,
46; Eph. v.
16; 1. Jn.
i. 5-7.

13. You are the salt of the earth. But if the salt lose its savour, wherewith shall it be salted? It is good for nothing any more but to be cast out, and to be trodden on by men.

14. You are the light of the world. A city seated on a mountain cannot be hid. 15. Neither do men light a candle and put it under a bushel, but upon a candlestick, that it may shine to all that are in the house. 16. So let your light shine before men, that they may see your good works, and glorify your Father who is in heaven.

17. Do not think that I am come to destroy the law, or the prophets. I am not come to destroy, but to fulfil. 18. For amen I say unto you, till heaven and earth pass, one jot, or one tittle shall not pass of the law, till all be fulfilled. 19. He therefore that shall break one of these least commandments, and shall so teach men, shall be called the least in the kingdom of heaven. But he that shall do and teach, he shall be called great in the kingdom of heaven.

INNER
SPIRIT OF
THE COM-
MAND-
MENTS.
Exod. xx.
13.

Anger.

20. For I tell you, that unless your justice abound more than that of the Scribes and Pharisees, you shall not enter into the kingdom of heaven. 21. You have heard that it was said to them of old: Thou shalt not kill. And whosoever shall kill, shall be in danger of the judgment. 22. But I say to you, that whosoever is angry with his brother, shall be in danger of the judgment. And whosoever shall say to his brother, Raca, shall be in danger of the council. And who-

Contempt.

5. 2-11. Mt. gives eight 'Beatitudes', Lk. vi. 20-22, only four, yet the eight of Mt. are contained in the four of Lk.

The Beatitudes are not virtues nor the Gifts of the Holy Spirit, for "Beatitude is the ultimate goal of human life; in a sense a man can be said to possess the goal when he has a real hope of attaining it... To the goal, then, which is Beatitude we proceed and draw nigh by actions springing from the virtues and more particularly from the Gifts... Hence the Beatitudes are distinct from the virtues and the Gifts, not indeed in the same way as habits are distinct from them but as acts are distinct from habits", *S. T. I-II*, lxix. 1.

4. 'Shall possess the land'. This is given in Lk. vi. 20 as 'yours is the kingdom of God' so that 'the land' may well mean the next world. The words are, however, a quotation of Ps. xxxvi. 11 and in a very true sense it is the meek who really do triumph in the end.

15. Cf. Mk. iv. 21; Lk. viii. 16, xi. 33.

16. "That a person should recognise and appreciate his own good qualities is no sin... but 'glory' becomes 'vain' in three ways: first, from the thing in which a man seeks his glory, if, for example, he seeks it in something not deserving the name, some trifling or merely passing thing; secondly from the person in whose eyes he seeks glory, a man, for instance, with his fallible judgment; thirdly owing to his own failure in that he does not refer his desire for glory to its due end namely God's glory or his neighbour's salvation", *S. T. II-II*, cxxxii. 1.

17. To 'fulfil', viz. not so much 'to keep' as 'to perfect' or consummate the Law, cf. Gal. iii, iv. 1-5, 21-31, Mt. v. 31-32. Christ of course kept the Law.

'The Law and the Prophets': the Hebrew Bible was divided into three parts — the Law (*i. e.* the Pentateuch), the Prophets and the Writings.

18. Lk. xviii. 17. 'Amen' is a Hebrew word meaning 'truth'; [W. 'forsooth', T.C.G. 'truly', Rh. 'assuredly, A and R 'verily'.] In Jn. it is always doubled 'Amen, Amen'.

20. For the Scribes see *Aids*, ii (iv) pp. 38-40. Their work was to copy out the Law, and naturally they became the interpreters of it as well, with the result that by our Lord's time the Jewish religion was overgrown with human traditions that had become an almost intolerable burden. 22. Anger, to say 'raca', and to call a person 'a fool' mark three degrees in guilt; whether we are to see also three degrees of punishment: viz. judgment, the Council and Hell, is disputable. 'Raca' is an expression of contempt; 'a fool' is a term of offence, cf. 1. Kgs. xxv. 25. It is not so much the word or look as the inward thought

soever shall say, Thou fool, shall be in danger of hell fire. 23. If therefore thou offer thy gift at the altar, and there thou remember that thy brother hath anything against thee; 24. Leave there thy offering before the altar, and go first to be reconciled to thy brother, and then coming thou shalt offer thy gift. 25. Be at agreement with thy adversary betimes, whilst thou art in the way with him; lest perhaps the adversary deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison. 26. Amen I say to thee, thou shalt not go out from thence till thou repay the last farthing.

SIN OF
DELIBERATE
THOUGHT.
Exod. xx.
14.

Hell.

xviii. 8-9;
Mk. ix.
41-47.

27. You have heard that it was said to them of old: Thou shalt not commit adultery. 28. But I say to you, that whosoever shall look on a woman to lust after her, hath already committed adultery with her in his heart.

29. And if thy right eye scandalize thee, pluck it out and cast it from thee. For it is expedient for thee that one of thy members should perish, rather than thy whole body be cast into hell. 30. And if thy right hand scandalize thee, cut it off, and cast it from thee: for it is expedient for thee that one of thy members should perish, rather than that thy whole body go into hell.

Divorce.

xix. 7; Mk.
x. 11; Lk.
xvi. 18; 1.
Cor. vii
10.

31. And it hath been said, Whosoever shall put away his wife, let him give her a bill of divorce. 32. But I say to you, that whosoever shall put away his wife, excepting the cause of fornication, maketh her to commit adultery: and he that shall marry her that is put away, committeth adultery.

OATHS.

Ex. xx. 7;
Lev. xix,
12; Deut.
v. 11.

33. Again you have heard that it was said to them of old, Thou shalt not forswear thyself: but thou shalt perform thy oaths to the Lord. 34. But I say to you not to swear at all, neither by heaven, for it is the throne of God: 35. Nor by the earth, for it is his footstool: nor by Jerusalem, for it is the city of the great king: 36. Neither shalt thou swear by thy head, because thou canst not make one hair white or black.

Jas. v. 12.

37. But let your speech be yea, yea: no, no: and that which is over and above these is of evil.

REVENGE.

Ex. xxi.
24; Lev.
xxiv. 20;
Lk. vi. 29.

38. You have heard that it hath been said: An eye for an eye, and a tooth for a tooth. 39. But I say to you not to resist evil: but if one strike thee on thy right cheek, turn to him also the other: 40. And if a man will contend with thee in judgment, and take away thy coat, let go thy cloak also unto him. 41. And whosoever will force thee one mile,

accompanying it that is blameworthy. 26. 'Till'; therefore there shall be a release, so that this might be used as an argument for Purgatory; yet see note on i. 25.

5. 29. 'Scandalize', literally 'be a stumbling-block.'

31. Christ shews that the Law of Moses is in His power; He here 'fulfils' it or perfects it by removing its temporary concessions to human weakness, *cf.* vers. 34, 39, 44, viii. 4.

'A bill of divorce'. "Matrimony is, by nature's intention, meant for the upbringing of children, and this not only for a time but for the whole life of the children. Hence it is a dictate of nature that parents should lay up store for their children and that the latter should inherit from their parents. Since, then, the children are a good which husband and wife hold in common, their union must remain perpetually unbroken according to the dictate of the law of nature", *S. T. Suppl.* lxxvii. 1. In accordance with this St. Thomas says the more general opinion is that it was always sinful for the Jews to secure a separation from their wives, though such was, for the avoidance of worse evils, obtainable and involved no legal penalties, *ib.* 3; but in deference to St. Chrysostom and others he concedes that the view that it was no sin to obtain such a 'bill of divorce' 'can be held with a certain probability'. This point is important. For if to secure such a bill of divorce was a sin, then the matrimonial bond had not been dissolved and re-marriage was also a sin. If on the other hand this bill of divorce was based upon a Divine dispensation removing the indissoluble character of matrimony, then by such a bill a man was freed and could lawfully re-marry. In Rom. vii. 2 St. Paul seems to take it for granted that no dissolution was possible.

32. See note on xix. 9.

34. 'Not to swear at all'. In Deut. vi. 13 we read 'And thou shalt swear by His Name'. To swear means to call God to witness, and it is to be noted that Christ does not forbid us to do so but only 'neither by heaven... nor earth'; thus St. Paul calls God to witness, Gal. i. 20, on which St. Augustine remarks: "By so doing the Apostle shews us how we are to understand the words in question, namely lest by swearing it becomes easy to do so, and easiness lead to habit, and habit to perjury. Hence we only find the Apostle calling God to witness when he is writing, and then cautious reflexion forbids a hasty tongue".

39. 'Not to resist evil'. "These and similar precepts are always to be observed *in the mind*; in the sense, that is, that a man should be *prepared* not to resist or defend himself. Yet at times we have to do the contrary for the sake of the common good, even, it may be, for the good of those whom we resist...

go with him other two. 42. Give to him that asketh of thee, and from him that would borrow of thee turn not away.

LOVE OF
ENEMIES.

43. You have heard that it hath been said. Thou shalt love thy neighbour and hate thy enemy. 44. But I say to you, Love your enemies, do good to them that hate you: and pray for them that persecute and calumniate you: 45. That you may be the children of your Father who is in heaven, who maketh his sun to rise upon the good, and bad, and raineth upon the just and the unjust. 46. For if you love them that love you, what reward shall you have? do not even the publicans this? 47. And if you salute your brethren only, what do you more? do not also the heathens this? 48. Be you therefore perfect, as also your heavenly Father is perfect.

HYPOCRISY

6. 1. Take heed that you do not your justice before men, to be seen by them: otherwise you shall not have a reward of your Father who is in heaven. 2. Therefore when thou dost an alms-deed, sound not a trumpet before thee, as the hypocrites do in the synagogues and in the streets, that they may be honoured by men. Amen I say to you, they have received their reward. 3. But when thou dost alms, let not thy left hand know what thy right hand doth. 4. That thy alms may be in secret, and thy Father who seeth in secret will repay thee.

LESSONS
ON PRAYER

5. And when ye pray, you shall not be as the hypocrites, that love to stand and pray in the synagogues and corners of the streets, that they may be seen by men: Amen I say to you, they have received their reward. 6. But thou when thou shalt pray, enter into thy chamber, and having shut the door, pray to thy Father in secret: and thy Father who seeth in secret will repay thee. 7. And when you are praying, speak not much, as the heathens. For they think that in their much speaking they may be heard. 8. Be not you therefore like to them, for your Father knoweth what is needful for you, before you ask him.

THE
LORD'S
PRAYER.
Lk. xi. 2-4.

9. Thus therefore shall you pray: Our Father who art in heaven, hallowed be thy name. 10. Thy kingdom come. Thy will be done on earth as it is in heaven. 11. Give us this day our supersubstantial bread. 12. And forgive us our debts, as we also forgive our debtors. 13. And lead us not into temptation. But deliver us from evil. Amen.

'We do not seek peace' says St. Augustine 'so as to get ready for war, but we wage war to secure peace', *Ep.* clxxxix. 6; *S. T.* II-II. xl. 1 ad 2 and 3.

5. 45. Christ accommodates His speech to our knowledge: He came to teach us the way to heaven, not physical science.

46. For the Publicans see Index; also *Aids* ii(iv), p. 45.

48. The preceding, then, are Counsels of perfection, not precepts, *cf.* xix. 10-13.

"The precepts of the New Law must be understood as falling on those things which are necessary for obtaining the goal of eternal happiness to which the New Law directly introduces us; whereas the Counsels should fall on those things whereby a man may better and more expeditiously attain that goal. Now man is set midway between the things of this world and spiritual good things in which eternal happiness consists, so that the more he clings to the one the further he departs from the other, and conversely. If, then, a person clings wholly to the things of this world, makes them his goal, and regards them as the reason and standard of all he does, such a man has wholly fallen away from spiritual good things; such a disharmony is removed by the precepts. Yet complete renunciation of the things of this world is not necessary if a man would arrive at the goal of eternal happiness; for a man can, while using the things of this world, attain to eternal happiness, provided he does not make those things his goal. He will, however, attain eternal happiness more expeditiously if he renounces the good things of this world, and consequently the Gospel-Counsels are given for that purpose", *S. T.* I-II. cviii. 4.

6. 7. 'Speak not much...' That is with incoherent, vehement, thoughtless words; Christ Himself repeated His prayer in the garden, xxvi. 36-44.

8. "It is not necessary for us to offer our prayers to God as though to let Him know our needs and desires, but so that we may reflect upon ourselves and so have recourse to the Divine assistance in these things", *S. T.* II-II. lxxxiii. 2 ad 1. Nor is prayer meant to change God's arrangements but to obtain by our prayers what God has arranged, *S. T.* II-II. lxxxiii. 2 ad 1 and 2.

9. 'Thus therefore shall you pray'. Though 'the Lord's Prayer' must be the most perfect form of prayer it does not follow that it is the only method of prayer that we are allowed to use. Christ's own example in the Garden and on the Cross, as also His repeated teaching, indicates our freedom in this respect, *cf.* Lk. xviii. 13, I. Tim. ii. 1-9.

FORGIVENESS.
xviii. 35;
Mk. xi. 25;
Lk. vi. 37. 14. For if you will forgive men their offences, your heavenly Father will forgive you also your offences. 15. But if you will not forgive men, neither will your Father forgive you your offences.

HYPOCRISY 16. And when you fast, be not as the hypocrites, sad. For they disfigure their faces, that they may appear unto men to fast. Amen I say to you, they have received their reward. 17. But thou, when thou fastest anoint thy head, and wash thy face: 18. That thou appear not to men to fast, but to thy Father who is in secret: and thy Father who seeth in secret, will repay thee.

HEAVEN ALONE.
Lk. xii. 33;
1. Tim. vi. 19. 19. Lay not up to yourselves treasures on earth: where the rust, and moth consume, and where thieves break through, and steal. 20. But lay up to yourselves treasures in heaven: where neither the rust nor moth doth consume, and where thieves do not break through, nor steal. 21. For where thy treasure is, there is thy heart also.

SINGLENESS OF MIND.
Lk. xi. 34. 22. The light of thy body is thy eye. If thy eye be single thy whole body shall be lightsome. 23. But if thy eye be evil thy whole body shall be darksome. If then the light that is in thee, be darkness: the darkness itself how great shall it be? 24. No man can serve two masters. For either he will hate the one, and love the other: or he will sustain the one, and despise the other. You cannot serve God and mammon.

DEPENDENCE ON OUR HEAVENLY FATHER.
Lk. xii. 22;
Phil. iv. 6;
1 Tim. vi. 7; 1. Pet. v. 7. 25. Therefore I say to you, be not solicitous for your life, what you shall eat, nor for your body what you shall put on. Is not the life more than the meat: and the body more than the raiment? 26. Behold the birds of the air, for they neither sow, nor do they reap, nor gather into barns: and your heavenly Father feedeth them. Are not you of much more value than they? 27. And which of you by taking thought, can add to his stature one cubit? 28. And for raiment why are you solicitous? Consider the lilies of the field how they grow: they labour not, neither do they spin. 29. But I say to you, that not even Solomon in all his glory was arrayed as one of these.

God knows our needs. 30. And if the grass of the field, which is to-day, and to-morrow is cast into the oven, God doth so clothe: how much more you, O ye of little faith? 31. Be not solicitous therefore, saying: What shall we eat: or what shall we drink, or wherewith shall we be clothed? 32. For after all these things

6. 11. 'Supersubstantial'; W. 'over other substances', all other English versions 'daily' but R. V. mg. 'for the coming day'. The Greek word is unique and perhaps 'for instant need' best expresses it. 'Supersubstantial' is St. Jerome's endeavour to express the force of the Greek here but in Lk. xi. 3 he retained the Old-Latin 'quotidianum'.

13. "The daily prayers of the faithful make satisfaction for the small and trifling faults inevitable in this life. This Prayer, the Lord's Prayer, blots out all trifling and daily faults". St. Augustine, *Enchiridion*, 71.

24. 'Mammon', see note on Lk. xvi. 13. p. 265.

25. 'Solicitous' or unduly anxious; we have to work for our living but must at the same time trust God. "A man must have a certain anxiety about the acquisition or preservation of external things. But if he does not seek them or possess them save in a moderate quantity — enough, that is, for the needs of a simple life — then the anxiety demanded does not much impede a person nor does it conflict with the perfection of the Christian life... similarly in Religious life, anxiety about the property of the Community can be a point of charity even though it may prove a hindrance to the more lofty acts of charity, Divine contemplation for instance or instructing our neighbour", S. T. II-II. clxxxviii. 7.

do the heathens seek. For your Father knoweth that you have need of all these things.

God alone. 33. Seek ye therefore first the kingdom of God, and his justice, and all these things shall be added unto you. 34. Be not therefore solicitous for to-morrow; for the morrow will be solicitous for itself. Sufficient for the day is the evil thereof.

RASH JUDGMENT.
Mk. iv. 24;
Lk. vi. 37;
Rom. ii. 1.
The Mote and the Beam. 7. 1. Judge not, that you may not be judged. 2. For with what judgment you judge, you shall be judged: and with what measure you mete, it shall be measured to you again. 3. And why seest thou the mote that is in thy brother's eye; and seest not the beam that is in thy own eye? 4. Or how sayest thou to thy brother: Let me cast the mote out of thy eye; and behold a beam is in thy own eye? 5. Thou hypocrite, cast out first the beam out of thy own eye, and then shalt thou see to cast out the mote out of thy brother's eye. 6. Give not that which is holy to dogs; neither cast ye your pearls before swine, lest perhaps they trample them under their feet, and turning upon you they tear you.

PRAYER OF PETITION.
xxi. 22;
Mk. xi. 24;
Lk. xi. 9;
Jn. xiv. 13;
Jas. i. 6.
Lk. xi. 11. 7. Ask and it shall be given you: seek and you shall find: knock, and it shall be opened to you. 8. For every one that asketh, receiveth: and he that seeketh, findeth: and to him that knocketh, it shall be opened. 9. Or what man is there among you, of whom if his son shall ask bread, will he reach him a stone? 10. Or if he shall ask him a fish, will he reach him a serpent?

God is Good. 11. If you then being evil, know how to give good gifts to your children: how much more will your Father who is in heaven, give good things to them that ask him? 12. All things therefore whatsoever ye would that men should do to you, do you also to them. For this is the law and the prophets.

THE NARROW PATH.
Lk. xiii. 24. 13. Enter ye in at the narrow gate: for wide is the gate, and broad is the way that leadeth to destruction, and many there are who go in thereat. 14. How narrow is the gate, and strait is the way that leadeth to life: and few there are that find it.

FALSE TEACHERS. 15. Beware of false prophets, who come to you in the clothing of sheep, but inwardly they are ravening wolves. 16. By their fruits you shall know them. Do men gather grapes of thorns, or figs of thistles? 17. Even so every good

7. 1. 'Judge not...'. "Judgement is only lawful according as it is an act proceeding from justice and for this three things are requisite: it must flow from an inclination for justice, secondly from a superior authority, thirdly it must be pronounced according to the rules of prudence; if defective in any of these points judgement will be faulty and unlawful... Our Lord in the words above-quoted prohibits rash judgement", *S. T. II-II. lv. 2.*

[Under this head will come suspiciousness, of which we have "the first degree when a person begins to question on slight grounds another person's goodness; this is a venial and light fault springing from that human temptation 'from which this present life cannot be free'. The second degree is when a person thinks on slight grounds that another is certainly wicked, and if it is question of some grave matter this is a mortal sin, hence St. Augustine remarks 'If we cannot avoid suspecting, because we are men, we should at least avoid judgements, that is definite and positive opinions'. The third degree is when a judge proceeds to condemn a person on mere suspicion, this is a direct breach of justice and is a mortal sin". *S. T. II-II. lx. 3.*]

3. The mote and the beam, a current proverb in the East and to be interpreted quite literally: a tiny twig and a beam of wood.

4. "When we have to correct some one we ought to ask ourselves first whether the fault in question is one which we ourselves have never had; then we should remind ourselves that we too are men and therefore might well have the same fault; this will suggest to our minds the thought of our common human frailty, with the result that compassion and not hatred will motive our correction", St. Augustine, *On the Sermon on the mount*, ii. 19 *cf. S. T. II-II. xxxiii. 5.*

7. When we petition God for favours we do not attempt to bend or change the will of the unchangeable God but: "When we ask in our prayers for things pertaining to our salvation we conform our wills to God's will who 'will have all men to be saved'", *S. T. I-II lxxxiii. 5 ad 2.*

tree bringeth forth good fruit, and the evil tree bringeth forth evil fruit. 18. A good tree cannot bring forth evil fruit, neither can an evil tree bring forth good fruit. 19. Every tree that bringeth not forth good fruit, shall be cut down and shall be cast into the fire. 20. Wherefore by their fruits you shall know them.

iii. 10.

False confidence.

xxv. 11;

Lk. vi. 46.

Acts. xix.

13-18.

xxv. 41;

Lk. xiii.

27.

THE HOUSE ON A ROCK.

Lk. vi. 48;

Rom. ii.

13; Jas. i.

22.

His authoritative teaching.

21. Not every one that saith to me, Lord, Lord, shall enter into the kingdom of heaven; but he that doth the will of my Father who is in heaven, he shall enter into the kingdom of heaven. 22. Many will say to me in that day: Lord, Lord, have not we prophesied in thy name, and cast out devils in thy name, and done many miracles in thy name? 23. And then will I profess unto them, I never knew you: depart from me, you that work iniquity.

24. Every one therefore that heareth these my words, and doth them, shall be likened to a wise man that built his house upon a rock. 25. And the rain fell, and the floods came, and the winds blew, and they beat upon that house, and it fell not, for it was founded on a rock. 26. And every one that heareth these my words, and doth them not, shall be like a foolish man that built his house upon the sand. 27. And the rain fell, and the floods came, and the winds blew, and they beat upon that house, and it fell, and great was the fall thereof.

28. And it came to pass when JESUS had fully ended these words, the people were in admiration at his doctrine. 29. For he was teaching them as one having power, and not as the scribes and Pharisees.

THE LEPER. Mk. i. 40-45; Lk. v. 12-15.

Lev. xlv. 2.

8. 1. And when he was come down from the mountain, great multitudes followed him: 2. And behold a leper came and adored him, saying: Lord, if thou wilt, thou canst make me clean. 3. And JESUS stretching forth his hand, touched him, saying: I will, be thou made clean. And forthwith his leprosy was cleansed. 4. And JESUS saith to him: See thou tell no man: but go, show thyself to the priest, and offer the gift which Moses commanded, for a testimony unto them.

THE CENTURION'S SERVANT. Lk. vii. 1-10.

5. And when he had entered into Capharnaum, there came to him a centurion, beseeching him. 6. And saying: Lord, my servant lieth at home sick of the palsy, and is grievously tormented. 7. And JESUS saith to him: I will come and heal him. 8. And the centurion, making answer, said: Lord, I

7. 22. ['Prophesied in Thy Name'. 'Prophecy' literally means speaking as God's representative. It is an official act; consequently a man without the love of God can prophesy if that belongs to his office; for its immediate object is not the knitting of the Prophet's affections to God — which is the task of charity. Whence it comes that Prophecy need not be accompanied by a good moral life. *S. T. II-II. clxxii. 4.*

The same considerations apply to the Infallibility of the Pope.]

24-27. This may serve as a commentary on xvi. 18.

28. 'Admiration' means 'wonder'.

"Christ's power in teaching was due to His miracles, whereby He confirmed His doctrine, to His capacity for persuading men, and to the authority with which He spoke — for He spoke as one superior to the Law, 'But I say to you'; it was also due to the upright view of His life displayed in the fact that in His intercourse with men He lived without sin", *S. T. III. xlii. 1 ad 2m.*

29. Not merely that His teaching was clear and decisive in contrast to the endless wordy disputes of the Scribes, but it was supported by miracles, by His own persuasiveness and authoritative manner, *cp. Mk. i. 22, Lk. iv. 32.*

8. 3. ['He touched him'. The human nature of Christ is the instrument of His Godhead. "The human nature of Christ has its own proper character and power whereby it acts; so, too, has His Divine nature. Consequently His human nature has its own proper operations distinct from the Divine operations, and conversely. Yet at the same time the Divine nature uses the operations of the human nature as the operations of its own instrument; while similarly the human nature shares in the operations of the Divine nature precisely as an instrument shares in the operation of the principal agent (who applies it)". This will become clearer when we reflect that the proper function of a saw is to cut in a certain fashion — else no one would use it; but it is only when 'used' that the saw can make a table. Moreover the table resulting from the combined action of the carpenter and the saw is wholly the work of the saw and wholly the work of the carpenter, but of each in their respective spheres, the one as applying, the other as applied. When, then, Christ 'touched' the leper, God used the human material nature of Christ, His finger, to secure contact with the afflicted man, and both Natures — the human as the instrumental, the Divine as the principal cause — wrought the cure by one single operation proceeding from two causes. Not, of course that Christ's Divine nature was dependent on His human nature. He could have wrought the cure by a word, ver. 8. *Jn. iv. 50. S. T. III. xix. 1].*

am not worthy that thou shouldst enter under my roof; but only say the word, and my servant shall be healed. 9. For I also am a man subject to authority, having under me soldiers; and I say to this, Go, and he goeth, and to another, Come, and he cometh, and to my servant, Do this, and he doeth it. 10. And JESUS hearing this, marvelled; and said to them that followed him: Amen I say to you, I have not found so great faith in Israel.

*Failure of
Israel.*
Mal. i. 11.

11. And I say to you that many shall come from the east and the west, and shall sit down with Abraham, and Isaac, and Jacob in the kingdom of heaven: 12. But the children of the kingdom shall be cast out into the exterior darkness: there shall be weeping and gnashing of teeth. 13. And JESUS said to the centurion: Go, and as thou hast believed, so be it done to thee. And his servant was healed at the same hour.

PETER'S
WIFE'S
MOTHER
Mk. i. 30-
31; Lk. iv.
38-39.

14. And when JESUS was come into Peter's house, he saw his wife's mother lying, and sick of a fever. 15. And he touched her hand, and the fever left her, and she arose and ministered to them. 16. And when evening was come, they brought to him many that were possessed with devils: and he cast out the spirits with his word: and all that were sick he healed. 17. That it might be fulfilled, which was spoken by the prophet Isaias saying: *He took our infirmities, and bore our diseases.*

Isa. liii. 4;
1 Pet. ii.
24.

FOLLOW-
ING OF
CHRIST.
Lk. ix. 57-
62.

18. And JESUS seeing great multitudes about him, gave orders to pass over the water. 19. And a certain scribe came and said to him: Master, I will follow thee whithersoever thou shalt go. 20. And JESUS saith to him: The foxes have holes, and the birds of the air nests; but the son of man hath not where to lay his head. 21. And another of his disciples said to him: Lord, suffer me first to go and bury my father. 22. But JESUS said to him: Follow me, and let the dead bury their dead.

THE
STORM AT
SEA.
Mk. iv. 35-
40; Lk. viii.
22-25.

23. And when he entered into the boat, his disciples followed him. 24. And behold a great tempest arose in the sea, so that the boat was covered with waves, but he was asleep. 25. And they came to him, and awaked him, saying: Lord, save us, we perish. 26. And JESUS saith to them: Why are you fearful, O ye of little faith? Then rising up he commanded the winds, and the sea, and there came a great calm.

8.8. "With regard to frequent reception of Holy Communion it should be remembered that the Church's teaching has varied in different ages. In the primitive Church, for instance, when the devotion of the faithful was very great, it was laid down that they should communicate every day; thus Pope Anacletus says: 'After the Consecration let those who do not leave the church communicate; for so the Apostles enacted and so the holy Roman Church holds'. Later on, however, when fervour had diminished, Pope Fabian laid down that people should "communicate at least thrice a year, at Easter, Pentecost and Christmas, if not more frequently"; while Pope Soter says that we ought to communicate on Holy Thursday. Afterwards, as sin came to abound and charity grew cold, Innocent III decreed in the Lateran Council that the faithful should communicate at least once a year, namely at Easter. We are counselled however to communicate on all Sundays", *S. T. III. lxxx. 10 ad 5m*. (Though the Letters cited from the first three Pontiffs are spurious — St. Thomas quotes them from the *Decretals* in which they are given — they at any rate suffice to illustrate the Church's doctrine).

9. He means that he himself is 'subject to authority', and also that he has others under him, and thus fully realises what is meant by the authoritative word of command.

10. 'Marvelled'. "To marvel implies the presence of something new and unwonted. Now in Christ there could be nothing new or unwonted for His Divine knowledge whereby He knew all things in the Word of God, nor for His human infused knowledge. But there could be for His experimental knowledge to which new things could present themselves day by day... and this kind of knowledge He took on Himself for our instruction's sake, to shew us that we too ought to marvel where He did so; whence St. Augustine remarks: 'Such movements in Him are not indications of a mind perturbed but of a Master who is teaching'", *S. T. III. xv. 8*.

27. But the men wondered, saying: What manner of man is this, for the winds and the sea obey him?

THE POS-
SESSED
MEN.
Mk. v. 1-
20; Lk.
viii. 26-39.

28. And when he was come on the other side of the water, into the country of the Gerasenes, there met him two that were possessed with devils, coming out of the sepulchres, exceeding fierce, so that none could pass by that way. 29. And behold they cried out saying: What have we to do with thee, JESUS Son of God? art thou come hither to torment us before the time? 30. And there was, not far from them, an herd of many swine feeding. 31. And the devils besought him saying: If thou cast us out hence, send us into the herd of swine.

*The
swine.*

32. And he said to them: Go. But they going out went into the swine, and behold the whole herd ran violently down a steep place into the sea: and they perished in the waters. 33. And they that kept them fled: and coming into the city, told everything, and concerning them that had been possessed by the devils.

*He is
rejected.*

34. And behold the whole city went out to meet JESUS, and when they saw him, they besought him that he would depart from their coast.

THE PARA-
LYTIC.
Mk. ii. 1-
13; Lk. v.
18-26.

9. 1. And entering into a boat, he passed over the water and came into his own city. 2. And behold they brought to him one sick of the palsy lying in a bed. And JESUS seeing their faith, said to the man sick of the palsy: Be of good heart, son, thy sins are forgiven thee. 3. And behold some of the scribes said within themselves: He blasphemeth. 4. And JESUS seeing their thoughts, said: Why do you think evil in your hearts?

*He forgiv-
es sins.*

5. Whether is easier, to say, Thy sins are forgiven thee: or to say, arise and walk? 6. But that you may know that the son of man hath power on earth to forgive sins, (then said he to the man sick of the palsy,) Arise, take up thy bed, and go into thy house. 7. And he arose, and went into his house. 8. And the multitude seeing it, feared, and glorified God that gave such power to men.

THE CALL
OF LEVI.
Mk. ii. 14-
17; Lk. v.
27-32.
PUBLICANS
AND SIN-
NERS.
Lk. xv. 1.

9. And when JESUS passed on from thence, he saw a man sitting in the custom-house, named Matthew; and he saith to him: Follow me. And he arose up and followed him.

10. And it came to pass as he was sitting at meat in the house, behold many publicans and sinners came, and sat down with JESUS and his disciples. 11. And the Pharisees

8. 28. Mk. and Lk. only mention one possessed man, *cp.* the two blind men outside Jericho, Mt. xx. 30-34, whereas Mk. x. 46 and Lk. xviii. 35, only mention one; similarly in Mt. xxvii. 44 both the robbers blasphemed; "At first" says St. Jerome "both blasphemed, then one, at sight of such marvels, believed".

29. The evil spirits know Him, Jas. ii. 19. 'Before the time', Apoc. xx. 1-3; it seems that either hell or the souls of men were to be their abiding place, *cp.* xii. 43, Lk. xi. 24.

30-34. The morality of this act has often been called in question but it seems sufficient to say that Christ shewed the value in His sight of one human soul when he preferred that 2000 swine should perish to one man being lost. The rarity of diabolic possessions in the present day as compared with its frequency in the Gospel-narratives should not be remarkable when we recall the multiplied presence of Christ in our midst now, see note on xii. 28, Acts, xix. 13.

32. On this St. Chrysostom remarks: "When you find the Lord doing such things to plants or to brute beasts do not ask how the fig-tree, for instance, can have justly been dried up when it was not the time for figs. To ask such questions is the height of folly, for in such beings there is no question of sin or punishment. Look rather at the miracle and marvel at Him who performed it". "Nor", adds St. Thomas, "did the Creator do any injustice to the owner when He thus used for the salvation of other men things He had Himself created. Rather should we say with St. Hilary: 'Herein we discover a proof of the Lord's goodness; for when He wanted to afford proof of the salvation He was bringing He exercised His power on mens' bodies; but when He was desirous to shew the severity He would exercise towards men who should prove contumacious, He by destroying a tree gave an example of what was to happen', *S. T. III. xlv. 4 ad 2m.*

9. 4. ["To know the heart's secrets and judge them belongs to God alone, but through a certain overflow of His Divine nature into His human soul it belongs also to Christ", *S. T. III. lix. 2 and 3.*]

5. It is easy to say 'thy sins are forgiven', for there is no external proof or disproof of the efficacy of the words.

6. This curious parenthesis occurs in all three accounts.

9. Mt. alone gives his name, *cf.* x. 3; Lk. v. 27 calls him Levi; so too Mk. ii. 14.

10. "Christ could", says St. Chrysostom, "while remaining in one spot have drawn all men to Him to hear His preaching. But He did not do so, for He wished to give us an example that we too should go about and seek out them that are perishing, as a shepherd seeks his lost sheep and a physician goes to see a sick man".

seeing it, said to his disciples: Why doth your master eat with publicans and sinners? 12. But JESUS hearing it, said: They that are in health need not a physician, but they that are ill. 13. Go then and learn what this meaneth, *I will have mercy, and not sacrifice.* For I am not come to call the just, but sinners.

Osee vi.
6; Mt. xii.
7; 1 Tim.
1. 15.

THE DIS-
CIPLES OF
JOHN AND
FASTING.
Mk. ii. 18-
22; Lk. v.
33-39.

14. Then came to him the disciples of John, saying: Why do we and the Pharisees fast often, but thy disciples do not fast? 15. And JESUS said to them: Can the children of the bridegroom mourn, as long as the bridegroom is with them? But the days will come, when the bridegroom shall be taken away from them, and then they shall fast. 16. And nobody putteth a piece of raw cloth unto an old garment. For it taketh away the fulness thereof from the garment, and there is made a greater rent. 17. Neither do they put new wine into old bottles. Otherwise the bottles break, and the wine runneth out, and the bottles perish. But new wine they put into new bottles: and both are preserved.

THE
DAUGHTER
OF JAIRUS.
Mk. v. 22-
43; Lk. viii.
41-56.

18. As he was speaking these things unto them, behold a certain ruler came and adored him, saying: Lord, my daughter is even now dead; but come, lay thy hand upon her, and she shall live. 19. And JESUS rising up followed him, with his disciples.

THE WO-
MAN WITH
THE ISSUE
OF BLOOD.
Mk. v. 25-
34; Lk. viii.
43-48.

20. And behold a woman who was troubled with an issue of blood twelve years, came behind him, and touched the hem of his garment. 21. For she said within herself: If I shall touch only his garment, I shall be healed. 22. But JESUS turning and seeing her, said: Be of good heart, daughter, thy faith hath made thee whole. And the woman was made whole from that hour.

He raises
the dead
girl.

23. And when JESUS was come into the house of the ruler, and saw the minstrels and the multitude making a rout, 24. He said: Give place, for the girl is not dead, but sleepeth. And they laughed him to scorn. 25. And when the multitude was put forth, he went in, and took her by the hand. And the maid arose. 26. And the fame hereof went abroad into all that country.

TWO
BLIND MEN.

27. And as JESUS passed from thence, there followed him two blind men crying out and saying, Have mercy on us, O Son of David. 28. And when he was come to the house, the blind men came to him. And JESUS saith to them, Do you believe, that I can do this unto you? They say to him, Yea,

9. 12. ["Christ, the spiritual Physician, works in two ways: interiorly, by Himself, and thus He prepares a man's will so that he wishes what is good and flees what is evil; He also works through His ministers by applying Sacraments externally, thus perfecting externally what had been begun interiorly", *S. T. III. lxviii. 4 ad 2*].

14. Those who, unlike Peter, Andrew and John, Jn. i. 35-42, had not left the herald for the King.

15. 'The bridegroom', an accepted title of the Messiah, Osee ii. 20. Ps. xviii. 6, so that Jesus is here insinuating that He is the Messiah. 'Children', by a Hebrew usage, means 'friends'.

16-17. Christ's Church — His kingdom on earth — is a 'new thing', and its spirit is something quite different from that of the Synagogue; for the Church as 'the Kingdom' see Col. i. 13, iv. 11.

24. Cf. Jn. xi. 11-14.

25. ['And the maid arose'. "God is not subordinate to the harmony of secondary causes, but their harmony or order is subject to Him as proceeding from Him, not of any necessity of nature but by the choice of His will; for He could have created another system of causes. Consequently God can, when He chooses, act apart from the system He has instituted, for instance by producing the effects of secondary causes without them, or effects beyond their capacity. Hence St. Augustine says 'God acts outside the wonted course of nature, but not against its supreme law, for He cannot act against Himself'", *S. T. I. cv. 6*.]

27. They could not see Him, yet a special grace was granted them because of their disability, *cf.* Jn. iv. 26, ix. 37.

'Two blind men' see note on viii. 28.

'Son of David', *cf.* xv. 22, xx. 30-31, xxi. 15.

Lord. 29. Then he touched their eyes, saying, According to your faith, be it done unto you. 30. And their eyes were opened, and JESUS strictly charged them, saying, See that no man know this. 31. But they going out, spread his fame abroad in all that country.

THE DUMB
MAN.

Cp. xii. 22-
24; Mk. iii.
22; Lk. xi.
14-15.

BEELZEBUB.

Mk. iii. 22-
30; Lk. xi.
15-26.

*His preach-
ing and
miracles.*

Lk. x. 2.

32. And when they were gone out, behold they brought him a dumb man, possessed with a devil. 33. And after the devil was cast out, the dumb man spoke, and the multitudes wondered saying. Never was the like seen in Israel. 34. But the Pharisees said, By the prince of devils he casteth out devils.

35. And JESUS went about all the cities and towns, teaching in their synagogues, and preaching the gospel of the kingdom, and healing every disease, and every infirmity.

36. And seeing the multitudes, he had compassion on them, because they were distressed, and lying like sheep that have no shepherd. 37. Then he saith to his disciples, The harvest indeed is great, but the labourers are few. 38. Pray ye therefore the Lord of the harvest, that he send forth labourers into his harvest.

MISSION
OF THE
TWELVE.

Mk. iii. 13-
19; Lk. vi.
13-16;

Acts i. 13.

10. 1. And having called his twelve disciples together, he gave them power over unclean spirits, to cast them out, and to heal all manner of diseases, and all manner of infirmities.

2. And the names of the twelve Apostles are these: The first, Simon, who is called Peter, and Andrew his brother. 3. James the son of Zebedee, and John his brother, Philip and Bartholomew, Thomas and Matthew the publican, and James *the son* of Alphaeus, and Thaddeus. 4. Simon the Cananean, and Judas Iscariot, who also betrayed him.

TO ISRAEL
ONLY.

5. These twelve JESUS sent: commanding them, saying: Go ye not into the way of the gentiles, and into the cities of the Samaritans enter ye not: 6. But go ye rather to the lost sheep of the house of Israel. 7. And going preach, saying: The kingdom of heaven is at hand. 8. Heal the sick, raise the dead, cleanse the lepers, cast out devils: freely have you received, freely give. 9. Do not possess gold, nor silver, nor money in your purses. 10. Nor scrip for your journey, nor two coats, nor shoes, nor a staff; for the workman is worthy of his meat.

MIRACLES.
POVERTY.

Mk. vi. 8-
11; Lk. ix.
3-5.

PEACE.

11. And into whatsoever city or town you shall enter, inquire who in it is worthy, and there abide till you go thence.

9. 30. 'Strictly charged them'. "In bidding them be silent about the miracles, He gave an example to His servants who come after Him, namely that they should want to hide their miracles and yet that these should, contrary to their will, be divulged for the profit of others." *S. T. III. xiii. 4 ad 2.*

10. 2. Peter is always first in the lists, iv. 18, *cf. Jn. i. 42.*

3. Note 'Matthew the publican', Mt. alone gives himself this title, *cf. Lk. v. 27-29, cf. note on ix. 9. 'Simon the Cananean', see note on Acts. i. 13.*

3. Thaddeus, so too in Mk. iii. 16; but in Lk. vi. 14 and Acts i. 13 he is replaced by 'Jude (the brother of) James'.

5-6. To Israel *first*, Acts. xiii. 46, Rom. xi. 17, xv. 8, for the promises were to them, Rom. iii. 2, ix. 4, and they could have excused their repudiation of Him had He gone to the Gentiles. But more than all, because it was by His Cross that He was to win power and dominion over the heathen, Apoc. ii. 26, Phil. ii. 8.

8. "It is a proof of greater, not of less power, to do things by others than oneself, so that in this more than any other thing is Christ's Divine power shewn that He gave such power to His disciples in teaching that they converted heathen who had never heard of Him". *S. T. III. xlii. 1 ad 2.*

9. 'Do not possess gold nor silver'. St. Chrysostom explains this of that first mission to the Jews; but from then onwards neither they nor their successors were bound to preach the Gospel gratis. "It seems foolish to say that so many holy Bishops, such as Athanasius, Ambrose and Augustine, would have transgressed this command had they thought they were bound by it". *S. T. II-II. clxxxv. 6 ad 2.*

12. And when you come into the house, salute it, saying: Peace be to this house. 13. And if that house be worthy, your peace shall come upon it; but if it be not worthy, your peace shall return to you. 14. And whosoever shall not receive you, nor hear your words: going forth out of that house or city shake off the dust from your feet. 15. Amen I say to you, it shall be more tolerable for the land of Sodom and Gomorrha in the day of judgment, than for that city.

PERSECUTION.
Lk. x. 3.

Acts ix.
13.

Lk. xii.
11.

16. Behold I send you as sheep in the midst of wolves. Be ye therefore wise as serpents and simple as doves. 17. But beware of men. For they will deliver you up in councils, and they will scourge you in their synagogues. 18. And you shall be brought before governors, and before kings for my sake, for a testimony to them and to the gentiles: 19. But when they shall deliver you up, take no thought how or what to speak: for it shall be given you in that hour what to speak. 20. For it is not you that speak, but the Spirit of your Father that speaketh in you.

HATED.

21. The brother also shall deliver up the brother to death, and the father the son; and the children shall rise up against their parents, and shall put them to death. 22. And you shall be hated by all men for my name's sake: but he that shall persevere unto the end, he shall be saved. 23. And when they shall persecute you in this city, flee into another. Amen I say to you, you shall not finish all the cities of Israel, till the son of man come.

Lk. vi. 40;
Jn. xiii. 16,
xv. 20.

*Disciple
and Mas-
ter.*

Fear God.
Mk. iv.
22; Lk.
viii. 17.
xii. 2.

24. The disciple is not above the master, nor the servant above his lord. 25. It is enough for the disciple that he be as his master, and the servant as his lord. If they have called the good-man of the house Beelzebub, how much more them of his household?

26. Therefore fear them not. For nothing is covered that shall not be revealed; nor hid, that shall not be known. 27. That which I tell you in the dark, speak ye in the light: and that which you hear in the ear, preach ye upon the housetops. 28. And fear ye not them that kill the body, and are not able to kill the soul: but rather fear him that can destroy both soul and body into hell. 29. Are not two sparrows sold for a farthing: and not one of them shall fall on the ground without your Father. 30. But the very hairs of your head are all numbered. 31. Fear not therefore: better are you than many sparrows.

10. 17. 'Synagogue'. The word means an 'assembly' and in the New Testament means rather the place of assembly than the people assembled. Since the Temple was not readily accessible to the people who lived outside Jerusalem, and since even there there were many whose nationality kept them to a certain extent apart from the rest, Acts vi. 9, places of assembly for prayer and the reading of the Law and the Prophets were erected everywhere. Since it was from these places that the Law was disseminated and the spirit of Judaism fostered, the term 'Synagogue' came in time to stand for Judaism and its principles.

19. Not that preachers are not to prepare but that Christians will, when arraigned before the civil powers for their religion, be helped in their defence by the Holy Spirit.

23. Not His Coming 'in glory' to judge this world, but the Coming of His Kingdom on earth, *viz.* the Church, *cf.* notes on ch. xxiv.

25. *Cp.* ix. 34.

28. 'Fear ye not'. "It is natural for a man to shun harm to his own body and the loss of temporal property; but for him to quit the path of justice for the sake of such things is contrary to natural reason. Hence Aristotle says that there are certain things, *viz.* sinful deeds, which no fear should compel a man to commit, since it is worse to commit such sins than to suffer any amount of punishment", *S. T.* II-II. xix. 3 ad 3.

[Fear is of different kinds: "The object of fear is evil; when, then, a person departs from God because of some evil he fears, such fear is termed human or 'of this world'. But sometimes by reason of his fear a man turns to God and clings to Him. Now the evil in this case is either the evil which is punishment, or that which is sin. If, then, a person turns to God and clings to Him through fear of punishment his fear will be servile; if through fear of sin his fear will be filial, for children fear what offends their father. If it is for both reasons, then it will be initial fear which stands midway between the other two", *S. T.* II-II. xix.2.]

CONFESS
YOUR
FAITH.

Mk. viii.
38; Lk. ix.
26, xii. 8;
II. Tim. ii.
12. Lk. xii.
51.

Not peace.

Mich. vii. 6.
Lk. xiv. 26.

The Cross.

xvi. 24;
Mk. viii.
34; Lk.
xiv. 27; Lk.
ix. 24; xvii.
33. Jn. xii.
25. Lk. x.
16. Jn.
xiii. 20.

Charity.

Mk. ix.
40

Message

of the
Baptist.
Lk. vii. 18-
35.

HIS PRAISE

OF THE
BAPTIST.
Lk. vii. 24-
35.

32. Every one therefore that shall confess me before men, I will also confess him before my Father who is in heaven. 33. But he that shall deny me before men, I will also deny him before my Father who is in heaven.

34. Do not think that I came to send peace upon earth: I came not to send peace, but the sword. 35. For I came to set a man at variance against his father, and the daughter against her mother, and the daughter-in-law against her mother-in-law. 36. And a man's enemies shall be they of his own household. 37. He that loveth father or mother more than me, is not worthy of me; and he that loveth son or daughter more than me, is not worthy of me.

38. And he that taketh not up his cross, and followeth me, is not worthy of me. 39. He that findeth his life, shall lose it and he that shall lose his life for me, shall find it. 40. He that receiveth you, receiveth me: and he that receiveth me, receiveth him that sent me.

41. He that receiveth a prophet in the name of a prophet, shall receive the reward of a prophet: and he that receiveth a just man in the name of a just man, shall receive the reward of a just man. 42. And whosoever shall give to drink to one of these little ones a cup of cold water only in the name of a disciple, amen I say to you, he shall not lose his reward.

11. 1. And it came to pass: when JESUS had made an end of commanding his twelve disciples, he passed from thence, to teach and preach in their cities. 2. Now when John had heard in prison the works of Christ: sending two of his disciples he said to him: 3. Art thou he that art to come, or look we for another? 4. And JESUS making answer said to them: Go and relate to John what you have heard and seen. 5. The blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead rise again, the poor have the gospel preached to them. 6. And blessed is he that shall not be scandalized in me.

7. And when they went their way, JESUS began to say to the multitudes concerning John: What went you out into the desert to see? a reed shaken with the wind? 8. But what went you out to see? a man clothed in soft garments? Behold they that are clothed in soft garments, are in the houses of kings. 9. But what went you out to see? a prophet? Yea I

10. 34. 'Not peace but the sword'. True peace can only mean the perfect enjoyment of the One Supreme Good, and that cannot be here on earth. 'The Prince of Peace' came to bring us the pledge of our ultimate attainment of that, on condition that here on earth we refuse to seek satisfaction in transient human affections; 'the sword' means the ever-recurring severance of earthly ties.

35. ["Friendship, says Aristotle, does not demand agreement in opinions but in the good things useful for life, especially great things, for to disagree about trifles hardly seems to be disagreement. Hence nothing precludes those who have charity from having different opinions. Nor is this opposed to peace, since opinions belong to the intellect which precedes the will wherein resides the union which is peace", *S. T. II-II. xxix. 3 ad 2.*]

42. "Here, then He gave His disciples many admonitions, but whether Matthew put them down out of order or whether the order he follows is merely as he remembered it, is not clear", St. Augustine, *De Consensu*, ii. 70.

11. 2. St. John was, according to Josephus, *Ant. XVIII. v. 2*, imprisoned in the fortress of Machaerus which he describes as being 'in the mountains of Arabia', *Ant. XIII. xvi. 3, XIV. v. 2, 4, vi. 1, Wars I. viii. 2*, or 'on the borders of the dominions of Herod (Antipas) and Aretas', *Ant. XVIII. v. 1*. Immense ruins remain at the modern Mkaur on the East of the Dead Sea about 3675 feet above it.

3. "John the Baptist did not ask about Christ's coming in the flesh as though ignorant of it, since he expressly confessed it, *Jn. i. 34*....; St. Chrysostom says he asked so as to satisfy his disciples from Christ's own mouth, and that Christ replied by working miracles for their instruction" *S. T. II-II. ii. 7 ad 2.*

5. By these cures He shews them the fulfilment of Isaias xxxv. 5.

Mal. iii.
1; Mk. i.
2.

tell you, and more than a prophet. 10. For this is he of whom it is written: *Behold I send my Angel before thy face, who shall prepare thy way before thee.*

None
Greater
than John.

11. Amen I say to you, there hath not risen among them that are born of women a greater than John the Baptist: yet he that is the lesser in the kingdom of heaven is greater than he. 12. And from the days of John the Baptist until now, the kingdom of heaven suffereth violence, and the violent bear it away. 13. For all the prophets and the law prophesied until John:

He is Elias
Mal. iv.5;
Mk. ix.
12.

14. And if you will receive it, he is Elias that is to come. 15. He that hath ears to hear, let him hear. 16. But whereunto shall I esteem this generation to be like? It is like to children sitting in the market-place. 17. Who crying to their companions say: We have piped to you, and you have not danced: we have lamented, and you have not mourned. 18. For John came neither eating nor drinking: and they say: He hath a devil. 19. The son of man came eating and drinking, and they say: Behold a man that is a glutton and a wine-drinker, a friend of publicans and sinners. And wisdom is justified by her children.

WO TO UN-
BELIEVERS.

Lk. x. 13-15.

20. Then began he to upbraid the cities, wherein were done the most of his miracles, for that they had not done penance. 21. Wo to thee, Corozain, wo to thee, Betsaida: for if in Tyre and Sidon had been wrought the miracles that have been wrought in you, they had long ago done penance in sackcloth and ashes. 22. But I say unto you, it shall be more tolerable for Tyre and Sidon in the day of judgment, than for you. 23. And thou Capharnaum, shalt thou be exalted up to heaven? thou shalt go down even unto hell. For if in Sodom had been wrought the miracles that have been wrought in thee, perhaps it had remained unto this day. 24. But I say unto you, that it shall be more tolerable for the land of Sodom in the day of judgment, than for thee.

GLORY TO
G O D.
Lk. x. 21-22.
Jn. xi. 41-
42.

Jn. vi. 46,
vii. 28-29,
viii. 19,
x. 15.

25. At that time JESUS answered and said: I confess to thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them to little ones. 26. Yea, Father; for so hath it seemed good in thy sight. 27. All things are delivered to me by my Father. And no one knoweth the Son, but the Father: neither doth any one know the Father, but the Son, and he to whom it shall please the Son to reveal him.

11. 11. 'Lesser in the kingdom of heaven'. St. Thomas always interprets this as referring to the Angels, the least of whom transcends the greatest of men, *S. T. I. cviii. 2 ad 3; cxvii. 2; Suppl. xxii. 4*. On the other hand, it may refer to Christians; for as John was on the threshold of the Church, he was never in it, and in a sense membership of the Church confers a glory exceeding that of the Old Testament, *cf. 11. Cor. iii. 13-18, Heb. xii. 22-24*.

14. See note on Mk. ix. 12.

19. 'Eating and drinking'. "In His daily life Christ gave an example of perfection in all those things which essentially concern salvation. But abstinence from food and drink does not belong essentially to salvation, *Rom. xiv. 17*. Hence St. Augustine says: 'The holy Apostles realised that the Kingdom of God does not consist in meat and drink but in a certain equanimity in putting up with things; neither did abundance uplift them nor did want depress them'", *S. T. III. xl. 2 ad 1*.

21. 'Penance', not merely inward repentance, but its manifestation in outward acts, see note on iii. 2.

25-30. Note the similarity between this passage and so much in St. John's Gospel.

25. "Purely speculative knowledge of the truth is only indirectly hindered by pride in the sense that a proud man, by refusing to subordinate his understanding to God the Cause of all knowledge, cuts himself off from real knowledge of the truth, *cf. Eccles. vi. 34*. But affective knowledge, (that is, knowledge of a truth combined with love of it) is directly hindered by pride inasmuch as proud people delight in their own excellence and so fail to appreciate the excellence of truth. Hence St. Gregory says: 'Though men do by their intelligence grasp some things generally unknown, they can never appreciate their sweetness'", *S. T. I-II. clxii. 3 ad 1m*.

27. See note on Mk. xiii. 32.

CHRIST IS MECK. 28. Come to me, all you that labour, and are burdened, and I will refresh you. 29. Take up my yoke upon you, and learn of me, because I am meek, and humble of heart: And you shall find rest to your souls. 30. For my yoke is sweet and my burden light.

THE CORN-FIELD. Mk. ii. 23-28; Lk. vi. 1-5. 12. 1. At that time JESUS went through the corn on the sabbath: and his disciples being hungry, began to pluck the ears, and to eat. 2. And the Pharisees seeing them, said to him: Behold thy disciples do that which is not lawful to do on the sabbath-days. 3. But he said to them: Have you not read what David did when he was hungry, and they that were with him: 4. How he entered into the house of God, and did eat the loaves of proposition, which it was not lawful for him to eat, nor for them that were with him, but for the priests only? 5. Or have ye not read in the law, that on the sabbath-days the priests in the temple break the sabbath, and are without blame? 6. But I tell you that there is here a greater than the temple. 7. And if you knew what this meaneth: *I will have mercy, and not sacrifice*: you would never have condemned the innocent. 8. For the son of man is Lord even of the sabbath.

1. Kgs. xv. 22; Eccles. iv. 17; Osee vi. 6.

THE WITHERED HAND. Mk. iii. 1-6; Lk. vi. 6-11. Deut. xxii. 4.

9. And when he had passed from thence, he came into their synagogue. 10. And behold there was a man who had a withered hand, and they asked him, saying: Is it lawful to heal on the sabbath-days? that they might accuse him.

11. But he said to them: What man shall there be among you, that hath one sheep: and if the same fall into a pit on the sabbath-day, will he not take hold on it and lift it up? 12. How much better is a man than a sheep? Therefore it is lawful to do a good deed on the sabbath-days. 13. Then he saith to the man: Stretch forth thy hand, and he stretched it forth, and it was restored to health even as the other.

Miracles in fulfillment of prophecy.

14. And the Pharisees going out made a consultation against him, how they might destroy him. 15. But JESUS knowing it, retired from thence: and many followed him, and he healed them all. 16. And he charged them that they should not make him known. 17. That it might be fulfilled which was spoken by Isaias the prophet, saying: 18. *Behold my servant whom I have chosen, my beloved in whom my soul hath been well pleased. I will put my Spirit upon him, and he shall show judgment to the gentiles.* 19. He

Is. xlii. 1-3.

11. 30. ['My yoke is sweet'. "This refers to those virtuous works which consist in interior acts, namely in practising virtue promptly and with joy: this is exceedingly difficult for those who have not virtue, but virtue makes it easy. It is in this sense that the precepts of the New Law are heavier than those of the Old, for under the New Law even *interior* movements of the spirit are forbidden [if sinful] whereas they were not in all cases expressly prohibited under the old... as St. Augustine expresses it: 'to him who loves, they are not hard but to him who loves not, they are' ", S. T. I-II. cvii. 4.]

12. 4. The loaves of proposition were the twelve loaves placed before the sanctuary in the Temple.

6. Christ here openly claims to be greater than the Temple, than Jonas and Solomon, *cf.* vers. 41-42, Jn. v. 20, 28, 32, 34, 39, 44.

7. 'Mercy and not sacrifice'. "We do not worship God by external sacrifices or duties for His own sake, but for ourselves and our neighbours. For God needs not our sacrifices but wishes them to be offered to Him for our devotion's sake and the advantage of our neighbour. Consequently mercy, whereby we come to the assistance of others, is a more acceptable sacrifice to Him as being of more immediate value to our neighbour, Heb. xiii. 16", S. T. II-II. xxx. 4 ad 2.

8. 'Lord even of the Sabbath' which God Himself had instituted, Gen. ii. 2-3.

19. These words of the Prophet manifestly do not mean that Christ did not preach in the streets, Lk. xiii. 26, but that He was not to be a brawler but rather a comforter of the 'bruised' spirit; *cp.* xi. 28-30.

shall not contend, nor cry out, neither shall any man hear his voice in the streets. 20. *The bruised reed he shall not break, and smoking flax he shall not extinguish: till he send forth judgment unto victory.* 21. *And in his name the gentiles shall hope.*

THE BLIND
AND DUMB-
MEN.

Lk. xi. 14-
23.

BEELZEBUB.

ix. 34; Mk.
iii. 22-30;

Lk. xi. 15-
26.

*The 'divi-
ded' King-
dom.*

22. Then was offered to him one possessed with a devil, blind and dumb: and he healed him, so that he spoke and saw. 23. And all the multitudes were amazed, and said: Is not this the son of David? 24. But the Pharisees hearing it, said: This man casteth not out devils but by Beelzebub the prince of the devils.

25. And JESUS knowing their thoughts, said to them: Every kingdom divided against itself shall be made desolate: and every city or house divided against itself shall not stand. 26. And if Satan cast out Satan, he is divided against himself: how then shall his kingdom stand? 27. And if I by Beelzebub cast out devils, by whom do your children cast them out? Therefore they shall be your judges. 28. But if I by the Spirit of God cast out devils, then is the kingdom of God come upon you. 29. Or how can any one enter into the house of the strong, and rifle his goods, unless he first bind the strong? and then he will rifle his house. 30. He that is not with me, is against me: and he that gathereth not with me, scattereth.

SIN AGAINST
THE HOLY
GHOST.

Mk. iii. 28-
30; Lk. xii.
10.

31. Therefore I say to you: Every sin and blasphemy shall be forgiven men, but the blasphemy of the Spirit shall not be forgiven. 32. And whosoever shall speak a word against the son of man, it shall be forgiven him: but he that shall speak against the Holy Ghost, it shall not be forgiven him neither in this world, nor in the world to come.

*'By their
fruits'.*

Lk. vi. 45.

33. Either make the tree good and its fruit good: or make the tree evil, and its fruit evil. For by the fruit the tree is known. 34. O generation of vipers, how can you speak good things, whereas you are evil? for out of the abundance of the heart the mouth speaketh. 35. A good man out of a good treasure bringeth forth good things: and an evil man out of an evil treasure bringeth forth evil things. 36. But I say unto you, that every idle word that men shall speak, they shall render an account for it in the day of judgment. 37. For by thy words thou shalt be justified, and by thy words thou shalt be condemned.

12. 28. "Christ cast out devils from the body but much more from the soul. Hence He condemned the blasphemy of the Pharisees who said that He cast out devils by the power of the devils: first on the ground that Satan is not divided against Satan, secondly by the example of others who cast them out by the Spirit of God, thirdly because He could not cast out the devil unless He overcame him by Divine power, and lastly because there was no agreement between Himself and Satan either in His works or in their effect, for Satan strove to scatter those whom Christ gathered". *S. T. III. xliii. 2 ad 3.*

These marvels wrought by Christ were meant to lead men to acknowledge His evident Divine power; refusal to do so was the grave sin of the Pharisees, for: "True miracles can only be wrought by the power of God who alone can change the order of nature — which is what a miracle demands. Hence St. Leo says 'In Christ there were two natures, one — the Divine — which consuscated with miracles, the other — the human — which succumbed to injuries'. Yet each of these acted in full communication with the other, since His human nature is the instrument of His Divine action and the human action receives its power from the Divine nature", *S. T. III. xliii. 2.*

'Kingdom of God is come', the reign of Christ began with His Incarnation when evil spirits were dethroned from the souls of men, *cf. 1. Cor. xv. 23-28.*

31. The sin against the Holy Spirit was understood by St. Augustine to mean final impenitence which, precisely because 'final', was unforgiveable.

32. 'Neither in this world nor in the world to come'. This clearly implies that there are sins which can be forgiven in the next world. Mortal sins cannot be, since of their nature they imply that a man is wholly alienated from God; but venial sins, or deviations from perfect charity, can be forgiven after death.

34. A terrible denunciation, *cf. iii. 7.*

36. 'The Day of Judgement', note how frequently Christ refers to this, *cf. xi. 22, 24, xiii. 39-50, xxiv. 36, xxv. 13, etc.*

DEMAND
FOR A SIGN.
xvi. 1-4; Lk.
xi. 16. 29-
32, cp. 1.
Cor. i. 22,
xiv. 22.
JONAS
Mk. viii. 12,
Lk. xi. 30-
32.
Jonas iii. 5.

QUEEN OF
SHEBA
Lk. xi. 31.

THE MAN
WITH THE
UNCLEAN
SPIRIT.
Lk. xi. 24-
26.

II. Pet. ii.
20.

VISIT
OF HIS
MOTHER.
Mk. iii. 31-
35; Lk. viii.
19-21.

THE TEA-
CHING IN
PARABLES.

THE
SOWER.
Mk. iv. 3-
20, Lk. xiii.
5-15.

38. Then some of the Scribes and Pharisees answered him, saying: Master, we would see a sign from thee. 39. Who answering said to them: An evil and adulterous generation seeketh a sign: and a sign shall not be given it, but the sign of Jonas the prophet. 40. For as Jonas was in the whale's belly three days and three nights: so shall the son of man be in the heart of the earth three days and three nights.

41. The men of Ninive shall rise in judgment with this generation, and shall condemn it: because they did penance at the preaching of Jonas. And behold a greater than Jonas here. 42. The queen of the south shall rise in judgment with this generation, and shall condemn it: because she came from the ends of the earth to hear the wisdom of Solomon, and behold a greater than Solomon here.

43. And when an unclean spirit is gone out of a man he walketh through dry places seeking rest, and findeth none.

44. Then he saith: I will return into my house from whence I came out. And coming he findeth it empty, swept and garnished. 45. Then he goeth, and taketh with him seven other spirits more wicked than himself, and they enter in and dwell there: and the last state of that man is made worse than the first. So shall it be also to this wicked generation.

46. As he was yet speaking to the multitudes, behold his mother and his brethren stood without, seeking to speak to him. 47. And one said unto him: Behold thy mother and thy brethren stand without, seeking thee. 48. But he answering him that told him, said: Who is my mother, and who are my brethren? 49. And stretching forth his hand towards his disciples, he said: Behold my mother and my brethren. 50. For whosoever shall do the will of my Father, that is in heaven, he is my brother, and sister, and mother.

13. 1. The same day JESUS going out of the house, sat by the sea side. 2. And great multitudes were gathered together unto him so that he went up into a boat and sat: and all the multitude stood on the shore. 3. And he spoke to them many things in parables, saying: Behold the sower went forth to sow. 4. And whilst he soweth some fell by the way side, and the birds of the air came and ate them up. 5. And other some fell upon stony ground, where they had not much earth: and they sprung up immediately, because they had no deepness of earth. 6. And when the sun was up they

12. 39. This 'sign' is used differently in Lk. xi. 30-2.

40. Strictly speaking He was only in the tomb part of three days and two nights. *S. T.* III. i. 4 ad 1.

Jonas was a type of the Resurrection and also of the Apostolic preacher bringing whole peoples to repentance.

42. 'Queen of the South', *cf.* III. Kgs. x; she was the queen of Sheba or Saba which lay to the south, in Hebrew 'yamin', preserved to-day in the name Yemen for Arabia.

43-45. A parable depicting the state of Israel which had cast out its original idolatry, but was now possessed by the far worse devils of pride and hardness of heart.

47. 'Brethren': the word 'brother' is used of any close relationship — thus Lot is Abraham's nephew, Gen. xii. 5, but his brother xiv. 16.

50. None did the will of God better than She whom He had chosen to be the Mother of His Son.

13. He spoke in parables because by such parables sacred things are hidden from unbelievers who might blaspheme, 'cast not your pearls before swine', vii. 6; also "because through such parables simple folk are best taught; for simple-minded people get a better grasp of divine truths when set before them by illustrations. Hence Christ spoke in parables in order that men might more easily commit His teaching to memory, for He knew that deserving folk would accept His teaching. And He made use of many parables because in a crowd of men people are of very diverse dispositions, hence His various illustrations adapted to men's various dispositions. Moreover spiritual truths must needs be set forth in veiled fashion; yet at the same time they can never be adequately expressed by illustrations from passing things; these latter, then, have to be varied, hence Job says 'I wish God would speak with thee and would open His lips to thee, that He might shew thee the secrets of wisdom and that His law is manifold', xi. 5-6.

This section denotes a marked change in Our Lord's method of teaching. He had begun by the plain and direct teaching given in the Sermon on the Mount, chs. v-vii, where He had spoken most simply and plainly of the Fatherhood of God — in fact the phrase 'your Father in heaven' occurs some fifteen times in those chapters; but the opposition of the Pharisees had grown apace, ix. 3, 11, 34, x. 25, xii. 2, 10, 14, 27-34, 38, despite the esteem in which the populace held Him, iv. 24-25, v. 1, vii. 28-29, viii. 1, 18, 27, 34, ix. 8, 26, 31, 33, xii. 23. Hence He changed His method and now speaks in parables. This does not of course denote any change in the mind of God — not even in the Incarnate God, but foreknowing all things — even the vagaries of the human

were scorched: and because they had not root, they withered away. 7. And others fell among thorns: and the thorns grew up and choked them. 8. And others fell upon good ground: and they brought forth fruit, some an hundredfold, some sixtyfold, and some thirtyfold. 9. He that hath ears to hear let him hear.

*Why He
spoke in
Parables.*

xxv. 20

10. And his disciples came and said to him: Why speakest thou to them in parables? 11. Who answered and said to them: Because to you it is given to know the mysteries of the kingdom of heaven: but to them it is not given. 12. For he that hath, to him shall be given, and he shall abound: but he that hath not, from him shall be taken away that also which he hath. 13. Therefore do I speak to them in parables: because seeing they see not, and hearing they hear not, neither do they understand. 14. And the prophecy of Isaias is fulfilled in them, who saith: *By hearing you shall hear, and shall not understand: and seeing you shall see, and shall not perceive.* 15. *For the heart of this people is grown gross, and with their ears they have been dull of hearing, and their eyes they have shut: lest at any time they should see with their eyes, and hear with their ears, and understand with their heart, and be converted, and I should heal them.* 16. But blessed are your eyes, because they see, and your ears, because they hear. 17. For, amen I say to you, many prophets and just men have desired to see the things that you see, and have not seen them: and to hear the things that you hear and have not heard them.

Lk. x. 24,
Heb. xi. 13-
16.

*Explana-
tion of the
'Sower'.*

18. Hear you therefore the parable of the sower. 19. When any one heareth the word of the kingdom, and understandeth it not, there cometh the wicked one, and catcheth away that which was sown in his heart: this is he that received the seed by the way side. 20. And he that received the seed upon stony ground is he that heareth the word, and immediately receiveth it with joy. 21. Yet hath he not root in himself, but is only for a time: and when there ariseth tribulation and persecution because of the word, he is presently scandalized. 22. And he that received the seed among thorns: is he that heareth the word, and the care of this world and the deceitfulness of riches choketh up the word, and he becometh fruitless. 23. But he that received the seed upon good ground, is he that heareth the word, and understandeth, and

mind — He from eternity planned the two methods of teaching: the plain and direct, so that all might have their opportunities; the veiled and shrowded when some of them should have manifested their evil dispositions. Of God with whom 'there is no change nor shadow of alteration', S. Jas. i. 17, we must say with St. Augustine 'Opera mutas, nec mutas consilium', *Confess.* i. 4.

13. 11. The distinction between the teachers and the taught in the Christian Church is here clearly indicated and recurs throughout the *Epistles* to Timothy and Titus.

For these 'mysteries', cf. Eph. iii. 3-9, the mystery of the reception of the Gentiles into the church; Eph. v. 32, of Christ and His body, the Church; Rom. xi. 25, of the conversion of the Jews; 1 Cor. xv. 51, of the Resurrection.

11-15. They saw the miracles but these had no effect on them since for any true knowledge a man must have a desire for it and must work; if it is question of a supernatural knowledge he must have faith and charity. And when a man hears what he does not like he finds it peculiarly hard to understand. They had shut their eyes and refused to see. God, then, is said to harden, in that He does not give them such grace as shall effectively open their eyes.

Note the advance in thought: in the Parable of the Sower two thirds of the seed sown had failed; among the remaining third — those in whose souls Christ's doctrine had struck root and produced fruit — the enemy will come and sow tares. The former parable then deals with the commencement of the Church, the latter with the troubles it will encounter even when well established.

14-17. See notes on Mk. iv. 12, Lk. viii. 10, Jn. xii. 40, pp. 125, 223, 363.

18-23. An 'authentic' interpretation and intended to guide us in our interpretation of other parables. This explanation should be compared with those given in Mk. iv. 13-20 and Lk. viii. 11-15 when some interesting divergences will appear.

bearcth fruit, and yieldeth the one an hundredfold, and another sixty and another thirty.

THE
TARES.
MK. iv. 26.

24. Another parable he proposed to them, saying: The kingdom of heaven is likened to a man that sowed good seed in his field. 25. But while men were asleep, his enemy came and oversowed cockle among the wheat, and went his way. 26. And when the blade was sprung up, and had brought forth fruit, then appeared also the cockle. 27. And the servants of the good-man of the house coming said to him: Sir, didst thou not sow good seed in thy field? whence then hath it cockle? 28. And he said to them: An enemy hath done this. And the servants said to him: Wilt thou that we go and gather it up? 29. And he said: No, lest perhaps, gathering up the cockle, you root up the wheat also together with it. 30. Suffer both to grow until the harvest, and in the time of the harvest I will say to the reapers: Gather up first the cockle, and bind it into bundles to burn, but the wheat gather ye into my barn.

THE
MUSTARD-
SEED.
MK. iv. 30-
32; Lk.
xiii. 18-19.

31. Another parable he proposed to them, saying: The kingdom of heaven is like to a grain of mustard-seed, which a man took and sowed in his field. 32. Which is the least indeed of all seeds, but when it is grown up, it is greater than all herbs, and becometh a tree, so that the birds of the air come and dwell in the branches thereof.

THE
LEAVEN.
Lk. xiii. 21.

33. Another parable he spoke to them: The kingdom of heaven is like to leaven, which a woman took and hid in three measures of meal, until the whole was leavened.

Why He
spoke in
Parables
Ps. lxxvii.
2.

34. All these things JESUS spoke in parables to the multitudes: and without parables he did not speak to them. 35. That it might be fulfilled which was spoken by the prophet, saying: *I will open my mouth in parables, I will utter things hidden from the foundation of the world.*

Explana-
tion of the
Tares.
MK. iv.
34.

36. Then having sent away the multitudes, he came into the house, and his disciples came to him, saying: Expound to us the parable of the cockle of the field. 37. Who made answer and said to them: He that soweth the good seed is the son of man. 38. And the field is the world. And the good seed are the children of the kingdom. And the cockle, are the children of the wicked one. 39. And the enemy that sowed them, is the devil. But the harvest is the end of the world. And the reapers are the Angels.

13. 24. Good and evil subsist side by side in the Church which will not be finally purified till the last day, Eph. v. 26-27.

31-32. Illustrative of the rapid growth of the Church, just as the 'leaven' shews us the secret and intensive growth of the Kingdom of God which is 'within you' Lk. xvii. 21.

"When men wish to see the new moon they say 'There it is, look at it!'. If some cannot see it and say 'Where is it?' we point it out with the finger so that they can see it. Yet sometimes, through fear of being thought blind, people say they see it when they do not. But is that the way we point to the Church; No! Is it not perfectly clear? Is it not patent? Has it not filled the entire world? Are not all the promises made so many years before to Abraham fulfilled in her? A promise made to but a single believer and now the world is filled with thousands of believers! But some are so blind that they cannot see a mountain. Do not be astonished: it is because they have no eyes. Why so? Because the darkness has blinded them", St. Augustine, *Tract.* i. 13 in 1. Joann.

31-33. Note again the advance in thought: two thirds have perished; the remaining third is riddled with heresy — who would not despair on hearing this? Hence the twin parables of the Mustard seed and the Leaven, for both indicate the secret springs of growth in the Church, namely the all-powerful Spirit of God working from within.

35. 'Prophet' in English generally means one who *fore-tells*; for the Hebrew it meant one who spoke under God's influence, whether of the past, present or future; in this sense the Psalmists were 'prophets', Acts. xxi. 9.

37-43. Another authoritative interpretation intended for our guidance in understanding His teaching in general.

39. How careful Christ is to say that heretics are not to be slain. "To slay heretics", remarks St. Chrysostom, "leads to irreconcilable wars in the world". Yet the same Saint adds that though we ought not to put heretics to death this does not preclude us from rightly.... refusing them liberty to propagate their doctrines, etc. "What worse death of the soul could be imagined", asks St. Augustine, "than freedom to err?". *Ep.* cv. 10.

*The end of
the world;
the jud-
gement.*

40. Even as cockle therefore is gathered up, and burnt with fire: so shall it be at the end of the world. 41. The son of man shall send his Angels, and they shall gather out of his kingdom all scandals, and them that work iniquity. 42. And shall cast them into the furnace of fire. There shall be weeping and gnashing of teeth. 43. Then shall the just shine as the sun, in the kingdom of their Father. He that hath ears to hear, let him hear.

Wisd. iii.
7; Dan.
xii. 3.

THE
TREASURE.

44. The kingdom of heaven is like unto a treasure hidden in a field. Which a man having found, hid it, and for joy thereof goeth, and selleth all that he hath, and buyeth that field. 45. Again the kingdom of heaven is like to a merchant seeking good pearls. 46. Who when he had found one pearl of great price, went his way, and sold all that he had, and bought it.

THE
PEARL.

THE NET.

47. Again the kingdom of heaven is like to a net cast into the sea, and gathering together of all kinds of fishes. 48. Which, when it was filled, they drew out, and sitting by the shore, they chose out the good into vessels, but the bad they cast forth. 49. So shall it be at the end of the world. The Angels shall go out, and shall separate the wicked from among the just. 50. And shall cast them into the furnace of fire: there shall be weeping and gnashing of teeth. 51. Have ye understood all these things? They say to him: Yes. 52. He said unto them: Therefore every scribe instructed in the kingdom of heaven, is like to a man that is a householder, who bringeth forth out of his treasure new things and old.

*The End of
the world;
the jud-
gement.*

VISIT TO
NAZARETH.
Mk. vi. 1-6;
Lk. iv. 16-
30.

53. And it came to pass: when JESUS had finished these parables, he passed from thence. 54. And coming into his own country, he taught them in their synagogues, so that they wondered and said: How came this man by this wisdom and miracles? 55. Is not this the carpenter's son? Is not his mother called Mary, and his brethren James, and Joseph, and Simon, and Jude? 56. And his sisters, are they not all with us? Whence therefore hath he all these things? 57. And they were scandalized in his regard. But JESUS said to them: A prophet is not without honour, save in his own country, and in his own house. 58. And he wrought not many miracles there, because of their unbelief.

Jn. vi. 42.

Jn. iv. 44.

13. 52. In these seven parables Christ sets before us a series of pictures of His work in the world with its consummation at the Final Judgement; He works (the sower), the devil counter-works (the cockle); His Kingdom (or rule) grows in extent (the mustard-seed), in intensity (the leaven); His gift to us is beyond price (the treasure and the feast); in His Kingdom on earth there will always be an admixture of the good and the bad, but they will be separated out at the last day (the tares); *cf.* ch. xxv.

'New things and old'; the Old Testament is not done away with in the New but finds there its explanation, this the Apostles would understand by degrees, Lk. xxiv. 25-27, 44-47; it is the entire theme of the *Epistle to the Hebrews*.

54. St. Luke seems to place this visit to Nazareth at a much earlier period than do Mt. and Mk. In his Preface, i. 3, Lk. says he is going to write 'in order'. If this means chronological order, we might suppose that in assigning this visit to Nazareth, Lk. iv. 13-30, to a much earlier period than do Mt. and Mk. (who are perhaps not so much concerned with the strict order in which events took place), Lk. is tacitly correcting a false impression that might be gathered from their narrative.

55. 'His brethren': that Mary had other children after the birth of Christ is not seriously held by any now; that Joseph had already been married and the 'brethren' were his children by a former wife has no support in tradition; the view that they were cousins is in accord with tradition, with Christian sentiment and with the Biblical usage of the word 'brother' for any near relationship. Thus Abraham and Lot are called "brothers" though really uncle and nephew: *cf.* Gen. xiii. 5, xiii. 8, xiv. 14, xix. 11, 19, xxxi. 36-7. [See *Aids to the Bible*, v (iii), 402-409 where the Scheme on p. 407 needs correction as two sisters can hardly have had the same name of Mary, see note on Jn. xix. 25].

57. 'Scandalized': the Greek word 'scandalon' means the 'trip' in a trap, something a person stumbles over and is therefore caught, so 'to be scandalized' means to find some thing or person a stumbling block, *cf.* 1. Pet. ii. 8.

58. See note on Mk. vi. 5.

IMPRISON-
MENT OF
THE BAP-
TIST.
Mk. vi. 14-
30; Lk. ix.
7-9.

14. 1. At that time Herod the Tetrarch heard the fame of JESUS. 2. And he said to his servants: This is John the Baptist: he is risen from the dead, and therefore mighty works shew forth themselves in him. 3. For Herod had apprehended John and bound him, and put him into prison, because of Herodias, his brother's wife. 4. For John said to him: It is not lawful for thee to have her. 5. And having a mind to put him to death, he feared the people: because they esteemed him as a prophet.

*His mar-
tyrdom.*
xxi. 26.
Jn. v. 33-
35. x. 41-
42.

6. But on Herod's birth-day, the daughter of Herodias danced before them: and pleased Herod. 7. Whereupon he promised with an oath, to give her whatsoever she would ask of him. 8. But she being instructed before by her mother, said: Give me here in a dish the head of John the Baptist. 9. And the king was struck sad: yet because of his oath, and for them that sat with him at table, he commanded it to be given. 10. And he sent, and beheaded John in the prison. 11. And his head was brought in a dish: and it was given to the damsel, and she brought it to her mother. 12. And his disciples came and took the body, and buried it, and came and told JESUS.

CHRIST
FEEDS 5000
Mk. vi. 31.
Lk. ix. 10-
17; 30-44;
Jn. vi. 4-
15.

13. Which when JESUS had heard, he retired from thence by a boat, into a desert place apart, and the multitudes having heard of it, followed him on foot out of the cities. 14. And he coming forth saw a great multitude, and had compassion on them, and healed their sick. 15. And when it was evening, his disciples came to him, saying: This is a desert place, and the hour is now passed: send away the multitudes, that going into the towns, they may buy themselves victuals. 16. But JESUS said to them, They have no need to go: give you them to eat. 17. They answered him: We have not here but five loaves, and two fishes. 18. He said to them: Bring them hither to me. 19. And when he had commanded the multitude to sit down upon the grass, he took the five loaves and the two fishes, and looking up to heaven, he blessed, and brake, and gave the loaves to his disciples, and the disciples to the multitudes. 20. And they did all eat, and were filled. And they took up what remained, twelve full baskets of fragments. 21. And the number of them that did eat, was five thousand men, besides women and children.

14. 1. Herod the Tetrarch: Herod Antipas, son of Herod the Great; he married a daughter of Aretas of Arabia and then, during her life took Herodias wife of his half-brother Philip. Antipas went to Rome to try and get himself made King; for a possible allusion to this *cf.* Lk. xix. 12. For further details see Lk. xiii. 31, 6-12; see note on Mk. vi. p. 135.

9. 'Because of his oath'. 'The Lord hath sworn and He will not repent', Ps. cix. 4. "Why, then, did Christ forbid us to swear: 'I say unto you: not to swear at all', Mt. v. 34? It is no sin to swear to what is true yet, since it is a grave sin to swear falsely, a person who wholly abstains from swearing avoids the risk of swearing falsely, a risk incurred even by one who swears truly. Christ, then, wished you to keep away from the edge lest your foot should catch in a hole and you should fall. When you swear you call God to witness; when He swears He call himself to witness. But you, a man, are often liable to be deceived and many times you call the Truth to witness what is false. I know that this is a hard saying owing to your habit of swearing. But it was hard for me too. You and I all live together; did any of you ever hear me swear? Is it not a fact that I used to swear daily? But when I read (the Gospel) I became afraid and set to work to conquer my habit by the help of God. Now nothing is easier for me than not to swear. Fear of God will curb your tongues and make you stick close to the truth, then swearing will disappear", St. Augustine, *Sermon* cccvii. 4-5.

10. The Baptist was truly a martyr even though he did not lay down his life precisely in defence of the faith. For 'martyrs' are so called as being witnesses to that faith which is 'according to piety'; all virtuous acts then which are performed as protestations of the faith constitute a man a witness to Christ. We have a similar instance in St. Thomas of Canterbury who did not die in defence of some revealed doctrine but in defence of the rights and liberties of the Church which Christ founded to teach sound doctrine, *cf.* S. T. II-II. cxxiv. 5.

19. The multiplication of the loaves for 5000 men is the only miracle recorded by all four Evangelists; it is closely connected with the two great doctrines of the Holy Eucharist and the Primacy of St. Peter.

*He walks
on the sea.*
Mk. vi. 46-
52; Jn. vi.
16-21.

PETER
WALKS ON
THE WATER

*The Son
of God.*

*Miracles in
Genesar.*
Mk. vi. 53.

THE TRA-
DITIONS OF
THE PHA-
RISEES.
Mk. vii. 1-
23.

Exod. xx.
12, xxi.
17.
Corban.
Mk. vii 11.

Isa. xxix.
13.

22. And forthwith JESUS obliged his disciples to go up into the boat, and to go before him over the water, till he dismissed the people. 23. And having dismissed the multitude, he went into a mountain alone to pray. And when it was evening, he was there alone. 24. But the boat in the midst of the sea was tossed with the waves: for the wind was contrary. 25. And in the fourth watch of the night, he came to them walking upon the sea. 26. And they seeing him walking upon the sea, were troubled, saying: It is an apparition. And they cried out for fear. 27. And immediately JESUS spoke to them, saying: Be of good heart: It is I, fear ye not. 28. And Peter making answer said: Lord, if it be thou, bid me come to thee upon the waters. 29. And he said: Come. And Peter going down out of the boat, walked upon the water to come to JESUS. 30. But seeing the wind strong, he was afraid: and when he began to sink, he cried out, saying: Lord, save me. 31. And immediately JESUS stretching forth his hand took hold of him, and said to him: O thou of little faith, why didst thou doubt? 32. And when they were come up into the boat, the wind ceased. 33. And they that were in the boat came and adored him, saying: Indeed thou art the Son of God.

34. And having passed the water, they came into the country of Genesar. 35. And when the men of that place had knowledge of him, they sent into all that country, and brought to him all that were diseased. 36. And they besought him that they might touch but the hem of his garment. And as many as touched, were made whole.

15. 1. Then came to him from Jerusalem scribes and Pharisees, saying: 2. Why do thy disciples transgress the tradition of the ancients? For they wash not their hands when they eat bread. 3. But he answering, said to them: Why do you also transgress the commandment of God for your tradition? For God said: 4. *Honour thy father and mother:* And: *He that shall curse father or mother, let him die the death.* 5. But you say: Whosoever shall say to father or mother, The gift whatsoever proceedeth from me, shall profit thee. 6. And he shall not honour his father or his mother: and you have made void the commandment of God for your tradition. 7. Hypocrites, well hath Isaias prophesied of you, saying: 8. *This people honoureth me with their*

14. 23. "Christ's actions are for our instruction's sake. Hence to shew preachers that they ought not to be always in the public eye He sometimes withdrew Himself from the crowd. This at times for the sake of rest for the body, Mk. vi. 31; sometimes in order to pray, Lk. vi. 12; also to teach them to shrink from the favour of men, hence St. Chrysostom: 'By the fact that He did not reside in the city nor in the market-place but in the mountains or the desert, He taught us to do nothing by way of ostentation but to keep away from noisy gatherings, especially when we have to deal with grave matters', *S. T.* III. xl. 1 *ad* 3m.

28-31. Naturally omitted by Mk. who is giving Peter's Gospel.

32. 'Ceased', that is instantaneously.

33. Note their growth in faith, *cf.* xvi. 16, Jn. xxi. 7.

34. Genesar, a village on the N. W. coast which gave to the lake of Genesareth' one of its names.

15. 2-6. You yourselves exalt a mere traditional teaching of yours about consecrated gifts above the actual letter of the law of Moses, see note on Mk. vii. 11.

28. 'Lord, it be Thou bid me come to Thee upon the waters'; "And because it was He, He heard his prayer, yielded to his request, called on him to walk, raised him up as he sank. These wonders the Lord performed; then dwell on them; have faith instead of a spectator's eyes. Sometimes a man learns with immense pains to walk on a tight rope and he keeps you in suspense while he hangs suspended. But look instead at One who did far more spectacular things. That man learned to walk on a rope; did he ever learn to walk on the sea? Forget then your theatres and look instead at our Peter: no tight-rope walker he, but a sea-walker. Do you the same, walk — not on those waters where Peter — a significant figure — walked, but on other waters, for this world is a sea with all its bitternesses, its floods of tribulation, its storms of temptation. He will not allow you to perish who bade you walk thereon. And since you now walk on the Rock (petra) you need not fear the sea; but if you are away from the Rock you will drown in the sea, for you have to walk on a rock which was not drowned in the sea", St. Augustine, *Enarr.* i. 9 on Ps. xxxix.

lips: but their heart is far from me. 9. And in vain do they worship me, teaching doctrines and commandments of men.

*What
defiles a
man.*

10. And having called together the multitudes unto him, he said to them: Hear ye and understand. 11. Not that which goeth into the mouth, defileth a man: but what cometh out of the mouth, this defileth a man.

*Failure of
the Phari-
sees.*

Jn. xv. 2.

12. Then came his disciples, and said to him: Dost thou know that the Pharisees, when they heard this word, were scandalized? 13. But he answering said: Every plant which my heavenly Father hath not planted, shall be rooted up.

Lk. vi. 39.

Jn. ix. 41.

14. Let them alone: they are blind, and leaders of the blind. And if the blind lead the blind, both fall into the pit.

*What
defiles a
man.*

Mk. vii.
17-23.

15. And Peter answering said to him: Expound to us this parable. 16. But he said: Are you also yet without understanding? 17. Do you not understand, that whatsoever entereth into the mouth goeth into the belly, and is cast out into the privy? 18. But the things which proceed out of the mouth, come forth from the heart, and those things defile a man. 19. For from the heart come forth evil thoughts, murders, adulteries, fornications, thefts, false testimonies, blasphemies. 20. These are the things that defile a man. But to eat with unwashed hands doth not defile a man.

THE SYRO-
PHOENI-
CIAN WO-
MAN.
Mk. vii.
24-30.

21. And JESUS went from thence, and retired into the coasts of Tyre and Sidon. 22. And behold a woman of Canaan who came out of those coasts, crying out, said to him: Have mercy on me, O Lord, thou son of David: my daughter is grievously troubled by a devil. 23. Who answered her not a word. And his disciples came and besought him, saying: Send her away, for she crieth after us: 24. And he answering, said: I was not sent but to the sheep that are lost of the house of Israel. 25. But she came and adored him, saying: Lord, help me. 26. Who answering, said: It is not good to take the bread of the children, and to cast it to the dogs. 27. But she said: Yea, Lord: for the whelps also eat of the crumbs that fall from the table of their masters. 28. Then JESUS answering, said to her: O woman, great is thy faith: be it done to thee as thou wilt: and her daughter was cured from that hour.

MANY
MIRACLES.

29. And when JESUS had passed away from thence, he came nigh the sea of Galilee: and going up into a mountain, he sat there. 30. And there came to him great multitudes,

15. 11. 'Defileth a man'. "What enters a man as food cannot, according to its substance or nature, defile a man spiritually. But the Jews and the Manichees thought that certain kinds of food rendered a person unclean, not because of any signification they had but because of their own intrinsic nature. An inordinate desire of food does of course defile a man spiritually", *S. T. II-II. cxlviii. 1 ad 1.*

12. "Things necessary for salvation cannot be passed over merely for the sake of avoiding giving scandal. But it seems necessary to make a distinction when we come to spiritual matters which are not necessary for salvation. For sometimes the scandal men take from them arises from malice, when, that is, they stir up trouble because they want to hinder such things of the spirit. This is called 'Pharisaic scandal', for the Pharisees were 'scandalised' at our Lord's teaching; but He told us to disregard them. Sometimes, however, men take scandal simply from their own weakness or ignorance; this is called the scandal of weak folk', and to avoid it we have at times to be silent about certain spiritual things, or at any rate to defer talking of them, *S. 7. II-II. xliii. 7.*

13-14. A repudiation of their religious leaders which must have astonished His hearers; but their 'traditions' are not of His 'Father's planting'. "If unbelievers are disquieted by an open confession of the faith which does no good either to the faith itself or to the faithful, such public confession of our faith is not praiseworthy: 'Give not that which is holy to dogs, neither cast ye your pearls before swine'. *Mt. vii. 6.* But if any gain to the faith is to be looked for, or if there be some necessity for so doing, then a man must disregard any disturbance it may cause to unbelievers and openly confess his faith; thus when the disciples reported to Christ that 'the Pharisees were scandalised' He was content to reply: 'Let them alone; they are blind and leaders of the blind'". *S. T. II-II. iii. 2 ad 3m.*

15. 'Peter': *Mk. vii. 17* omits the fact that it was Peter who put this question.

21-28. See notes on *Mk. vii. 24-30.*

24. He was sent primarily to His own, *Jn. i. 11, Rom. xv. 8.*

29. That this miracle is not a mere reminiscence of the previous one is clear from *Mt. xvi. 9-10, Mk. viii. 19-20.*

having with them the dumb, the blind, the lame, the maimed, and many others: and they cast them down at his feet, and he healed them: 31. So that the multitudes marvelled seeing the dumb speak, the lame walk, the blind see: and they glorified the God of Israel.

*He feeds
4000
Mk. viii. 1-
10.*

32. And JESUS called together his disciples, and said: I have compassion on the multitudes, because they continue with me now three days, and have not what to eat: and I will not send them away fasting, lest they faint in the way.

33. And the disciples say unto him: Whence then should we have so many loaves in the desert, as to fill so great a multitude? 34. And JESUS said to them: How many loaves have you? But they said: Seven, and a few little fishes. 35. And he commanded the multitude to sit down upon the ground. 36. And taking the seven loaves and the fishes, and giving thanks, he brake, and gave to his disciples, and the disciples gave to the people. 37. And they did all eat, and had their fill. And they took up, seven baskets full, of what remained of the fragments. 38. And they that did eat, were four thousand men, besides children and women. 39. And having dismissed the multitude, he went up into a boat, and came into the coasts of Magedan.

**THE
DEMAND
FOR A
SIGN.**

*Mk. viii.
11-12; cf.
Mt. xii.
38-45; Lk.
xii. 54-57.*

*Jonas ii.
1. Mt. xii.
39-41.*

16. 1. And there came to him the Pharisees and Sadducees tempting: and they asked him to show them a sign from heaven. 2. But he answered and said to them: When it is evening, you say: It will be fair weather, for the sky is red.

3. And in the morning: To-day *there will be* a storm, for the sky is red and lowering: You know then how to discern the face of the sky: and can you not know the signs of the times? 4. A wicked and adulterous generation seeketh after a sign: and a sign shall not be given it, but the sign of Jonas the prophet. And he left them and went away.

*The leaven
of the
Pharisees.
Mk. viii.
15; Lk.
xii. 1.*

5. And when his disciples were come over the water, they had forgotten to take bread. 6. Who said to them: Take heed and beware of the leaven of the Pharisees and Sadducees. 7. But they thought within themselves, saying: Because we have taken no bread. 8. And JESUS knowing it, said: Why do you think within yourselves, O ye of little faith, for that you have no bread? 9. Do you not yet understand, neither do you remember the five loaves among five

15. 32-8. [The Law of nature is nothing else than the imprint of God's mind and will on the various things He has made; the harmony of the Universe arises from the way in which these various causes work together. But they are subordinate to God, not He to them; their very capacity to act is due to His will so that God can — if He wishes — institute quite another series of causes; He can also produce effects without invoking the aid of the causes He has set up, also effects beyond the competence of those causes. Such happenings we term 'miracles', because, taking place in unaccustomed fashion — not, that is, proceeding from the ordinary causes in the ordinary way — we can only attribute them to the Author of those causes who is therefore independent of them.]

36. See note on xiv. 19.

39. Magedan, Dalmanutha in Mk. viii. 10, neither site is known.

16. 4. 'A sign shall not be given it but the sign of Jonas the Prophet'; this sign had been given them, xii. 39, "but" says St. Chrysostom "they did not receive the sign they asked for, namely one from heaven, and this not because He did not give them any sign, but because He did not work His miracles for those whose hearts He knew were stony but for helping others to amend; hence His signs were vouchsafed to these latter, not to those Pharisees".

8. They misunderstood Him so He corrected their impressions, *cp.* Jn. iii. 3-8, vi. 53-64.

9. The similarity of these two miracles has led certain critics to regard the accounts of them as two presentations of one and the same event, with the result that neither account is regarded as completely trustworthy. But our Lord's own reference here to the dual miracle should be a conclusive answer to this.

thousand men, and how many baskets you took up? 10. Nor the seven loaves, among four thousand men, and how many baskets you took up? 11. Why do you not understand that it was not concerning bread I said to you: Beware of the leaven of the Pharisees and Sadducees? 12. Then they understood that he said not that they should beware of the leaven of bread, but of the doctrine of the Pharisees and Sadducees.

PETER'S
CONFES-
SION.
Mk. viii.
27-30; Lk.
ix. 18-21;
Jn. vi. 68-
70.

13. And JESUS came into the quarters of Cesarea Philippi: and he asked his disciples, saying: Whom do men say that the son of man is? 14. But they said: Some John the Baptist, and other some Elias, and others Jeremias, or one of the prophets. 15. JESUS saith to them: But whom do you say that I am? 16. Simon Peter answered and said: Thou art Christ the Son of the living God.

*The Pro-
mise to
Peter.*

17. And JESUS answering, said to him: Blessed art thou, Simon Bar-Jona: because flesh and blood hath not revealed it to thee, but my Father who is in heaven. 18. And I say to thee: That thou art Peter; and upon this rock I will build my church, and the gates of hell shall not prevail against it. 19. And I will give to thee the keys of the kingdom of heaven. And whatsoever thou shalt bind upon earth, it shall be bound also in heaven: and whatsoever thou shalt loose on earth, it shall be loosed also in heaven. 20. Then he commanded his disciples, that they should tell no one that he was JESUS the CHRIST.

xvii. 9.

HE PRE-
DICTS THE
PASSION.
Mk. viii.
31; Lk. ix.
22.
PETER IS
REBUKED.
Mk. viii.
32-33.

21. From that time JESUS began to show to his disciples, that he must go to Jerusalem, and suffer many things from the ancients and scribes and chief priests, and be put to death, and the third day rise again. 22. And Peter taking him, began to rebuke him, saying: Lord, be it far from thee, this shall not be unto thee. 23. Who turning said to Peter: Go behind me, satan, thou art a scandal unto me: because thou savourest not the things that are of God, but the things that are of men.

THE PREA-
CHING OF
THE CROSS
x. 38; Mk.
viii. 34-39;
Lk. ix. 23-
27, xiv. 26-
35.
Lk. xvii.
33; Jn.
xii. 25.

24. Then JESUS said to his disciples: If any man will come after me, let him deny himself, and take up his cross, and follow me. 25. For he that will save his life, shall lose it: and he that shall lose his life for my sake, shall find it.

26. For what doth it profit a man, if he gain the whole world, and suffer the loss of his own soul? Or what exchange shall a man give for his soul?

16. 16. (a) He is called, 'Simon Peter', only here in Mt.; elsewhere 'Simon', xvii. 25, 'Simon who is called Peter', x. 2, simply 'Peter', xiv. 28-29.

(b) Peter answers for the rest, *cf.* xv. 15, xviii. 21, xix. 27.

(c) Latin has no definite article, we should read: 'the Christ'.

(d) *Cp.* Mk. viii. 27-29 where the promise to St. Peter is naturally omitted since Mark's Gospel is simply Peter's narrative. Lk. ix. 18-20, presumably omits this promise because later he is going to give another, xxii. 31-32, which is, however, unintelligible without this passage in Mt. John (vi. 69-70) gives Peter's confession of faith, but in a slightly different framework.

17. 'Simon bar-Jona' or 'Simon son of Jona'; note the emphasis of this name, his name by nature, by which he had been known till Christ changed his name, Jn. i. 42. Christ terms him 'blessed' because he had been the recipient of a divine revelation on the subject of Christ's Godhead, *cf.* 1. Cor. xii. 3.

18. Peter is now to receive a revelation not from the Father but from Him whom he has just, by divine illumination, acknowledged to be God Himself-made-man. The revelation is (a) that he is 'Peter' the 'Rock'-man, not simply that he is called by that name. When God changes a man's name, this is not to signify something that that man ought to be or aim at being but rather that God has made him to be what that name signifies; see Abram, Gen. xvii. 5, Sara, xvii. 15-16, and Josue, Nbs. xiii. 17. (b) Being therefore what his new name 'Peter' signifies, namely a rock, it is now revealed to Peter that on him, as divinely endowed with the requisite qualities, Christ will build His Church. (c) Further, that the 'gates of Hell', a synonym for the powers of darkness or error, shall never prevail against that Church. (d) That to him individually (note the singular 'thee') Christ will give 'the keys of the Kingdom of heaven'. Keys were — and are — the symbol of authority, *cf.* Job. xii. 14, Isa. xxii. 22, Apoc. iii. 7. The same power of 'binding and loosing' was afterwards conferred on all the Apostles collectively, Mt. xviii. 18, Jn. xx. 22-23; but the power of the keys was given to St. Peter individually and in a special manner. [The English versions, T. C. G. Rh. A and R. render 'this rock'. W. has 'stone'. R. V. (margin) after 'thou art Peter' adds (Grk. *Petros*), after 'this rock' (Grk. *petra*). This is unworthy; if Christ spoke in Aramaic — as He presumably did — He said 'thou art Kepha and upon this Kepha', or in French 'Tu es Pierre et sur cette Pierre'; but the Greek version of Mt. has of course to pay attention to the Greek genders, 'Peter' is masculine, 'rock' is feminine.]

20. He charged the demoniacs and others whom He cured not to tell because self-advertisement was no part of the Messias' plan, *cf.* Lk. ix. 21 for the reason; here the Apostles are bidden to be silent because so long as Christ was on earth His

*His Co-
ming in
glory in
His King-
dom.*

27. For the son of man shall come in the glory of his Father with his Angels: and then will he render to every man according to his works. 28. Amen I say to you, there are some of them that stand here, that shall not taste death, till they see the son of man coming in his kingdom.

THE
TRANSPI-
GURATION.
Mk. ix. 1-
12; Lk. ix.
28-36; II.
Pet. i. 12-
21.

17. 1. And after six days JESUS taketh unto him Peter and James, and John his brother, and bringeth them up into a high mountain apart: 2. And he was transfigured before them. And his face did shine as the sun: and his garments became white as snow. 3. And behold there appeared to them Moses and Elias talking with him. 4. And Peter answering, said to JESUS: Lord, it is good for us to be here: if thou wilt, let us make here three tabernacles, one for thee, and one for Moses, and one for Elias. 5. And as he was yet speaking, behold a bright cloud overshadowed them. And lo a voice out of the cloud, saying: This is my beloved Son, in whom I am well pleased: hear ye him. 6. And the disciples hearing, fell upon their face, and were very much afraid. 7. And JESUS came and touched them: and said to them: Arise, and fear not. 8. And they lifting up their eyes, saw no one, but only JESUS.

iii. 17; II.
Pet. i. 17.

*Elias or
the Bap-
tist.*
xvi. 20.

9. And as they came down from the mountain, JESUS charged them, saying: Tell the vision to no man, till the son of man be risen from the dead. 10. And his disciples asked him, saying: Why then do the Scribes say that Elias must come first? 11. But he answering, said to them: Elias indeed shall come, and restore all things. 12. But I say to you, that Elias is already come, and they knew him not, but have done unto him whatsoever they had a mind. So also the son of man shall suffer from them. 13. Then the disciples understood, that he had spoken to them of John the Baptist.

Mal. iv.
5.
xi. 14.
xiv. 10.

THE EPI-
LEPTIC BOY
Mk. ix. 13-
28; Lk. ix.
38-45.

14. And when he was come to the multitude, there came to him a man falling down on his knees before him, saying: Lord, have pity on my son, for he is a lunatic, and suffereth much: for he falleth often into the fire, and often into the water. 15. And I brought him to thy disciples, and they could not cure him. 16. Then JESUS answered and said: O unbelieving and perverse generation, how long shall I be with you? how long shall I suffer you? Bring him hither to me. 17. And JESUS rebuked him, and the devil went out of him, and the child was cured from that hour.

miracles were sufficient proof to those who were not blind, xiii. 11-17, Jn. xii. 37-43.

16. 21. The beginning of a series of predictions of Christ's Passion.

22. Peter's 'rebuke' was prompted by his affection for Christ, who corrects it as springing from carnal rather than spiritual affection. 'Satan' means 'adversary'; *cf.* David's protest to Joab and his brethren 'Why are you a Satan to me?', 2 Kgs. xix. 22.

27. His coming 'in glory' to judge the world. For further references see xxiv. 30, xxvi. 64; Mk. xiii. 26-29, xiv. 62; Lk. xxi. 27, xxii. 18; Acts, i. 11, xvii. 31; Rom. ii. 6; 1. Cor. iv. 5; xv. 52; 1. Thess. iv. 15.

28. His coming in His Kingdom which is to endure for long, *cf.* viii. 11, xiii. 31-33, xxi. 43, xxii. 1-14, xxiv. 14; see notes on ch. xxiv.

17. 2. For the meaning of this 'transfiguration' see on Lk. ix. 29, p. 231. "Christ was transfigured in order to shew men His glory and so stir them up to desire it for themselves. But only those who come after Christ but those too who lived previous to His coming are to be brought to eternal glory through Him. Hence it was but fitting that Moses and Elias should be there as representative witnesses from among those who preceded Him; also Peter, James and John as representing those who lived after His coming", S. T. III. xlv. 3.

As regards the presence of Moses: "we must not imagine that his soul was reunited to his body but that it appeared through the medium of some bodily form assumed for the purpose — as Angels appear. Elias however appeared in his own body, coming not from the empyrean heaven but from some pre-eminent place whither it had been rapt in the fiery chariot", *ibid. ad 2m.*

11. See note in Lk. ix. 29, p. 231, Apoc. xi. 3. Moses and Elias did not come to 'strengthen' Him as did the Agony in the garden, but to adore Him, to adore Him, too, as He was, that is in His Human nature which was to endure the Cross, *cf.* Isa. liii.

*Word of
faith.*
xxi. 21;
Lk. xvii.
6.

18. Then came the disciples to JESUS secretly, and said: Why could not we cast him out? 19. JESUS said to them: Because of your unbelief. For, amen I say to you, if you have faith as a grain of mustard-seed, you shall say to this mountain, Remove from hence hither, and it shall remove: and nothing shall be impossible to you. 20. But this kind is not cast out but by prayer and fasting.

HE FORE-
TELLS HIS
PASSION.
xx. 18;
Mk. ix. 30;
Lk. ix. 44.
THE TRI-
BUTE IS
PAID FOR
CHRIST AND
PETER.

21. And when they abode together in Galilee, JESUS said to them: The son of man shall be betrayed into the hands of men: 22. And they shall kill him, and the third day he shall rise again. And they were troubled exceedingly.

23. And when they were come to Capharnaum, they that received the didrachmas, came to Peter, and said to him: Doth not your master pay the didrachma? 24. He said: Yes. And when he was come into the house, JESUS prevented him, saying: What is thy opinion, Simon? The kings of the earth, of whom do they receive tribute or custom? of their own children, or of strangers? 25. And he said: Of strangers. JESUS said to him: Then the children are free. 26. But that we may not scandalize them, go to the sea, and cast in a hook: and that fish which shall first come up take: and when thou hast opened its mouth, thou shalt find a stater: take that, and give it to them for me and thee.

AS LITTLE
CHILDREN.
xix. 13-15;
Mk. ix. 32-
36; x. 13-
16; Lk. ix.
46-48.
1. Cor.
xiv. 20.

18. 1. At that hour the disciples came to JESUS, saying: Who, thinkest thou, is the greater in the kingdom of heaven? 2. And JESUS calling unto him a little child, set him in the midst of them. 3. And said: Amen I say to you, unless you be converted, and become as little children, you shall not enter into the kingdom of heaven. 4. Whosoever therefore shall humble himself as this little child, he is the greater in the kingdom of heaven. 5. And he that shall receive one such little child in my name, receiveth me.

SCANDALS.
Mk. ix. 41-
49; Lk.
xvii. 1-3.

6. But he that shall scandalize one of these little ones that believe in me, it were better for him that a millstone should be hanged about his neck, and that he should be drowned in the depth of the sea. 7. Wo to the world because of scandals. For it must needs be that scandals come: but nevertheless wo to that man by whom the scandal cometh. 8. And if thy hand, or thy foot, scandalize thee, cut it off, and cast it from thee. It is better for thee to go into life, maimed or lame, than, having two hands or two feet, to be

v. 30;

17. 19. 'Move mountains', 1. Cor. xiii. 2 seems almost a reminiscence of this.

21-22. A comparison of the predictions of the Passion in xvi. 21, here and xx. 17-19 will shew a real advance in the openness with which our Lord taught His disciples.

23. Didrachma, this was not Roman or Herodian tribute, xxii. 16-21, but the temple tax of a half-shekel, Exod. xxx. 13.

The collection of the vast sums to which this tribute amounted naturally excited the cupidity of the nations among the Jews were dispersed. Josephus has preserved a series of letters from the Roman authorities insisting on the absolute freedom to be accorded to the Jews in sending this 'sacred' money; these are directed to Ancyra, Ephesus. Cyrene and Sardis, *Ant.* XVI. vi. 2-7.

26. Again Peter is singled out for honour. It is not so much individual incidents of this kind that are so significant of the position assigned by Christ to Peter in His Church, as their cumulative force. "Peter the Apostle", says St. Augustine, "owing to his primacy in the Apostolate, stood, by a figurative generalisation, for the person of the Church. Personally he was but an individual man, by grace an individual Christian, by his peculiar grace the chief Apostle; but when the Lord said to him 'To thee I will give the keys of the kingdom...' he stood for the entire Church which despite storms, floods and tempests of trial makes no shipwreck for it is founded on that Rock (Petra) whence Peter (Petrus) derived his name. For that Rock was not so called from Peter, but Peter from that Rock, just as 'Christ' is not so called from 'Christian' but 'Christian' from 'Christ'. On the Rock, then, which you have confessed I will build My Church, for 'the Rock was Christ', on which foundation Peter himself is built", St. Augustine, *Tract.* cxxiv. 5 in Joann.

A "stater" was of the same value as a shekel, and equalled 3s. 2d. in English money.

18. 6. 'A millstone', really here 'a millstone turned by an ass' and so an immense one.

8-9. We have to remove positive occasions of sin, and this Christ enforces by these very strong expressions. But He does not mean that we are literally to mutilate our bodies which He gave us so that in and by them we might work out our salvation, Mk. ix. 42, 2. Cor. xii. 9, Mt. xix. 12. Nor, because these clauses are metaphorical, are those dealing with hell so too, for this latter doctrine is in its literal sense emphatically taught in so many other passages of the New Testament.

HELL-FIRE. cast into everlasting fire. 9. And if thy eye scandalize thee, pluck it out, and cast it from thee. It is better for thee having one eye to enter into life, than having two eyes to be cast into hell fire. 10. See that you despise not one of these little ones: for I say to you, that their Angels in heaven always see the face of my Father who is in heaven. 11. For the son of man is come to save that which was lost.

Ps. xxxiii.
8; Lk. xix.
10.

THE
HUNDRED
SHEEP.

Lk. xv.
4-7.

FRATERNAL
CORREC-
TION.

Jas. v. 19.

12. What think you? If a man have an hundred sheep, and one of them should go astray; doth he not leave the ninety-nine in the mountains, and go to seek that which is gone astray? 13. And if it so be that he find it: Amen I say to you, he rejoiceth more for that, than for the ninety-nine that went not astray. 14. Even so it is not the will of your Father, who is in heaven, that one of these little ones should perish. 15. But if thy brother shall offend against thee, go, and rebuke him between thee and him alone. If he shall hear thee, thou shalt gain thy brother. 16. And if he will not hear thee, take with thee one or two more: that in the mouth of two or three witnesses every word may stand. 17. And if he will not hear them: tell the church. And if he will not hear the church, let him be to thee as the heathen and publican.

FORGIVE-
NESS OF
SINS.

xvi. 19; Jn.
xx. 23.

GATHERED
TOGETHER
IN THE
NAME OF
CHRIST.

18. Amen I say to you, whatsoever you shall bind upon earth, shall be bound also in heaven: and whatsoever you shall loose upon earth shall be loosed also in heaven.

19. Again I say to you, that if two of you shall consent upon earth, concerning anything whatsoever they shall ask, it shall be done to them by my Father who is in heaven. 20. For where there are two or three gathered together in my name, there am I in the midst of them.

PETER'S
QUESTION
ON FORGI-
VENESS.

Lk. xvii. 4.

21. Then came Peter unto him and said. Lord, how often shall my brother offend against me, and I forgive him? till seven times? 22. JESUS saith to him: I say not to thee, till seven times; but till seventy times seven times.

PARABLE
OF THE UN-
MERCIFUL
SERVANT.

Mercy.

23. Therefore is the kingdom of heaven likened to a king, who would take an account of his servants. 24. And when he had begun to take the account, one was brought to him, that owed him ten thousand talents. 25. And as he had not wherewith to pay it, his lord commanded that he should be sold, and his wife and children, and all that he had, and payment to be made. 26. But that servant falling down, besought him, saying: Have patience with me, and I will pay

18. 10. Clear teaching on our Guardian Angels.

"In this life man is as it were on the road which he has to tread as he journeys towards his Fatherland. And on that road there are many dangers to be met both from within and without, Ps. cxli. 4. Hence just as, when a person has to travel on a road that is not safe, guides are assigned him, so is an Angel Guardian given to every man so long as he is on his travels. But when he arrives at the end of his journey he will no longer have an Angel Guardian but, if in heaven, an Angel reigning with him; if in hell, a demon punishing him", *S. T. I. cxiii. 4.*

12. A comparison of the context here with Lk. xv may serve to shew how our Lord repeated His teaching.

17. Note the authoritative power of the Church, also its power to excommunicate incorrigible members, *cf. 1. Cor. v. 1-8, 2. Cor. ii. 1-11.*

18. See note on xvi. 16. "For absolving from sin a twofold power is requisite, that of Order and that of Jurisdiction; the former is alike in all priests, not the latter. Consequently when the Lord gave to all His Apostles the power of remitting sin this is to be referred to the power of Order, whence, in the ordination of priests the words given in Jn. xx. 21-22 are said to them. But to Peter apart, Mt. xvi, He gave power to remit sin in order to shew that he — apart from all the rest — had the power of jurisdiction. Yet the power of Order, considered in itself, extends to all demanding absolution, whence Christ says without any limitations 'whose sins you shall forgive' meaning however that that power is only to be used presupposing the power conferred on Peter, to be used that is, at his bidding". *S. T. Suppl. xx. i ad 1.*

19. 'Two of you', viz. two believers in Christ.

20. This promise is of course absolute. But we cannot be described as 'gathered together in Christ's Name' unless we have charity, that is unless in so assembling we are motivated by love of God and of our neighbour.

thee all. 27. And the lord of that servant being moved with pity, let him go and forgave him the debt.

Absence of Mercy. 28. But when that servant was gone out, he found one of his fellow-servants that owed him an hundred pence: and laying hold of him, he throttled him, saying: Pay what thou owest. 29. And his fellow-servant, falling down, besought him, saying: Have patience with me, and I will pay thee all. 30. And he would not: but went and cast him into prison, till he paid the debt.

Justice. 31. Now his fellow-servants seeing what was done, were very much grieved, and they came, and told their lord all that was done. 32. Then his lord called him: and said to him: Thou wicked servant, I forgave thee all the debt, because thou besoughtest me: 33. Shouldst not thou then have had compassion also on thy fellow-servant, even as I had compassion on thee? 34. And his lord being angry delivered him to the torturers until he paid all the debt.

Lk. vi. 37. 35. So also shall my heavenly Father do to you, if you forgive not every one his brother from your hearts.

DIVORCE IS FORBIDDEN
Mt. v. 31-32; Mk. x. 1-12; Lk. xvi. 18.

19. 1. And it came to pass when JESUS had ended these words he departed from Galilee, and came into the coasts of Judea, beyond Jordan. 2. And great multitudes followed him: and he healed them there. 3. And there came to him the Pharisees tempting him, saying: Is it lawful for a man to put away his wife for every cause? 4. Who answering, said to them: Have ye not read, that he who made man from the beginning, *made them male and female?* And he said: 5. *For this cause shall a man leave father and mother, and shall cleave to his wife, and they two shall be in one flesh.* 6. Therefore now they are not two, but one flesh. What therefore God hath joined together, let no man put asunder.

Gen. i. 27; ii. 24; 1. Cor. vi. 16; Eph. v. 31.

Deut. xxiv. 1.
NO RE-MARRIAGE AFTER DIVORCE.

7. They say to him: Why then did Moses command to give a bill of divorce, and to put away? 8. He saith to them: Because Moses by reason of the hardness of your heart permitted you to put away your wives: but from the beginning it was not so. 9. And I say to you, that whosoever shall put away his wife, except it be for fornication, and shall marry another, committeth adultery; and he that shall marry her that is put away, committeth adultery.

CELIBACY. 10. His disciples say unto him: If the case of a man with his wife be so, it is not expedient to marry. 11. Who said

18. 24. The talent, if gold, was worth £ 6150; if silver £ 410; see *Aids to the Bible* ii (iv), pp. 45-48.

19. 1. The district 'beyond Jordan', (*cp.* the Roman 'Trastevere' or beyond the Tiber) was reckoned as part of Judaea; its Greek name is Peraea or the district 'beyond'.

7. 'A bill of divorce': "Matrimony existed under the Old Law as a function of nature but not as the Sacrament of the union of Christ and His Church — which had not yet taken place. Consequently under the Law a bill of divorce — though opposed to the Sacrament which did not then exist — could be granted", *S. T. I-II. cii. 5, ad 3.*

9. 'Except it be for fornication'. This clause occurs also in v. 32 but not in the parallel passages, Mk. x. 2, Lk. xvi. 18, I. Cor. vii. 10. The Pharisees had asked explicitly only one question: 'Is it ever lawful to put away one's wife?'. Christ answered 'Yes, for fornication', and then immediately added an answer to their unspoken question — 'and marry another?' by the emphatic declaration that the re-marriage of persons who have separated owing to the infidelity of one of the parties is unlawful and adulterous. That St. Paul so understood Him is evident from I. Cor. vii. *cp.* Rom. vii. 2-3.

11-12. Counsels of perfection on celibacy and virginity, *cf.* vers. 21, 29 and note on v. 48.

"The counsels of perfection are, considered in themselves, expedient for everybody, but owing to the varying dispositions of people there are some for whom they are not expedient because their inclinations do not tend in that direction. Hence when Christ sets forth the Counsels in the Gospel He always makes mention of a person's fitness to observe them. For example when counselling perpetual poverty, Matth. xix. 21. He premises 'If thou wilt be perfect' and only then adds: 'Go, sell all that thou hast'. Similarly when giving the Counsel of perpetual chastity, after saying, *ib.* 12, 'There are eunuchs who have made themselves eunuchs for the kingdom of heaven' He at once adds: 'He that can take it let him take it'. In the same way the Apostle, after setting forth the Counsel of virginity, i. Cor. vii. 35. says: 'And this I speak for your profit, not to cast a snare upon you'" *S. T. I-II, cviii. 4 ad 1m.; cf.* note on v. 48.

to them: All men take not this word, but they to whom it is given. 12. For there are eunuchs, who were born so from their mother's womb: and there are eunuchs, who were made so by men: and there are eunuchs, who have made themselves eunuchs for the kingdom of heaven. He that can take, let him take it.

LITTLE
CHILDREN.
xviii. 1-11
Mk. ix. 32-
36, x. 13-
16; Lk.
xviii. 15.

13. Then were little children presented to him, that he should impose hands upon them and pray. And the disciples rebuked them. 14. But JESUS said to them: Suffer the little children, and forbid them not to come to me: for the kingdom of heaven is for such. 15. And when he had imposed hands upon them, he departed from thence.

THE RICH
YOUNG
MAN.
Mk. x. 17-
27; Lk.
xviii. 18-
27.
Exod. xx.
13.

16. And behold one came and said to him: Good master, what good shall I do that I may have life everlasting? 17. Who said to him: Why askest thou me concerning good? One is good, God. But if thou wilt enter into life, keep the commandments. 18. He said to him: Which? And JESUS said: *Thou shalt do no murder, Thou shalt not commit adultery, Thou shalt not steal, Thou shalt not bear false witness. 19. Honour thy father and thy mother: and, Thou shalt love thy neighbour as thyself.* 20. The young man saith to him: All these have I kept from my youth, what is yet wanting to me? 21. JESUS saith to him: If thou wilt be perfect, go sell what thou hast, and give to the poor, and thou shalt have treasure in heaven: and come, follow me. 22. And when the young man had heard this word, he went away sad: for he had great possessions.

1 Tim. vi.
17-19.

*The
Danger of
Riches.*

23. Then JESUS said to his disciples: Amen I say to you, that a rich man shall hardly enter into the kingdom of heaven. 24. And again I say to you: It is easier for a camel to pass through the eye of a needle, than for a rich man to enter into the kingdom of heaven. 25. And when they had heard this, the disciples wondered very much, saying: Who then can be saved? 26. And JESUS beholding said to them: With men this is impossible: but with God all things are possible.

*The
Reward to
those
Who follow
Christ.*
Mk. x. 28-
31; Lk.
xviii. 28-
30.

27. Then Peter answering, said to him: Behold we have left all things, and have followed thee: what therefore shall we have? 28. And JESUS said to them: Amen I say to you, that you, who have followed me, in the regeneration, when the son of man shall sit on the seat of his majesty, you also shall sit on twelve seats judging the twelve tribes of Israel

19. 1-12. Apropos of the apparent divergences between the account given here and in Mk. St. Augustine is content to say: "Both Evangelists, then, have shewn us the mind of the speakers — and words are meant to express the mind — the fact, therefore, that each employs a different method of stating it is of no importance so long as neither departed from the truth" St. Augustine, *De Consensu*, ii. 121.

12. 'Made themselves so', not by physical mutilation but by a freely made vow not to exercise their freedom in this respect, see note on xviii. 8-9.

17. See Mk. x. 18 for a slightly different wording, and see note on that passage.

20. St. Jerome says that the young man did not tell the truth; but it seems more just to say that he was only untruthful if he meant that he had kept the commandments perfectly. "To shew that the perfection of the observance of the Counsels was open to sinners as well as to the innocent He not only called the innocent young man but Matthew the sinner. But whereas Matthew the sinner obeyed his Caller, not so the young man; for sinners are more readily converted to religious life than people who presume on their own innocence. Mt. xxi. 31", S. T. II-II. clxxxix. 1 *ad* 1m.

21-26. The surrender of one's property is not a commandment nor necessary for salvation; but for some it is a counsel of perfection. See note on v. 48 and *cp.* Acts. ii. 45, iv. 32-37, v. 1-10, S. T. I-II. cviii. 4.

24. See notes on pp. 153 and 273. The expression is quite oriental; the Talmud gives as an example of an impossibility an elephant passing through the eye of a needle. Some of the Greek Fathers, however, notably St. Cyril of Alexandria, took the word rendered 'camel' for a very similar Greek word meaning 'rope'.

28. 'Regeneration', meaning here the next world, but in Tit. iii. 5 for the new life inaugurated by Baptism.

1. Cor. vi.
2-3, Acts.
iii. 20.
II Cor. vi.
10.
xx. 16;
Mk. x.
31; Lk.
xiii. 30.

THE
LABOURERS
IN THE
VINEYARD.

29. And every one that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands for my name's sake; shall receive an hundred fold, and shall possess life everlasting. 30. And many that are first, shall be last: and the last shall be first.

20. 1. The kingdom of heaven is like to an householder, who went out early in the morning to hire labourers into his vineyard. 2. And having agreed with the labourers for a penny a day, he sent them into his vineyard. 3. And going out about the third hour, he saw others standing in the market-place idle, 4. And he said to them: Go you also into my vineyard, and I will give you what shall be just. 5. And they went their way. And again he went out about the sixth and the ninth hour: and did in like manner. 6. But about the eleventh hour he went out and found others standing, and he saith to them: Why stand you here all the day idle? 7. They say to him: Because no man hath hired us. He saith to them: Go you also into my vineyard.

God's mercy is free.

8. And when evening was come, the lord of the vineyard saith to his steward: Call the labourers and pay them their hire, beginning from the last even to the first. 9. When therefore they were come that came about the eleventh hour, they received every man a penny. 10. But when the first also came, they thought that they should receive more: and they also received every man a penny. 11. And receiving *it* they murmured against the master of the house, 12. Saying: These last have worked *but* one hour, and thou hast made them equal to us, that have borne the burden of the day and the heats. 13. But he answering said to one of them: Friend, I do thee no wrong: didst thou not agree with me for a penny? 14. Take what is thine, and go thy way; I will also give to this last even as to thee. 15. Or, is it not lawful for me to do what I will? is thy eye evil, because I am good? 16. So shall the last be first, and the first last. For many are called, but few chosen.

xix. 30;
Mk. x. 30;
Lk. xiii.
30.

HE FORE-
TELLS HIS
PASSION.
Mk. x. 32-
34.

17. And JESUS going up to Jerusalem, took the twelve disciples apart, and said to them: 18. Behold we go up to Jerusalem, and the son of man shall be betrayed to the chief priests and the scribes, and they shall condemn him to death. 19. And shall deliver him to the gentiles to be mocked, and scourged, and crucified, and the third day he shall rise again.

19. 29. Again a counsel of Perfection, *cf.* vers. 11-12, 21, and note on v. 48.

20. 1-16. The thought contained in this parable follows from St. Peter's question in xix. 27; we have to work for eternal life and God bestows His gifts where He will, Rom. ix. 14-23.

In some Greek texts the parable opens with the words 'For the kingdom...', thus indicating the connexion with what has gone before. The precise lesson intended is not easily grasped. It can hardly be the equality of the rewards offered, *cf.* xix. 40, xx. 16; nor is there any suggestion about the quality of the work done; nor can we emphasise the different times of life at which men are called, we cannot imagine murmuring in heaven!

In interpreting the parables we have to remind ourselves that a parable is a picture the meaning of which does not lie so much in the details as in the effect of the whole; the details are necessary, but are not the picture; the murmuring is a necessary feature of the very human incident here portrayed; is it therefore part of the Divine picture? Ought we to focus attention on it? Christ says, in effect, 'Look on this picture and on that'. Both are wholes and must be taken as such.

With St. Peter's question as our guide we can see that that question is answered in substance in xix. 29; but its underlying and unspoken tone of reflection on comparative rights and dues and the quantity of service rendered is answered in the parable: the reward is as gratuitous as is the power to win it. Thus the application of the parable is wider than the story could be. The first comers could not justly, as human workers, be deprived of their pay; but in the spiritual order if men's power to work and their right to a reward — which itself comes from the Supreme Rewarder — is once attributed to themselves, that very fact renders them forfeit of the reward, *cf.* Jn. xv. 16.

2. 'A penny a day': the 'denarius' was the daily pay of a labourer; the English equivalent in value would be about 9½ d., *cf.* Lk. x. 35 and notes.

3. "He did not call on the labourers at the third hour for a complete day's work; he left it to their own choice how much they should work. For if they chose to put into their work an energy such as had not hitherto been expended they might do work equal to that of those who had wrought since morning", Origen.

11. "Not unjustly" says an ancient writer: "for he who was born in the first period of the world lived no longer than his allotted span; what harm to him if the world continued after he had left it? Those born towards the close will not live less than their allotted span. Does it cut their

THE SONS
OF ZEBE-
DEE.
Mk. x. 35-
45.

20. Then came to him the mother of the sons of Zebedee with her sons, adoring and asking something of him. 21. Who said to her: What wilt thou? She saith to him: Say that these my two sons may sit, the one on thy right hand, and the other on thy left, in thy kingdom. 22. And JESUS answering, said: You know not what you ask. Can you drink the chalice that I shall drink? They say to him: We can. 23. He saith to them: My chalice indeed you shall drink: but to sit on my right or left hand, is not mine to give to you, but to them for whom it is prepared by my father.

LESSON IN
HUMILITY.
Mk. x. 42-
45; Lk.
xxii. 25-
27.

24. And the ten hearing it, were moved with indignation against the two brethren. 25. But JESUS called them to him, and said: You know that the princes of the gentiles lord it over them: and they that are the greater, exercise power upon them. 26. It shall not be so among you, but whosoever will be the greater among you, let him be your minister. 27. And he that will be first among you, shall be your servant. 28. Even as the son of man is not come to be ministered unto, but to minister, and to give his life a redemption for many.

Phil. ii. 7.

TWO
BLIND
MEN.
Mk. x. 46-
52; Lk.
xxviii. 35-
43.

29. And when they went out from Jericho, a great multitude followed him. 30. And behold two blind men sitting by the way side, heard that JESUS passed by, and they cried out, saying: O Lord, thou son of David, have mercy on us. 31. And the multitude rebuked them that they should hold their peace. But they cried out the more, saying: O Lord, thou son of David, have mercy on us. 32. And JESUS stood, and called them, and said: What will ye that I do to you? 33. They say to him: Lord, that our eyes be opened. 34. And JESUS having compassion on them, touched their eyes. And immediately they saw, and followed him.

THE DAY
OF PALMS.
Mk. xi. 1-
11; Lk. xix.
29-44.

21. 1. And when they drew nigh to Jerusalem, and were come to Bethphage, unto Mount Olivet, then JESUS sent two disciples, 2. Saying to them: Go ye into the village that is over against you, and immediately you shall find an ass tied and a colt with her: loose *them* and bring *them* to me: 3. And if any man shall say anything to you, say ye, that the Lord hath need of them: and forthwith he will let them go. 4. Now all this was done that it might be fulfilled which was spoken by the prophet, saying: 5. *Tell ye the daughter of Sion: Behold thy king cometh to thee, meek, and sitting upon an ass, and a colt the foal of her that is used to the yoke.*

Isa. lxii.
11; Zach.
ix. 9; Jn.
xii. 15.

labours short if the world comes quickly to an end? They have accomplished their span of life already". "The equality in justice consists in rendering people their due; it is only just that those who are equal should receive equally. But this equality can find no place in the primal institution of things.... God, in the beginning, that there might be perfection in the Universe, instituted according to His wisdom and without injustice, different and unequal created things without any attention to diversity of deserts on their part", S. T. I. lxxv. 2 *ad* 3m.

20. 15. 'Or', the other reading omits this in Greek.

"Do you shew envy because I am generous?"; it is the eye that betrays envy, *cf.* 'an evil eye', Mk. vii. 22, and such passages as Deut. xv. 9, 1 Sam. xviii. 9, Prov. xxiii. 5.

20. 'The mother', Mk. x. 35, says James and John themselves made the request; that they endorsed it is evident from ver. 24.

22. 'Chalice', *cp.* xxvi. 42.

28. 'For many', not that He did not come for all but that not all would profit by it.

30. Lk. and Mk. only mention one, and Mk. gives us his name, Bartimaeus; Lk. also says 'as He drew nigh to Jericho' not 'when they went out', see note on viii. 28.

Chapters xxi-xxvi. The parabolic teaching during Holy Week may be grouped as follows: a) the Parables of the Two sons, Mt. xxi. 28-32, of the Husbandmen, Mt. xxi. 33-46, Lk. xxi. 9-18, Mk. xii. 1-12, Lk. xxi. 9-18, of the Wedding-feast, Mt. xxii. 1-14, combined with the condemnation of the Scribes and Pharisees, Mt. xxiii, comprise lessons to all in general on the evil of rejecting Him; in Lk. xix, 29-xxi all might be regarded as a sequel to the Parable of the Ten Pounds, xix. 12-28; b) The Parable of the fig-tree, Mt. xxi. 18-22, and the lessons on fidelity, xxiv, seem meant to shew the disciples the need of being well prepared for Christ's Coming; c) finally the Parables of the Ten Virgins and the Ten Talents, Mt. xxv, are intended to shew that at Christ's final Coming, or the Judgement, it will be question rather of our correspondance with the gifts we have received than of the gifts themselves.

21. 1. Bethphage, Lk. xix. 29, is unknown.

*The Entry
into Jeru-
salem.*

6. And the disciples going did as JESUS commanded them.

Ps. cxvii.
26.

7. And they brought the ass and the colt, and laid their garments upon them, and made him sit thereon. 8. And a very great multitude spread their garments in the way: and others cut boughs from the trees, and strewed them in the way: 9. And the multitudes that went before and that followed, cried, saying: *Hosanna to the son of David: Blessed is he that cometh in the name of the Lord: Hosanna in the highest.* 10. And when he was come into Jerusalem, the whole city was moved, saying: Who is this? 11. And the people said: This is JESUS the prophet, from Nazareth of Galilee.

HE CLEAN-
SES THE
TEMPLE.

Mk. xi. 15-
19; Lk. xix.
45-48; Jn.
ii. 13-25.

Isa. lvi. 7:
Jer. vii. 11.

*Miracles in
the Temple*

12. And JESUS went into the temple of God, and cast out all them that sold and bought in the temple, and overthrew the tables of the money-changers, and the chairs of them that sold doves. 13. And he saith to them: It is written, *My house shall be called the house of prayer: but you have made it a den of thieves.*

Ps. viii. 3.

14. And there came to him the blind, and the lame in the temple; and he healed them. 15. And the chief priests and scribes seeing the wonderful things that he did, and the children crying in the temple, and saying, *Hosanna to the son of David;* were moved with indignation, 16. And said to him: Hearest thou what these say? And JESUS said to them: Yea, have you never read: *Out of the mouth of infants and sucklings thou hast perfected praise.*

THE
BARREN
FIG-TREE.

Mk. xi. 12-
14, 20-26.

17. And leaving them, he went out of the city into Bethania, and remained there. 18. And in the morning returning into the city he was hungry. 19. And seeing a certain fig-tree by the way side, he came to it, and found nothing on it but leaves only, and he said to it: May no fruit grow on thee henceforward for ever. And immediately the fig-tree withered away. 20. And the disciples seeing it, wondered, saying: How is it presently withered away? 21. And JESUS answering said to them: Amen I say to you, if you shall have faith, and stagger not, not only this of the fig-tree shall you do, but also if you shall say to this mountain, Take up and cast thyself into the sea, it shall be done. 22. And all things whatsoever you shall ask in prayer believing, you shall receive.

vil. 7; Mk.
xi. 24; Jn.
xiv. 13,
16, 23.

BY WHAT
AUTHORITY

23. And when he was come into the temple, there came to him as he was teaching, the chief priests and ancients of

21. 7. 'Thereon' literally 'on them' the garments not the ass and her colt as many have thought.

9. 'Hosanna', or 'Save, I pray'. The crowd evidently accepted Jesus of Nazareth as the Christ or Messias. That this spontaneous outburst was no mere isolated event but part of a feeling that had been growing for some time is clear from the request of the mother of the sons of Zebedee, xx. 20, the rivalry among the disciples, xx. 24, and the cry of Bartimaeus, 31. The vast crowds are an index of the same feeling, Josephus, *Wars* II. xiv. 3, tells us that three million men had come up for the Passover at the time of the siege in A. D. 70; he adds that 97,000 were then taken captive, while no fewer than 1,100,000 perished during the fighting, *ib.* vi. ix. 3.

11. 'The Prophet' *cp.* *Jn.* i. 21, p. 309; vi. 14, where see note, vii. 40, Acts iii. 22.

12. See notes on Mk. xi. 15-16, p. 159.

12-22. These happenings are somewhat differently presented by Mk. but, as St. Augustine says: "Since the truth of the Gospel — which is the Word of God abiding, eternal and unchangeable beyond all created things, yet transmitted to us through the medium of a created thing, by signs that are transient and by the tongues of men — has supreme authority, we must never deem that one of the Evangelists lies when we discover that these several writers did not, when recalling something he had heard or seen, set it down in the same fashion, though telling the same story", *De Consensu Evangelistarum*, ii. 28.

After pointing out that a tree could not sin, and that, as St. Mark says, xi. 13, 'it was not the time for figs', St. Augustine interprets our Lord as saying: "The barrenness of this tree does not appeal to Me but I wanted to suggest to you that not without reason did I do this; I wanted to make you think. It was not the tree that I cursed, I inflicted no punishment on an irresponsible tree, but I wanted to frighten you — if only you would pay attention to it — and help you to see that you must not despise the hungry Christ, that you must prefer to be full of fruit to providing a leafy shade", *Sermon lxxxix.* 3.

Mk. xi. 23-33; Lk. xx. 1-8 the people, saying: By what authority dost thou these things? and who hath given thee this authority? 24. JESUS answering said to them: I also will ask you one word, which if you shall tell me, I will also tell you by what authority I do these things. 25. The baptism of John whence was it? from heaven, or from men? But they thought within themselves saying: 26. If we shall say from heaven, he will say to us: Why then did you not believe him? But if we shall say from men, we are afraid of the multitude: for all held John as a prophet. 27. And answering JESUS they said: We know not. He also said to them: Neither do I tell you by what authority I do these things.

xiv. 6.

THE
PARABLE
OF THE
TWO SONS.

28. But what think you? A certain man had two sons, and coming to the first, he said: Son, go work to-day in my vineyard. 29. And he answering, said: I will not. But afterwards, being moved with repentance, he went. 30. And coming to the other, he said in like manner. And he answering, said: I go, Sir, and went not: 31. Which of the two did the father's will? They say to him: The first. JESUS said to them: Amen I say to you, that the publicans and the harlots shall go into the kingdom of God before you. 32. For John came to you in the way of justice and you did not believe him. But the publicans and the harlots believed him: but you seeing it, did not even afterwards repent, that you might believe him.

Lk. xv. 1

THE
VINEYARD.
Isa. v. 1;
Jer. ii. 21;
Mk. xii. 1-12, Lk. xx.
9-19.
Servants

*Other
Servants.
His Son.*

xxvi. 3,
xxvii. 2;
Jn. xi. 53,
Heb. xiii.
12-13.

33. Hear ye another parable: There was a man a householder who planted a vineyard, and made a hedge round about it, and dug in it a press, and built a tower, and let it out to husbandmen: and went into a strange country. 34. And when the time of the fruits drew nigh, he sent his servants to the husbandmen, that they might receive the fruits thereof. 35. And the husbandmen laying hands on his servants, beat one, and killed another, and stoned another. 36. Again he sent other servants more than the former: and they did to them in like manner. 37. And last of all he sent to them his son, saying: They will reverence my son. 38. But the husbandmen seeing the son, said among themselves: This is the heir, come, let us kill him, and we shall have his inheritance. 39. And taking him they cast him forth out of the vineyard, and killed him. 40. When therefore the lord of the vineyard shall come, what will he do to those husbandmen? 41. They say to him: He will

21. 23. They asked Him : By what authority do you do this? Christ did not give them a direct answer ; but in the two Parables of the Two sons, vers 28-31, and of the Husbandmen, xii. 1-14, is contained a tacit answer. For He insinuates that He is the Householder who owns the vineyard and thus has authority ; that that authority is Divine was clear to those who had eyes to see that the Vineyard signified the Messianic Kingdom, *cf.* Isa. v. and Ps. lxxix. To the disciples who had witnessed the prodigy they also enforced the moral of the withered fig-tree, xxi. 18-22.

26, 'Believe in him', when he pointed out Jesus as the Christ, Jn. i. 26-36.

31-32. The publicans and sinners began badly but ended well ; the Jews began well but ended ill ; *cf.* Rom. ix.

"These two sons", says St. Jerome, "are the two sons also spoken of in St. Luke's parable, the thrifty one and the luxury-lover. The first stands for the heathen nations with their knowledge of the law of nature ; he proudly refused, but afterwards, on the coming of the Saviour, he repented and went to work in the Lord's vineyard, making up for his insolence by hard work. The second of the two stands for the Jewish people who said to Moses 'We will do all the words of the Lord which He hath spoken', Exod. xxiv. 3 ; yet he went not to work in the vineyard, for, since he had slain the son of the lord of the vineyard he deemed himself the heir. Some commentators, however, think that the Parable has no reference to the Gentiles and the Jews but simply to sinners and righteous men, in fact the interpretation added by Christ Himself points this way", *on* Matth. xxi. 28.

41. They are carried away by the story and spontaneously give the true answer.

bring those evil men to an evil end: and will let out his vineyard to other husbandmen, that shall render him the fruit in due season.

REJECTION
OF THE SY-
NAGOGUE.
Ps. cxvii.
22; Acts
iv. 11;
Rom. ix.
33; 1.Pet.
ii. 7.

42. JESUS saith to them: Have you never read in the Scriptures: *The stone which the builders rejected, the same is become the head of the corner? By the Lord this has been done, and it is wonderful in our eyes.* 43. Therefore I say to you, that the kingdom of God shall be taken from you, and shall be given to a nation yielding the fruits thereof. 44. And whosoever shall fall on this stone, shall be broken: but on whomsoever it shall fall, it shall grind him to powder.

*The Guilt
of the
Pharisees.*

45. And when the chief priests and Pharisees had heard his parables, they knew that he spoke of them. 46. And seeking to lay hands on him, they feared the multitudes: because they held him as a prophet.

PARABLE
OF THE
MARRIAGE-
FEAST.
Lk. xiv.15-
24; Apoc.
xix. 9.

22. 1. And JESUS answering, spoke again in parables to them, saying: 2. The kingdom of heaven is likened to a king, who made a marriage for his son. 3. And he sent his servants, to call them that were invited to the marriage: and they would not come. 4. Again he sent other servants, saying: Tell them that were invited: Behold, I have prepared my dinner; my beeves and fatlings are killed, and all things are ready: come ye to the marriage.

*Neglect of
the Call.*

5. But they neglected, and went their ways, one to his farm, and another to his merchandise. 6. And the rest laid hands on his servants, and having treated them contumeliously put them to death. 7. But when the king had heard of it, he was angry, and sending his armies, he destroyed those murderers, and burnt their city.

*Others are
substituted
for them.*

8. Then he saith to his servants: The marriage indeed is ready: but they that were invited, were not worthy. 9. Go ye therefore into the high-ways: and as many as you shall find, call to the marriage. 10. And his servants going forth into the ways, gathered together all that they found, both bad and good: and the marriage was filled with guests.

11. And the king went in to see the guests: and he saw there a man who had not on a wedding garment. 12. And he saith to him: Friend, how camest thou in hither not having on a wedding garment? But he was silent. 13. Then the king said to the waiters: Bind his hands and feet, and cast him into the exterior darkness: there shall be weeping and

viii. 12,
xiii. 4,
xxv. 30.

21. 41. The quotation is from Ps. cxvii. 22-23 which may date from the Restoration of Israel; ver. 27 is probably a reference to the Feast of Tabernacles then celebrated, Neh. viii. 13-18; the 'corner-stone' would then be Israel rejected — for a time — at the Captivity but replaced in its glorious position. This gives terrible emphasis to our Lord's words, for He implies that the position is once more reversed and Israel deposed from its pre-eminence.

43. Christ's rejection of the Synagogue, *cf.* Rom. xi. The 'Kingdom' here is clearly not heaven but the Church into which the Synagogue or Judaism should naturally have passed had they believed in Christ. The thought is developed in the following parable.

22. The parable enforces the above lesson; there is no break such as the chapter-division suggests. The story must be read as a whole before attempting any application of each detail. It will then be seen that Christ depicts the Jewish people, perfectly conscious of their high destiny — they have been 'invited' and are well aware of it — but through negligence and contempt they have forfeited it.

"We have no desire at this present time to see the face of Christ in the flesh nor hear with our ears His voice falling from His lips, nor experience the fragrance that was wafted from Him for a time. It is true that when the woman poured out the precious ointment upon Him 'the house was filled with the odour', but we were not there, we never smelled it, yet we believe it. He distributed the Supper consecrated by His own hands to the disciples, but we did not sit down with Him at that Supper, yet by faith we daily eat of that Supper. Nor without faith should we deem that there was anything wonderful about that Supper which He distributed with His own hands; yet faith in It now is preferable to unfaith then; for while Paul who believed was not there Judas who betrayed Him was", St. Augustine, *Sermon* cxii. 4.

11. It is evident from 4. Kgs. x. 22; that all guests were able to secure fitting garments if they took the trouble

gnashing of teeth. 14. For many are called, but few *are* chosen.

THE
HERODIANS
AND TRI-
BUTE TO
CAESAR.
Mk. xii. 13-
17; Lk. xx.
19-26.

15. Then the Pharisees going, consulted among themselves how to ensnare him in *his* speech. 16. And they sent to him their disciples with the Herodians, saying: Master, we know that thou art a true speaker, and teachest the way of God in truth, neither carest thou for any man: for thou dost not regard the person of men. 17. Tell us therefore what dost thou think, is it lawful to give tribute to Cesar, or not? 18. But JESUS knowing their wickedness, said: Why do you tempt me, ye hypocrites? 19. Shew me the coin of the tribute. And they offered him a penny. 20. And JESUS saith to them: Whose image and inscription is this? 21. They say to him, Cesar's. Then he saith to them: Render therefore to Cesar the things that are Cesar's: and to God, the things that are God's. 22. And hearing *this*, they wondered, and leaving him went their ways.

Rom. xiii.
7.

THE
SADDUCEES
AND THE
RESURREC-
TION.
Mk. xii. 18-
27; Lk. xx.
27-38.
Deut. xxv.
5.

23. That day there came to him the Sadducees, who say there is no resurrection: and asked him, 24. Saying: Master, Moses said, *If a man die having no son, his brother shall marry his wife, and raise up issue to his brother.* 25. Now there were with us seven brethren: and the first having married a wife, died; and not having issue, left his wife to his brother. 26. In like manner the second, and the third, and so on to the seventh. 27. And last of all the woman died also. 28. At the resurrection therefore whose wife of the seven shall she be? for they all had her.

WE SHALL
BE AS
ANGELS.

Exod. iii.
6.

29. And JESUS answering, said to them: You err, not knowing the scriptures, nor the power of God. 30. For in the resurrection they shall neither marry nor be married: but shall be as the Angels of God in heaven. 31. And concerning the resurrection of the dead, have you not read that which was spoken by God saying to you: 32. *I am the God of Abraham, and the God of Isaac, and the God of Jacob?* He is not the God of the dead, but of the living. 33. And the multitudes hearing it, were in admiration at his doctrine.

THE
PHARISEES
AND THE
GREATER
COMMAND-
MENT.
Mk. xii.
28-34; Lk.
x. 25-27.

34. But the Pharisees hearing that he had silenced the Sadducees, came together: 35. And one of them a doctor of the law asked him, tempting him: 36. Master, which is the great commandment in the law? 37. JESUS said to him: *Thou shalt love the Lord thy God with thy whole heart, and with thy whole soul, and with thy whole mind.* 38. This is

22. 16-32. See note on Mk. xii. 13 ff. Lk. xx. 20 calls them 'spies' as indeed they were. The Herodians are never mentioned by Josephus when enumerating the Jewish sects; they must have been merely a political section, *cf.* 'the leaven of Herod', Mk. viii. 15.

24. This is the so-called 'Levirate' law, from the Latin 'levir' meaning a brother-in-law.

29. The Sadducees are shewn to be ignorant even of the Scriptures they *did* receive, *viz.* the Books of Moses.

30. 'Angels', a tacit correction of the false notions of the Sadducees, Acts. xxiii. 6.

32. The Sadducees only accepted the Pentateuch, Josephus, *Ant.* XVIII. i. 4; they also denied the immortality of the soul, *Wars* II, viii. 14. Christ proves the doctrine in question out of the Pentateuch since the Sadducees accepted it, but He might have quoted many other passages, *e. g.* Ps. xii. 4, *Wisd.* iii. 1-5, etc. "Does there exist to-day", asks St. Augustine, "any man so crazy, any woman so outcast, as not to believe in the immortality of the soul and life after death?", *Ep.* cxxxvii. 12.

'The Sadducees *did* profess (what they would call) a plain and simple creed; they recurred to Moses and went by Moses, and rejected all additions to what was on the surface of the Mosaic writings, and thus they rejected what really was in the mind of Moses, though not on his lips. They denied the Resurrection; they had no idea that it was contained in the books of Moses', Newman, *Discussions and Arguments*, p. 247.

Deut. vi. 5. the greatest and the first commandment. 39. And the second is like to this: *Thou shalt love thy neighbour as thyself.* 40. On these two commandments dependeth the whole law and the prophets.

DAVID AND CHRIST. 41. And the Pharisees being gathered together, JESUS asked them, 42. Saying: What think you of Christ: whose son is he? They say to him: David's. 43. He saith to them: How then doth David in spirit call him Lord; saying: 44. *The Lord said to my Lord, sit on my right hand, until I make thy enemies thy footstool?* 45. If David then call him Lord, how is he his son? 46. And no man was able to answer him a word: neither durst any man from that day forth ask him any more questions.

HE REBUKES THE SCRIBES AND PHARISEES. 23. 1. Then JESUS spoke to the multitudes and to his disciples, 2. Saying: The scribes and the Pharisees have sitten on the chair of Moses. 3. All things therefore whatsoever they shall say to you, observe and do: but according to their works do ye not: for they say, and do not. 4. For they bind heavy and insupportable burdens: and lay them on men's shoulders: but with a finger of their own they will not move them. 5. And all their works they do for to be seen of men. For they make their phylacteries broad and enlarge their fringes. 6. And they love the first places at feasts, and the first chairs in the synagogues, 7. And salutations in the market-place, and to be called by men, Rabbi.

Christlike humility. 8. But be not you called Rabbi. For one is your master, and all you are brethren. 9. And call none your father upon earth: for one is your father, who is in heaven. 10. Neither be ye called masters: for one is your master, Christ. 11. He that is the greatest among you shall be your servant. 12. And whosoever shall exalt himself, shall be humbled: and he that shall humble himself shall be exalted.

WO TO THE SCRIBES AND PHARISEES. 13. But wo to you scribes and Pharisees, hypocrites: because you shut the kingdom of heaven against men, for you yourselves do not enter in; and those that are going in, you suffer not to enter. 14. Wo to you scribes and Pharisees, hypocrites: because you devour the houses of widows, praying long prayers. For this you shall receive the greater judgment. 15. Wo to you scribes and Pharisees, hypocrites: because you go round about the sea and the land to

22. 41-45. The Messiah or 'Christ' was to be Son of David and in Ps. cix He is depicted as destined to sit at the right hand of God; but David—inspired by the Holy Spirit—calls his son 'Lord'; in other words: Christ, the Son of David, is not only David's son but Son of God; 'Lord' in the Greek Bible is the equivalent of the Hebrew ineffable Name of God commonly pronounced 'Jehovah'. Jesus of Nazareth proclaims in this passage His Messiahship and also His dual nature as God man.

"Had the Jews been instructed in the Christian faith which we hold, or, had they desired to have spiritual life in them, they could have — had they been taught the Church's faith — answered with the words: "In the beginning was the Word, and the Word was with God, and the Word was God? — that is how He is David's Lord". But not knowing this they held their tongues, nor, while keeping their lips closed, did they keep their ears open so that what they could not answer when questioned they might have learned through being taught", St. Augustine, *Sermon*, xci. 2.

23. 5. Phylacteries, these were slips of parchment on which were written portions of the law; they were bound on the forehead and arm, cf. Exod. xiii. 16, Deut. vi. 8.

8-10. 'Neither be ye called 'masters', for one is your master, Christ'. Just as 'One is good, God', xix. 17, and yet many share in His goodness by grace, so too, many share in God's essential right to dominion or mastership. Consequently Christ is condemning only that unworthy ambition which He has just depicted, vers. 1-7, in the Scribes, cf. Jas. iii. 1, 1. Cor. iv. 15. Christ Himself addressed Nicodemus as 'Rabbi': 'Art thou a master (Rabbi) in Israel...' Jn. iii. 10; "Call no man father": the attempt to construe this as an attack on the Catholic practice of addressing priests is shown to be wrong by St. Paul: who addresses Timothy and Titus as "my son", and in 1 Cor. iv. 15 claims that he is father of his converts. Eph. iii. 15 shows the true meaning, viz. that human beings may be called "father" in so far as they represent God whose fatherhood is supreme.

15. 'Proselyte'; the Hebrew word of which this is the accepted rendering means a 'stranger', and more especially one who had been 'drawn to' (this is the sense of the Greek word 'proselyte') the Jewish religion. In the New Testament the expressions 'devout' 'religious' 'God-fearing' men may be synonymous with 'proselyte', but see *Aids to the Bible*, iv (ii), pp. 42-44.

make one proselyte: and when he is made, you make him the child of hell twofold more than yourselves.

Distorted religion.

16. Wo to you blind guides, that say, whosoever shall swear by the temple, it is nothing: but he that shall swear by the gold of the temple, is a debtor. 17. Ye foolish and blind: for whether is greater, the gold, or the temple, that sanctifieth the gold? 18. And whosoever shall swear by the altar, it is nothing: but whosoever shall swear by the gift that is upon it, is a debtor. 19. Ye blind: for whether is greater, the gift, or the altar, that sanctifieth the gift? 20. He therefore that sweareth by the altar, sweareth by it, and by all things that are upon it: 21. And whosoever shall swear by the temple, sweareth by it, and by him that dwelleth in it: 22. And he that sweareth by heaven, sweareth by the throne of God, and by him that sitteth thereon.

THE UNESSENTIALS.

Lk. xl. 42:

Mich. vi.

8; Zach.

vii. 9.

23. Wo to you scribes and Pharisees, hypocrites: because you tithe mint, and anise, and cummin, and have left the weightier things of the law, judgment, and mercy, and faith. These things you ought to have done, and not to leave those undone. 24. Blind guides, who strain out a gnat and swallow a camel.

FALSE

TRADITIONS

Mk. vii. 1-

10.

25. Wo to you scribes and Pharisees, hypocrites: because you make clean the outside of the cup and of the dish: but within you are full of rapine and uncleanness. 26. Thou blind Pharisee, first make clean the inside of the cup and of the dish, that the outside may become clean. 27. Wo to you scribes and Pharisees, hypocrites: because you are like to whited sepulchres, which outwardly appear to men beautiful, but within are full of dead men's bones, and of all filthiness. 28. So you also outwardly indeed appear to men just; but inwardly you are full of hypocrisy and iniquity.

29. Wo to you scribes and Pharisees, hypocrites, that build the sepulchres of the prophets, and adorn the monuments of the just. 30. And say: If we had been in the days of our fathers, we would not have been partakers with them in the blood of the prophets. 31. Wherefore you are witnesses against yourselves, that you are the sons of them that killed the prophets.

They will also slay the Apostles.

iii. 7.

32. Fill ye up then the measure of your fathers. 33. You serpents, generation of vipers, how will you flee from the judgment of hell? 34. Therefore behold I send to you prophets, and wise men, and scribes: and some of them you will

23. 23-37. So scathing are these denunciations by our Lord who was 'meek and humble of heart' that some are tempted to take scandal at them. But "the salvation of the crowd has to be preferred to leaving a few individuals undisturbed. When, then, a few people hinder by their obstinacy the salvation of the multitude, no preacher or teacher should hesitate to risk offending them in order to teach the many the way of salvation. The Scribes, Pharisees and Jewish rulers did, out of malice, put great hindrances to the salvation of the populace both by assailing Christ's teaching, through which alone salvation could be attained, and by corrupting the morals of the people by their own bad lives. Consequently the Lord taught them in public the truth they hated and denounced their vices regardless of the offence He gave them, cf. xv. 12", *S. T. III. xlii. 2*.

23. 'Tithe mint...'. It is not their avarice that is here blamed so much as their ridiculous scrupulosity in demanding exact tithes of these insignificant vegetables; the humorous side of it appears in the next verse.

'Have pity on thine own soul, pleasing God', *Ecclus. xxx.*
24. The truest alms is mercy to one's own soul: "For your own soul is your beggar; if you neglect to give it those alms-mercy, then you may give as much as you like and what you like; you may give not merely tithes but a half, nine tenths if you will, with a mere tenth for yourself, and even then you are giving nothing since you will, with a mere tenth for yourself, and even then you are giving nothing since you fail to begin with yourself and so remain a beggar to yourself", *St. Augustine, Sermon cvi. 4*.

25. 'Uncleanness'; in 1. Cor. vii. 5 the same word is rendered 'incontinence'.

33. The same terribly strong expression had been used by the Baptist, iii. 7.

34. 'I send', He puts Himself on an equal footing with God who sent the Prophets, *Phil. ii. 6-8*.

put to death and crucify, and some you will scourge in your synagogues, and persecute from city to city: 35. That upon you may come all the just blood that hath been shed upon the earth, from the blood of Abel the just, even unto the blood of Zacharias the son of Barachias whom you killed between the temple and the altar. 30. Amen I say to you all these things shall come upon this generation.

Gen. iv.
8; Heb. xi.
4; II. Par.
xxiv. 22.

**LAMENT
OVER JERU-
SALEM.**

Lk. xiii.
34.

37. Jerusalem, Jerusalem, thou that killest the prophets, and stonest them that are sent unto thee, how often would I have gathered together thy children, as the hen doth gather her chickens under her wings, and thou wouldest not?

38. Behold your house shall be left to you, desolate.
39. For I say to you, you shall not see me henceforth till you say: Blessed is he that cometh in the name of the Lord.

**THE LAST
THINGS.**

Mk. xiii. 1-
37; Lk. xxi.
5-36, cp.
xix. 41-44.
*Their
questions.*

24. 1. And JESUS being come out of the temple, went away. And his disciples came to shew him the buildings of the temple. 2. And he answering said to them: Do you see all these things? Amen I say to you, there shall not be left here a stone upon a stone that shall not be destroyed. 3. And when he was sitting on mount Olivet, the disciples came to him privately, saying: Tell us when shall these things be? and what shall be the sign of thy coming, and of the consummation of the world?

**Warnings
about not
being
deceived.**

Eph. v. 6;
Col. ii. 18.
Ruinours.

4. And JESUS answering, said to them: Take heed that no man seduce you: 5. For many will come in my name saying, I am Christ: and they will seduce many. 6. And you shall hear of wars, and rumours of wars. See that ye be not troubled. For these things must come to pass, but the end is not yet. 7. For nation shall rise against nation, and kingdom against kingdom: and there shall be pestilences, and famines, and earthquakes in places: 8. Now all these are the beginnings of sorrows.

x. 17; Jn.
xvi. 20.

Apostasies.

9. Then shall they deliver you up to be afflicted, and shall put you to death: and you shall be hated by all nations for my name's sake. 10. And then shall many be scandalized: and shall betray one another: and shall hate one another. 11. And many false prophets shall rise, and shall seduce many. 12. And because iniquity hath abounded, the charity of many shall grow cold. 13. But he that shall persevere to the end, he shall be saved. 14. And this Gospel of the kingdom shall be preached in the whole world, for a testimony to all nations, and then shall the consummation come.

xxviii. 19-
20.

23. 35. 'Zacharias the son of Barachias'. Lk. xi. 51 omits 'son of Barachias'. The Prophet Zacharias was son of Barachias, Zach. i. 1, but we have no knowledge of his martyrdom. Zacharias the son of Joiada was slain as here narrated, by Joas, 2. Paral. xxiv. 20-22; St. Jerome, who is inclined to identify him with 'Zacharias the son of Barachias', states that "in the Gospel in use among the Nazaraeans he is here termed 'son of Joiada'", *Comment.* on Mt. xxiii.

24. 2. This of course was not the Temple built by Solomon, for that had been destroyed by the Chaldeans in B. C. 586, nor the Temple rebuilt by Esdras and his companions after the return from the captivity, B. C. 536, but the edifice as rebuilt by Herod the Great: 'this temple was six-and-forty years in building', Jn. ii. 20. This Temple, says Josephus, *Ant.* XV. xi. 2 "was built of stones that were white and strong, and each of their length was twenty-five cubits, their height was eight and their breadth about twelve". The doors, he adds "were adorned with embroidered veils with their purple flowers... and over these was spread a golden vine". If the cubit was eighteen inches these stones must have measured over 37 feet in length.

3. Note the three distinct questions with the answers:

a) 'When shall this destruction be?' 4-14, 'be not deceived, false Christs and rumours of wars must come first.'

b) 'What shall be the sign of thy Coming?' 15-28, the sign of Daniel and the destruction of Jerusalem shall inaugurate that Kingdom which is Christ's sign on earth.

c) 'What shall be the sign of the consummation of the world?' 29-31, His Coming in glory. See note on xvi. 27-28, p. 61.

4-8. Clearly, then, the kingdom of Christ on earth, the reign of the Church militant, will last for a long time. Scripture is best interpreted by Scripture; of this we have a good example here, for these solemn words of Christ shew us how we are to understand such passages as Mt. xvi. 28, *cf.* notes there, p. 61, also on pp. 697 and 703.

THE SIGN
OF HIS
COMING IN
HIS KING-
DOM.

*Fall of
Jerusalem.*

Mk. xiii.
21; Lk.
xvii. 23.

Lk. xvii.
37.

*His Coming
in Glory at
the end of
the world.*
Isa. xiii.
10; Ezech.
xxxii. 7;
Joel ii. 10
and iii. 15;
Mk. xiii.
24; Lk. xxi.
25.

*General
warnings
to be
watchful.*

Mk. xiii.
31-32.

15. When therefore you shall see *the abomination of desolation*, which was spoken of by Daniel the prophet, standing in the holy place: he that readeth, let him understand. 16. Then they that are in Judea, let them flee to the mountains. 17. And he that is on the house-top, let him not come down to take any thing out of his house: 18. And he that is in the field, let him not go back to take his coat. 19. And wo to them that are with child, and that give suck in those days. 20. But pray that your flight be not in the winter, or on the sabbath. 21. For there shall be then great tribulation, such as hath not been from the beginning of the world until now, neither shall be. 22. And unless those days had been shortened, no flesh should be saved: but for the sake of the elect those days shall be shortened. 23. Then if any man shall say to you: Lo here is Christ, or there: do not believe him. 24. For there shall rise false Christs and false prophets, and shall show great signs and wonders, insomuch as to deceive (if possible) even the elect. 25. Behold I have told it to you beforehand. 26. If therefore they shall say to you: Behold he is in the desert; go ye not out: Behold *he* is in the closets, believe it not. 27. For as lightning cometh out of the east, and appeareth even into the west: so shall also the coming of the son of man be. 28. Wheresoever the body shall be, there shall the eagles also be gathered together.

29. And immediately after the tribulation of those days, the sun shall be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of heaven shall be moved: 30. And then shall appear the sign of the son of man in heaven: and then shall all tribes of the earth mourn: and they shall see the son of man coming in the clouds of heaven with much power and majesty. 31. And he shall send his Angels with a trumpet, and a great voice: and they shall gather together his elect from the four winds, from the farthest parts of the heavens to the utmost bounds of them.

32. And from the fig-tree learn a parable: when the branch thereof is now tender, and the leaves come forth, you know that summer is nigh. 33. So you also, when you shall see all these things, know ye that it is nigh *even* at the doors.

34. Amen I say to you, that this generation shall not pass, till all these things be done. 35. Heaven and earth shall

24. 27. There are four distinct 'Comings' of Christ :

- a) to Israel in power, xvi. 28.
- b) to judge the world 'in His glory', Lk. xxi. 27.
- c) to the individual at death, Heb. ix. 27.
- d) in His Kingdom which is the Church, a great historical world-wide movement, Lk. xvii. 21, Col. i. 13, iv. 11.

The Coming of Christ to judge marks a point — the final point — in the world's history, just as His Coming to individuals at death is the final stage in their history, Mk. xiii. 33-37; for He will come to judge 'in glory' 'with His Angels', Mt. xvi. 27, xxv. 31. But another 'Coming' is indicated, a 'Coming in power' when Jerusalem, the seat of authority for the Mosaic ritual, was to be destroyed since the Jews had refused to receive Him, Mt. x. 23, xvi. 28. xxiv. 27, 37-44, xxvi. 64. This 'Coming' is coincident with yet another 'Coming' which marks no point in time but a world-wide movement, the establishment of an enduring thing, Mt. viii. 11-12, namely the Kingdom of His Church, Mt. xxi. 43, xxii. 1-14, the steady growth of which is portrayed in the parables of the mustard seed and the leaven as well as in the final commission to the Apostles, Mt. xxviii. 19-20.

29. 'Those days' are the long-drawn-out days of Christ's Kingdom on earth, *op. ver.* 14.

30. Wherever Christ speaks of His final Coming to judge the world He always mentions His glory and speaks in the third person.

30. 'The Sign of the Cross will appear at the Judgement, not indeed as a sign of a weakness then existing, but of one past, so that the condemnation of people who have neglected so great a mercy, especially of those who have unjustly persecuted Christ, may appear the more just. The wounds, too, which will then appear in His Body will not be proofs of any weakness on His part but of the mighty power with which Christ triumphed over His enemies through His Passion and weakness. He will shew forth, too, His shameful death, not of course bringing it sensibly before our eyes as though He were then enduring it, but inducing men to think of His death that is past by these proofs of His Passion that is past', *S. T. Suppl.* xv. *ad* 2m.

31. Cp. xiii. 49, 1. Thess. iv. 15, 1. Cor. xv. 52.

34. 'This generation' may mean 'of believers' and thus signify the church militant to the end of time. In this section, 32-51, general precepts of watchfulness are given which apply to all aspects of His Coming.

35. 'Heaven', not the final state of the blessed but 'the heavens'.

pass but my words shall not pass. 36. But of that day and hour no one knoweth, no not the Angels of heaven, but the Father alone.

*His sudden
Coming.
Gen. vii.*

37. And as in the days of Noe, so shall also the coming of the son of man be. 38. For as in the days before the flood, they were eating and drinking, marrying and giving in marriage, even till that day in which Noe entered into the ark. 39. And they knew not till the flood came, and took them all away: so also shall the coming of the son of man be. 40. Then two shall be in the field: one shall be taken, and one shall be left. 41. Two women shall be grinding at the mill: one shall be taken, and one shall be left. 42. Watch ye therefore, because you know not what hour your Lord will come.

*Prepared-
ness.
Mk. xiii.
33; Lk. xii.
39.*

43. But this know ye, that if the good man of the house knew at what hour the thief would come, he would certainly watch, and would not suffer his house to be broken open. 44. Wherefore be you also ready, because at what hour you know not the son of man will come.

*The
Prudent
Servant.
Apoc. xvi.
15.*

45. Who thinkest thou, is a faithful and wise servant, whom his lord hath appointed over his family, to give them meat in season? 46. Blessed is that servant, whom when his lord shall come, he shall find so doing. 47. Amen I say to you, he shall place him over all his goods. 48. But if that evil servant should say in his heart: My lord is long a coming: 49. And shall begin to strike his fellow-servants, and shall eat, and drink with drunkards: 50. The lord of that servant shall come in a day that he hopeth not, and at an hour that he knoweth not: 51. And shall separate him, and appoint his portion with the hypocrites. There shall be weeping and gnashing of teeth.

*xiii. 42;
xxv. 30.*

*THE DAY
OF JUDGE-
MENT.
The Ten
Virgins.*

25. 1. Then shall the kingdom of heaven be like to ten virgins, who taking their lamps went out to meet the bridegroom and the bride. 2. And five of them were foolish, and five wise. 3. But the five foolish, having taken their lamps, did not take oil with them: 4. But the wise took oil in their vessels with the lamps. 5. And the bridegroom tarrying, they all slumbered and slept.

*Prepared
and un-
prepared.*

6. And at midnight there was a cry made: Behold the bridegroom cometh, go ye forth to meet him. 7. Then all those virgins arose and trimmed their lamps. 8. And the

25. 1. 'Then', *viz.* at the Last Judgement.

The words 'and the bride' should be omitted in accordance with the Greek text; they distort the picture and are not in harmony with verses 5, 6 and 10. For the scene depicted is of marriage celebrations about to take place, ver. 10; we have a similar scene in 1. Macc. ix. 37-42, *cf.* Mk. ii. 19, Lk. xii. 36, Jn. iii. 29.

2. The contrast is between the prudent and the foolish rather than between the prudent and the imprudent; for the word rendered 'foolish' is a strong one, it finds its equivalent in the Latin 'fatuac' used here; they were thoughtless rather than criminally negligent.

3-4. Their respective 'folly' and 'prudence' consisted in having or not having a reserve supply of oil besides what was already in their lamps.

5. They turned down their lamps whilst waiting; when the summons came they 'trimmed them', *i. e.* turned up the wicks and then, discovering that the oil was running low, those who had a reserve supply proceeded to make good the deficiency; those had not, discovered, like the 'wise', that their lamps were 'going out' (not 'are gone out'), but also that, unlike the wise, they lacked the means to replenish them.

7. "Even the lamps of the foolish virgins were burning, for they had at least the praise of men. But when there came the resurrection of the dead they began to trim their lamps, in other words prepare to render an account to God of their deeds. But then, because there was no one there to praise them — for at that moment everybody will be occupied with his own affairs, everyone thinking solely of himself, no one there to sell them oil — then their lamps began to go out", St. Augustine, *Sermon* xciii. 10.

8. More correctly 'are going out'.

foolish said to the wise: Give us of your oil, for our lamps are gone out. 9. The wise answered, saying: Lest perhaps there be not enough for us and for you, go ye rather to them that sell, and buy for yourselves. 10. Now whilst they went to buy, the bridegroom came: and they that were ready, went in with him to the marriage, and the door was shut.

11. But at last came also the other virgins, saying: Lord, Lord, open to us. 12. But he answering said: Amen I say to you, I know you not. 13. Watch ye therefore, because you know not the day nor the hour.

Mk. xlii.
33.

*The Ten
Talents.*
Lk. x. 18.

14. For even as a man going into a far country, called his servants, and delivered to them his goods. 15. And to one he gave five talents, and to another two, and to another one, to every one according to his proper ability; and immediately he took his journey. 16. And he that had received the five talents, went his way, and traded with the same, and gained other five. 17. And in like manner he that had received the two gained other two. 18. But he that had received the one, going his way digged into the earth, and hid his lord's money.

*The In-
quisition.*

19. But after a long time the lord of those servants came, and reckoned with them. 20. And he that had received the five talents coming, brought other five talents, saying: Lord, thou didst deliver to me five talents, behold I have gained other five over and above. 21. His lord said to him: Well done, good and faithful servant, because thou hast been faithful over a few things, I will place thee over many things: enter thou into the joy of thy lord. 22. And he also that had received the two talents came and said: Lord, thou deliveredst two talents to me: behold I have gained other two. 23. His lord said to him: Well done, good and faithful servant: because thou hast been faithful over a few things, I will place thee over many things, enter thou into the joy of thy lord.

*The un-
worthy
servant.*

24. But he that had received the one talent, came and said: Lord, I know that thou art a hard man; thou reapest where thou hast not sown, and gatherest where thou hast not strewed. 25. And being afraid I went and hid thy talent in the earth: behold here thou hast that which is thine. 26. And his lord answering, said to him: Wicked and slothful servant, thou knewest that I reap where I sow not, and gather where I have not strewed: 27. Thou oughtest therefore to have

25. 9. He does not endorse their seeming selfishness any more than He sanctions usury in ver. 27; He is merely telling a perfectly natural human story. At the same time there is no such thing as selfishness when it is question of our final salvation; St. Paul says, Rom. ix. 3, that he could, had such a thing been possible, have wished himself a thing accursed by Christ. 'Lest perhaps there be not enough...' "These" says St. Augustine 'are not the words of despair; they are due to a prudent and devout humility. A good man may have a good conscience, yet does he know how He will judge whom none can deceive?... Although his conscience be good, yet, owing to the daily sins incident to man's life, he says to God: 'Forgive us our trespasses.' Nor are the 'prudent' selfish in their refusal: "For then (at the Last Judgement) there will be no one there to flatter us; everyone will be preoccupied with his own case", *Sermon xciii.* 13 and 10.

Vers. 11-12. *Cp.* Lk. xii. 35-38, xiii. 24-28.

14-30. The Ten Talents, this parable is not to be confounded with that of the Ten Pounds in Lk. xix. 12-26. Our Lord must have repeated His teaching and His illustrations many times.

15. ["The 'ability' according to which God gives His gifts to each is the preceding disposition or preparation, the endeavours of the recipient of grace. Yet the Holy Spirit anticipates such disposition or endeavour by moving a man's mind more or less, according, to His good pleasure", *S. T. II-II. xxiv. 3 ad 1.*]

21. ['Enter thou into the joy of thy Lord'. "Joy stands to desire as rest to motion... hence joy is full when there remains naught to desire. Yet so long as we are here in the world the movement of desire does not cease in us, for it still remains for us to draw closer to God by grace. But when we shall have attained perfect beatitude there will remain nothing to be desired, for there we shall have the full enjoyment of God wherein a man will have his desires, even of other good things, satisfied, Ps. cii. 5. There, our desires will rest, and not only our desire of God but of all other things. Hence the joy of the Blessed is perfectly full, nay even overfull, for they will have more than they could possibly have desired, I Cor. ii. 9, Lk. vi. 38. But since no created thing is capable of a joy worthy of God, that overwhelmingly full joy is not received into man but man 'enters into' it". *S. T. II-II. xxviii. 3.*]

26. 'I reap where I sow not'. "God only requires from us men the good He Himself has sown in us. He seeks from us the due fruits of gifts, fruits which are both from ourselves; though the actual gifts are from Him alone without us". *S. T. II-II. lxii. 4 ad 3.*

27. See note on ver. 9.

xiii. 12;
Mk. iv. 25;
Lk. viii. 18,
xix. 26.

committed my money to the bankers, and at my coming I should have received my own with usury. 28. Take ye away therefore the talent from him, and give it him that hath ten talents. 29. For to every one that hath shall be given, and he shall abound: but from him that hath not, that also which he seemeth to have shall be taken away. 30. And the unprofitable servant cast ye out into the exterior darkness. There shall be weeping and gnashing of teeth.

A DESCRIPTION
OF
THE LAST
JUDGEMENT

31. And when the son of man shall come in his majesty, and all the angels with him, then shall he sit upon the seat of his majesty: 32. And all nations shall be gathered together before him, and he shall separate them one from another, as the shepherd separateth the sheep from the goats: 33. And he shall set the sheep on his right hand, but the goats on his left.

The Good.

34. Then shall the king say to them that shall be on his right hand: Come, ye blessed of my Father, possess you the kingdom prepared for you from the foundation of the world. 35. For I was hungry, and you gave me to eat: I was thirsty, and you gave me to drink: I was a stranger, and you took me in: 36. Naked, and you covered me: sick, and you visited me: I was in prison, and you came to me.

The Mystical body.

37. Then shall the just answer him, saying: Lord, when did we see thee hungry, and fed thee; thirsty, and gave thee drink? 38. And when did we see thee a stranger, and took thee in? or naked, and covered thee? 39. Or when did we see thee sick or in prison, and came to thee? 40. And the king answering, shall say to them: Amen I say to you, as long as you did it to one of these my least brethren, you did it to me.

The Bad

41. Then he shall say to them also that shall be on his left hand: Depart from me, you cursed, into everlasting fire which was prepared for the devil and his angels. 42. For I was hungry, and you gave me not to eat: I was thirsty, and you gave me not to drink. 43. I was a stranger, and you took me not in: naked, and you covered me not: sick and in prison, and you did not visit me. 44. Then they also shall answer him, saying: Lord, when did we see thee hungry or thirsty, or a stranger, or naked, or sick, or in prison, and did not minister to thee? 45. Then he shall answer them, saying: Amen I say to you, as long as you did it not to one of these least, neither did you do it to me. 46. And these

Dan. xii.
2; Jn. v. 29

25. 28-29. [The man's failing was pusillanimity for which see S. T. II. cxxxiii.]

It would be hard to find a better commentary on these two Parables in relation to one another than a comparison of the former with such passages as Mt. vii. 14, xvi. 24, Phil. ii. 12, and of the latter with Rom. viii. 15 and Heb. xii. 8-22.

25. 31. For the Last Judgement see S. T. Suppl. lxxxviii-lxxxix.

38. ["The worship and service of God are maintained even in the works of the active life, for in them a man serves his neighbour for God's sake; in such works even the 'single purpose' of life is preserved, not indeed in the sense that such a man does not mingle with men, but that he occupies himself solely with those things that concern the Divine worship. Hence when religious people devote themselves to the works of the active life for God's sake such activity flows in their case from their contemplation of Divine things. Whence it follows that they are not wholly deprived of the fruit of the contemplative life", S. T. II-II. clxxxviii. 2 ad 1.]

41. 'Everlasting fire'. It has long been the fashion to say that the Greek word here used and translated 'eternal' has not the sense of perpetuity; we cannot, then, do better than quote the words of Moulton and Milligan, *Vocabulary of the Greek Papyri*, p. 16. "Without pronouncing any opinion on the special meaning which theologians have found for this word, we must note that outside the New Testament, in the vernacular as in the classical Greek, it never loses the sense of *perpetuus*" (i. e. unending).

46. Though the New Testament is most reticent regarding the precise nature of the life in the next world it is most explicit in its teaching on the fact of eternal life, whether of the saved or the lost. For eternal punishment cf. xxii. 13, Mk. ix. 42, 1. Cor. vi. 9, Apoc. xx. 9-15. etc.; [see S. T. Suppl. lxx. 3, lxxxvi, xciv. "The beatitude of the Saints is called 'eternal life' because by it they enjoy God and are made, in a sense, sharers in the Divine Eternity which transcends all time. Hence the continuance of their blessedness is not broken up by the succession of past, present and future; so that the Blessed have no hope of the continuance of their happiness, for they have it itself, and there is no such concept as 'the future'". S. T. II-II. xviii. 2 d 2.]

shall go into everlasting punishment: but the just, into life everlasting.

THE PAS-
SION OF
CHRIST.
Mk. xiv-
xv; Lk.
xxii-xxiii;
Jn. xviii-
xix.

26. 1. And it came to pass, when JESUS had ended all these words, he said to his disciples: 2. You know that after two days shall be the pasch, and the son of man shall be delivered up to be crucified:

3. Then were gathered together the chief priests and ancients of the people into the court of the high-priest, who was called Caiphas. 4. And they consulted together that by subtilty they might apprehend JESUS, and put him to death. 5. But they said: Not on the festival day, lest perhaps there should be a tumult among the people.

THE SUP-
PER AT
BETHANY.
Mk. xiv. 1-
9; Jn. xii.
1-11.

6. And when JESUS was in Bethania in the house of Simon the leper 7. There came to him a woman having an alabaster-box of precious ointment, and poured it on his head as he was at table. 8. And the disciples seeing it, had indignation, saying: To what purpose is this waste? 9. For this might have been sold for much, and given to the poor. 10. And JESUS knowing it, said to them: Why do you trouble this woman? for she hath wrought a good work upon me. 11. For the poor you have always with you: but me you have not always. 12. For she in pouring this ointment upon my body, hath done it for my burial. 13. Amen I say to you, wheresoever this gospel shall be preached in the whole world, that also which she hath done, shall be told for a memory of her.

THE
BETRAYAL
Mk. xiv. 1-
2, 10-11;
Lk. xxii.
1-6; Jn.
xiii. 2, 26-
30.
ARRANGE-
MENT FOR
THE PASS-
OVER.
Mk. xiv. 1-
26; Lk.
xxii. 7-38;
Jn. xiii-
xvii.

14. Then went one of the twelve, who was called Judas Iscariot, to the chief priests, 15. And said to them: What will you give me, and I will deliver him unto you? But they appointed him thirty pieces of silver. 16. And from thenceforth he sought opportunity to betray him.

17. And on the first day of the Azymes the disciples came to JESUS saying: Where wilt thou that we prepare for thee to eat the pasch? 18. But JESUS said: Go ye into the city to a certain man and say to him: The master saith, My time is near at hand, with thee I make the pasch with my disciples. 19. And the disciples did as JESUS appointed to them, and they prepared the pasch.

THE LAST
SUPPER.

20. But when it was evening, he sat down with his twelve disciples. 21. And whilst they were eating, he said: Amen

Jn. xl. 72. I say to you, that one of you is about to betray me. 22. And

26. 2. Some say Christ suffered on the 14th. Nisan, when the Jews were offering the Passover, whence their refusal to enter the Praetorium 'that they might not be defiled, but that they might eat the Pasch', Jn. xviii. 28, on which passage St. Chrysostom suggests, that whereas the Jews were then celebrating the Passover Christ had anticipated it the day before, reserving His own death for the Friday, on which day the Passover should have been held; this seems to agree with St. John's 'Before the festival day of the Pasch... when supper was done', xiii. 1-2. Yet against this we have St. Matthew saying, 'and on the first day of the Azymes....' ...where wilt Thou that we prepare the Pasch." xxvi. 17. Now the first day of Azymes coincided with the evening of the 14th. Nisan when they ate the Paschal lamb, so that according to this Christ ate the Paschal Supper on the 14th. and died on the 15th. cf. Mk. xiv. 12, Lk. xxiii. 7. This led St. Chrysostom to suggest as an alternative that perhaps it was not Christ who anticipated the eating of the Pasch, 'for He would shew that up to His last hour He was obedient to the Law' but that the Jews were so busy compassing His death that they actually deferred the celebration of the Pasch. This seems unimaginable; for it was no question of a private celebration but of the generally official celebration by the entire populace — some three million had come up for it according to Josephus. *Wars*, II. xix. 3, at the time of the siege. When, then, St. John speaks of 'the day previous to the festival', xiii. 1 he would seem in the term 'festival' to be referring not to the Paschal Supper but to the 'solemn day' which succeeded the Supper, cf. *Lev.* xxiii. 6, 2. *Paral.* xxx. 15, xxxv. 76, 7, 11; see notes on Jn. xviii. 28, p. 383, and *S. T.* III xlv. 9 ad 1.

8. St. John, xx. 4, tells us that it was Judas who thus murmured; Lk., who had already recounted one anointing, vii, does not add this one, see notes on Lk. vii. 37, John xi. 2. It is usually held that both anointings were by Mary Magdalen who is identified with Mary, the sister of Lazarus.

11. "All such expressions are to be understood of the Body of Christ as seen in its own proper nature. But He is invisibly present under the appearances of the Blessed Sacrament wheresoever this Sacrament is", *S. T.* III. lxxv. 1 ad 1 and 2.

15. 'Thirty pieces of silver', or shekels. This was the price of a slave, *Exod.* xxi. 32; if the 'piece of silver' was the equivalent of the drachma or denarius, value of 9½ d. of our money, then Christ was sold for about 27/. If it was the equivalent of the tetradrachm or stater or shekel, value about 3½ of our money, then He was sold for five guineas; see *Aids* iv. pp. 48-49.

17. See note on Mk. xiv. 1 'Pasch,' or Phase, the Greek form

they being very much troubled, began every one to say: Is it I, Lord? 23. But he answering said: He that dippeth his hand with me in the dish, he shall betray me. 24. The son of man indeed goeth, as it is written of him: but wo to that man, by whom the son of man shall be betrayed: It were better for him, if that man had not been born. 25. And Judas that betrayed him, answering said: Is it I, Rabbi? He saith to him: Thou hast said *it*.

*Institution
of the Holy
Eucharist.*
Mk. xiv.
22-26; Lk.
xxii. 19-20;
1. Cor. xi.
23-29.

26. And whilst they were at supper, JESUS took bread, and blessed, and broke: and gave to his disciples, and said: Take ye, and eat: This is my body. 27. And taking the chalice he gave thanks: and gave to them, saying: Drink ye all of this. 28. For this is my blood of the new testament which shall be shed for many unto remission of sins. 29. And I say to you, I will not drink from henceforth of this fruit of the vine, until that day when I shall drink it with you new in the kingdom of my father. 30. And a hymn being said, they went out unto mount Olivet.

Zach. xiii. 7.

31. Then JESUS saith to them: All you shall be scandalized in me this night. For it is written: *I will strike the shepherd, and the sheep of the flock shall be dispersed.* 32. But after I shall be risen again, I will go before you into Galilee.

Mk. xiv. 28
xvi. 7.

*Peter's
self-con-
fidence.*

33. And Peter answering, said to him: Although all shall be scandalized in thee, I will never be scandalized. 34. JESUS said to him, Amen I say to thee, that in this night before the cock crow, thou wilt deny me thrice. 35. Peter saith to him: Yea, though I should die with thee, I will not deny thee. And in like manner said all the disciples.

THE
PRAYER
IN THE
GARDEN.
Mk. xiv.
32-41; Lk.
xxii. 39-46.

36. Then JESUS came with them into a country place which is called Gethsemani: and he said to his disciples: Sit you here, till I go yonder and pray. 37. And taking with him Peter and the two sons of Zebedee, he began to grow sorrowful and to be sad. 38. Then he saith to them: My soul is sorrowful even unto death: stay you here, and watch with me. 39. And going a little further, he fell upon his face, praying, and saying: My Father, if it be possible, let this chalice pass from me. Nevertheless not as I will, but as thou wilt.

*The
Apostles
sleep.*

40. And he cometh to his disciples, and findeth them asleep, and he saith to Peter: What? Could you not watch one hour with me? 41. Watch ye, and pray that ye enter not into temptation. The spirit indeed is willing, but the flesh weak.

of the word 'Passover', Exod. xii. 13; the destroying Angel 'passed over' the houses of which the lintels were smeared with the blood of the lamb.

26. 25, 'Thou hast said it', an ordinary formula of assent, yet see note on Lk. xxii. 70.

26. 'This is My Body'. Since the bread He held in His hands was not, so long as it was bread, His Body, these words can only represent a change. For nothing can simultaneously be two natures though by the Incarnation, the Second Person of the Trinity subsists in two distinct natures, the human and the divine. And since that change is not in appearances — for the appearances of bread still remain — it must be a change of nature or substance or essence. In other words the substance, nature or essence of bread, passes over into the substance, nature or essence of the living Body of Christ; and since He is the Son of God made man, His Blood, His Soul and His Godhead are all likewise present.

'Blessed', the Greek word is the origin of the term 'Eucharist'; it occurs in the miracle of the five thousand, Jn. vi. 11; in the miracle of the four thousand, Mt. xv. 36, Mk. viii. 6; in the account of St. Paul's shipwreck, Acts xxvii. 35. See notes on Acts. ii. 42, 46.

27. 'All', viz. all then present, that is the Apostles. See notes on 1. Cor. xi. 24-25, p. 591.

28. 'Blood of the New Testament', that is of the final will and testament of Christ. The word also means 'covenant' and in this sense we speak of 'the Old Testament' or 'Covenant' or 'Dispensation' or 'Law', namely God's will or compact with the Chosen People anterior to the coming of Christ. The Books containing the story of this Covenant came themselves to be known as 'The Old Testament', similarly those which contain the story of Christ's Covenant with His Redeemed came to be called 'the New Testament'. 'The Blood of the New Testament' means that which ratified it, cf. Heb. ix. 12-23, just as the blood of victims ratified the Old Testament.

29. Namely in heaven, Lk. xiv. 15, Apoc. xix. 9.

30. In Christ there were two wills, the human and the Divine. And the human will has two aspects, for since it dwells in a sensitive body it naturally, inevitably and rightly shrinks from pain; but this same 'sensitive' will can be governed by reason; thus we can deliberately — that is under the guidance of reason — will or choose painful things in order to avoid things still more painful. Christ's 'natural' will shrank from pain; the same will — as guided by reason — chose pain because His Father knew it was best for Him and the human race, cf. Heb. v. 7-9; S. T. III. xviii. 6 ad 3, for the conflict of wills; also *ib.* xviii. 1 and 5; for the Prayer of Christ, *ib.*

42. Again the second time, he went and prayed, saying: My Father, if this chalice may not pass away, but I must drink it, thy will be done. 43. And he cometh again, and findeth them sleeping: for their eyes were heavy.

*He repeats
his prayer*

44. And leaving them he went again: and he prayed the third time, saying the self-same word. 45. Then he cometh to his disciples, and saith to them: Sleep ye now and take your rest: behold the hour is at hand, and the son of man shall be betrayed into the hands of sinners. 46. Rise, let us go: behold he is at hand that will betray me.

THE
ARREST.
Mk. xiv.
42-52; Lk.
xxii. 47-
53; Jn. xviii.
1-12.

47. As he yet spoke, behold Judas, one of the twelve, came, and with him a great multitude with swords and clubs, sent from the chief priests and the ancients of the people. 48. And he that betrayed him, gave them a sign, saying: Whomsoever I shall kiss, that is he, hold him fast. 49. And forthwith coming to JESUS, he said: Hail, Rabbi. And he kissed him. 50. And JESUS said to him: Friend, whereto art thou come? Then they came up, and laid hands on JESUS, and held him.

*Peter uses
the sword.*

51. And behold one of them that were with JESUS, stretching forth his hand, drew out his sword; and striking the servant of the high-priest, cut off his ear. 52. Then JESUS saith to him: Put up again thy sword into its place: for all that take the sword shall perish with the sword. 53. Thinkest thou that I cannot ask my Father, and he will give me presently more than twelve legions of Angels. 54. How then shall the scriptures be fulfilled, that so it must be done.

Apoc. xiii.
10.

Isa. llii.
10.

*Christ's
protest.*

55. In that same hour JESUS said to the multitudes: You are come out as it were to a robber with swords and clubs to apprehend me. I sat daily with you teaching in the temple, and you laid not hands on me. 56. Now all this was done, that the scriptures of the prophets might be fulfilled. Then the disciples all leaving him, fled.

Lam. iv.
20.

BEFORE
THE HIGH
PRIEST.
Mk. xiv. 50.
Lk. xxii. 54;
Jn. xviii. 24.

57. But they holding JESUS led him to Caiphas the high-priest, where the scribes and the ancients were assembled. 58. And Peter followed him afar off, even to the court of the high-priest. And going in, he sat with the servants, that he might see the end. 59. And the chief priests and the whole council sought false witness against JESUS, that they might put him to death: 60. And they found not, whereas many false witnesses had come in. And last of all there came two false witnesses; 61. And they said: This man said, I am able to destroy the temple of God, and after three days to rebuild it.

Jn. ii. 19.

26. 44. This shows us how we are to understand such passages as Mt. vi. 7.

47. From Jn. xviii. 3 we learn that Judas had received 'the', not 'a', band of soldiery; the term here used denotes not a cohort as in the Vulgate Latin but technically a 'maniple' that is the third of a cohort or 200 men. Josephus tells us that during the festival "the guard [more correctly 'maniple'] (for there always lay in this tower a Roman legion) went through the cloisters...", *Wars*, V. v. 8. It was this maniple then that was put at Judas' disposition and it was the same body of soldiers who mocked Christ, xxvii. 27. St. John also mentions the 'servants' of the High Priests and Pharisees, but Lk. xxii. 52 speaks of the 'magistrates (better 'captains') of the Temple', or the temple-guard, *cf.* Acts iv. 1; St. Luke also mentions chief priests and ancients as present in the garden. This affords us an idea of the very formal character of Christ's arrest; *cf.* 'legions' ver. 53.

52. John alone, xviii. 10, tells us it was Peter who did this and that the servant's name was Malchus; Lk. xxii. 51, adds that Christ healed him.

56. John evidently returned, Jn. xix. 26, *cf.* ver. 31; so, too, did Peter, ver. 58 and we must admire his courage in doing so. Both he and John, then, would be in the city, Peter presumably overwhelmed with grief, John looking after the Blessed Virgin. The rest would probably have taken refuge in the house at Bethany.

59. 'The Council', in Greek 'Sanhedrin'. This judicial body was ultimately derived from the body of Elders who assisted Moses, Exod. xviii. 13-26; but in the form in which it appears in New Testament times it does not seem to be earlier than the days of the Maccabees, 1. Macc. xii. 6, xiv. 28. As Mt. here and Mk. xv. 25 expressly mention 'the whole Council' this must have been a meeting of the Sanhedrin, though an informal and an illegal one since they were not allowed to sit at night. The legal meeting was held early the next morning, xxvii. 1, Mk. xv., Lk. xxii. 66.

59-60. This shews how hurried their procedure had been; else they would surely have contrived to secure satisfactory evidence.

61. Even this accusation was regarded as insufficient and the High Priest feels compelled to have recourse to a personal appeal, as though he would try to make Christ commit Himself by speaking in answer to the charges.

The Adjuration.

62. And the high-priest rising up, said to him: Answerest thou nothing to the things which these witness against thee? 63. But JESUS held his peace. And the high-priest said to him: I adjure thee by the living God, that thou tell us if thou be the Christ the Son of God. 64. JESUS saith to him: Thou hast said *it*. Nevertheless I say to you, hereafter you shall see the son of man sitting on the right hand of the power of God, and coming in the clouds of heaven.

Condemnation.

65. Then the high-priest rent his garments, saying: He hath blasphemed, what further need have we of witnesses? Behold now you have heard the blasphemy: 66. What think you? But they answering said: He is guilty of death.

The mocking.

67. Then did they spit in his face, and buffeted him, and others struck his face with the palms of their hands, 68. Saying: Prophesy unto us, O Christ; who is he that struck thee?

PETER'S
DENIALS.
Mk. xiv. 54,
66-72; Lk.
xxii. 55-72.
Jn. xviii. 15-
18, 25-27.

69. But Peter sat without in the court: and there came to him a servant-maid, saying: Thou also wast with JESUS the Galilean. 70. But he denied before them all, saying: I know not what thou sayest. 71. And as he went out of the gate, another maid saw him, and she said to them that were there: This man also was with JESUS of Nazareth. 72. And again he denied with an oath: That I know not the man. 73. And after a little while they came that stood by, and said to Peter: Surely thou also art one of them: for even thy speech doth discover thee. 74. Then he began to curse and to swear that he knew not the man. And immediately the cock crew. 75. And Peter remembered the word of JESUS which he had said: Before the cock crow, thou wilt deny me thrice. And going forth he wept bitterly.

THEY
BRING HIM
TO PILATE.
Mk. xv. 1-
47; Lk. xxiii.
1-56. Jn.
xviii. 22-42
*Judas
repents.*

27. 1. And when morning was come, all the chief priests and ancients of the people took counsel against JESUS, that they might put him to death. 2. And they brought him bound, and delivered him to Pontius Pilate the governor.

3. Then Judas, who betrayed him, seeing that he was condemned; repenting himself, brought back the thirty pieces of silver to the chief priests and ancients, 4. Saying: I have sinned, in betraying innocent blood. But they said: What is that to us? look thou to it. 5. And casting down the pieces of silver in the temple, he departed: and went and hanged himself with an halter. 6. But the chief priests hav-

26.63. As He persists in keeping silence the High Priest then adjures Him 'by the Living God' to state plainly whether He is 'the Christ' or the Messias, also whether He is 'the Son of God', where note that the definite article so conspicuously wanting in iv. 3, 6, is present. Thus the High-Priest is fully aware of the claims made by Jesus of Nazareth. *cf.* Jn. x. 30, 33, xix. 7, etc.

64. This seems to refer to His Coming in glory to judge the world; but the word rendered 'hereafter' rather means 'from now onwards', in which case He would seem to be warning Caiphas that he himself should witness the speedy propagation of Christ's Kingdom on earth, see Acts, ii. 41, iv. 4, vi. 7, etc.

69-75. It is noticeable that in St. Mark's account — due to St. Peter himself — the fall of the Prince of the Apostles is told with even greater force. "Charity", remarks St. Thomas on Peter's fall, "can be lost by contempt, and Peter did not lose charity in that way. But charity can also be lost by acting contrary to it, for example through concupiscence or fear; Peter did lose charity in this way, but he speedily recovered it", *S. T.* II-II, xxiv. 12 *ad* 4m.

27. 2. Pontius Pilate was the Roman Procurator or 'Governor' in Judaea, A. D. 26-36. His vacillating character is shewn in the Gospels, his domineering spirit appears in Josephus' account of his insistence on the Roman standards with their effigies being carried through the streets of Jerusalem; but the Jews, to whom all images were abominable, resisted so forcibly that Pilate was obliged to desist. He also appropriated the Temple funds in an endeavour to supply the city with water, and further he caused the soldiery to slay a number of Samaritans who were assembled on Mount Gerizim. For this he was impeached but the Emperor died before Pilate reached Rome, see Josephus, *Ant.* XVIII. ii. 2, iii. 1, iv. 1-2.

5. For a slightly different account of Judas' fate *cf.* Acts, i. 16-20.

6. 'Corbona', or the treasury for votive offerings, see note on Mk. vii. 11.

ing taken the pieces of silver, said: It is not lawful to put them into the corbona, because it is the price of blood. 7. And after they had consulted together, they bought with them the potter's field, to be a burying-place for strangers. 8. For this cause that field was called haceldama, that is, the field of blood, even to this day. 9. Then was fulfilled that which was spoken by Jeremias the prophet, saying: *And they took the thirty pieces of silver, the price of him that was prized, whom they prized of the children of Israel.* 10. *And they gave them unto the potter's field, as the Lord appointed to me.*

Zach. xi.
12.

*Before
Pilate.*

Mk. xv. 2;
Lk. xxii. 2;
Jn. xviii. 33.

11. And JESUS stood before the governor, and the governor asked him saying: Art thou the king of the Jews? JESUS saith to him: Thou sayest *it*. 12. And when he was accused by the chief priests and ancients, he answered nothing. 13. Then Pilate saith to him: Dost not thou hear how great testimonies they allege against thee? 14. And he answered him to never a word: so that the governor wondered exceedingly.

Barabbas.

15. Now upon the solemn day the governor was accustomed to release to the people one prisoner, whom they would. 16. And he had then a notorious prisoner, that was called Barabbas. 17. They therefore being gathered together, Pilate said: Whom will you that I release to you, Barabbas, or JESUS that is called Christ? 18. For he knew that for envy they had delivered him.

*The mes-
sage of Pi-
late's wife.*

19. And as he was sitting in the place of judgment, his wife sent to him, saying: Have thou nothing to do with that just man. For I have suffered many things this day in a dream because of him.

Barabbas.

20. But the chief priests and ancients persuaded the people, that they should ask Barabbas, and make JESUS away. 21. And the governor answering, said to them: Whether will you of the two to be released unto you? But they said, Barabbas. 22. Pilate saith to them: What shall I do then with JESUS that is called Christ? They say all: Let him be crucified. 23. The governor said to them: Why what evil hath he done? But they cried out the more, saying: Let him be crucified.

*Pilate
condemns
Christ.*

24. And Pilate seeing that he prevailed nothing: but that rather a tumult was made; taking water washed his hands: before the people, saying: I am innocent of the blood of this:

27. 9. The name 'Jeremias' has somehow slipped into the text for 'Zacharias'.

15. 'The solemn day'. This is not to be referred to the 14th. Nisan, the day on the evening of which they ate the Paschal Lamb, but to the day following, *cf.* 2. Paral. viii. 13, xxx. 13, 21-22, xxxv. 7, 17, and note on p. 383.

18. Pilate's guilt is clear, *cf.* Jn. xix. 12, and ver. 23 above.

"Christ had been a support to the infirm among them, had cured all their sick, had preached the Kingdom of Heaven, had been outspoken about their vices in the hope that they would be disgusted with them rather than with the Physician who was trying to cure them; but in a very fever of madness they shewed no gratitude for all this. Their portrait is drawn for us in the words of Wisd. ii. 18-20. In what he did Pilate was in some sort a sharer in their crime yet much more innocent was he in comparison with them, for he did all he could to save Him from their hands. He even had Him scourged and exhibited to them to see if the spectacle would mollify them", St. Augustine *Enarr.* i. 3-4 on Ps. lxiii.

19. She was Claudia Procles and may, as a tradition has it, have been a proselyte.

just man: look you to it. 25. And the whole people answering, said: His blood be upon us, and upon our children.

THE
SCOURGING
Mk. xv. 15;
Jn. xix. 1.
THE
CROWNING.
Mk. xv. 16-
20; Jn. xix.
2-5.
*The
mocking.*

26. Then he released to them Barabbas, and having scourged JESUS delivered him unto them to be crucified. 27. Then the soldiers of the governor taking JESUS into the hall, gathered together unto him the whole band: 28. And stripping him, they put a scarlet cloak about him. 29. And plating a crown of thorns, they put it upon his head, and a reed in his right hand. And bowing the knee before him, they mocked him, saying: Hail, king of the Jews. 30. And spitting upon him, they took the reed, and struck his head.

TO CAL-
VARY.

31. And after they had mocked him, they took off the cloak from him, and put on him his own garments, and led him away to crucify him. 32. And going out they found a man of Cyrene, named Simon: him they forced to take up his cross.

Mk. xv. 20-
22; Lk.
xxiii. 26-32;
Jn. xix. 16-
17.

THE CRU-
CIFIXION.
Mk. xv. 21-
41; Lk. xxiii.
26-49; Jn.
xix. 18-37.
*Division
of His
Garments.*
Jn. xix. 23;
Ps. xxi. 19.

33. And they came to the place that is called Golgotha, which is, the place of Calvary. 34. And they gave him wine to drink, mingled with gall. And when he had tasted, he would not drink. 35. And after they had crucified him, they divided his garments, casting lots; that it might be fulfilled which was spoken by the prophet, saying: *They divided my garments among them; and upon my vesture they cast lots.* 36. And they sat and watched him.

*The Title
on the
Cross.*

37. And they put over his head his cause written: THIS IS JESUS THE KING OF THE JEWS. 38. Then were crucified with him two thieves: one on the right hand, and one on the left. 39. And they that passed by, blasphemed him, wagging their heads, 40. And saying: Vah, thou that destroyest the temple of God and in three days dost rebuild it; save thy own self: if thou be the Son of God, come down from the cross. 41. In like manner also the chief priests with the scribes and ancients mocking, said: 42. He saved others; himself he cannot save: if he be the king of Israel, let him now come down from the cross, and we will believe him. 43. He trusted in God; let him now deliver him if he will have him: for he said: I am the Son of God. 44. And the self-same thing the thieves also, that were crucified with him, reproached him with.

Jn. ii. 19.
*The
mocking.*

Wisd. ii.
18.

*The Dark-
ness.*

45. Now from the sixth hour there was darkness over the whole earth, until the ninth hour. 46. And about the ninth hour JESUS cried with a loud voice, saying: Eli, Eli, lamma

27. 25. This constituted a formal apostasy on the part of the Jewish rulers, *cf.* Jn. xix. 15.

29. This 'mocking' was by the Roman soldiery in distinction from that in xxvi. 67.

33. 'Golgotha', or 'place of a skull', in Greek 'Calvary', Lk. xxiii. 33. The place was 'outside the walls', Heb. xiii. 12-13, 'near the city', Jn. xix. 20. Ancient tradition had it that Adam's skull was buried there, whence the name, but St. Jerome repudiates this as fanciful. There is no real basis for the modern notion that it was shaped 'like a skull' and it requires a vivid imagination to see in 'Skull-hill' N. of Jerusalem any resemblance to a skull. The traditional site of Calvary rests on evidence which is really unassailable; modern views rest on nothing more solid than the desire to find a different site from the traditional one.

34. A usual practice, it was meant to deaden the pain; Christ tasted its bitterness but not its deadening effect.

35. For the nature of the sufferings involved in the Crucifixion see *S. T.* III. xlv. 4.

40. 'The Son of God', note that neither here nor in ver. 43 is there a definite article in Greek, see note on iv. 3.

41. Thus the priests realised His claim, *cf.* Jn. xix. 7.

44. One of them may have repented, Lk. xxiii. 39, 43; but, perhaps more probably, Matthew writes in general fashion, *cf.* *S. T.* III. xlv. 11 *ad* 3m.

45. This was not a natural eclipse but a miracle, *S. T.* III. xlv. 2 *ad* 2; see note on Mk. xv, 33.

46. See note on Mk. xv. 34.

Ps. xxi. 2. sabacthani? that is, My God, my God, why hast thou forsaken me? 47. And some that stood there, and heard, said: This man calleth Elias. 48. And immediately one of them running, took a sponge, and filled it with vinegar; and put it on a reed, and gave him to drink. 49. And the others said: Let be, let us see whether Elias will come to deliver him.

He dies.

II. Par. iii.
14.

*Many rise
from the
tomb.*

*The fear
of the by-
standers.*

Lk. vii.
2-3.

THE
BURIAL.
Mk. xv. 42-
47, Lk. xxiii.
50-56; Jn.
xx. 38-42.

*The Guards
at the
Tomb.*

50. And JESUS again crying with a loud voice, yielded up the ghost. 51. And behold the veil of the temple was rent in two from the top even to the bottom, and the earth quaked, and the rocks were rent. 52. And the graves were opened: and many bodies of the saints that had slept arose. 53. And coming out of the tombs after his resurrection, came into the holy city, and appeared to many.

54. Now the centurion and they that were with him watching JESUS, having seen the earthquake and the things that were done, were sore afraid, saying: Indeed this was the Son of God. 55. And there were there many women afar off, who had followed JESUS from Galilee, ministering unto him. 56. Among whom was Mary Magdalen, and Mary the mother of James and Joseph, and the mother of the sons of Zebedee.

57. And when it was evening, there came a certain rich man of Arimathea, named Joseph, who also himself was a disciple of JESUS. 58. He went to Pilate, and asked the body of JESUS. Then Pilate commanded that the body should be delivered. 59. And Joseph taking the body, wrapt it up in a clean linen cloth. 60. And laid it in his own new monument, which he had hewed out in a rock. And he rolled a great stone to the door of the monument, and went his way.

61. And there was there Mary Magdalen, and the other Mary sitting over against the sepulchre. 62. And the next day, which followed the day of preparation, the chief priests and the Pharisees came together to Pilate. 63. Saying: Sir, we have remembered, that that seducer said, while he was yet alive: After three days I will rise again. 64. Command therefore the sepulchre to be guarded until the third day lest perhaps his disciples come, and steal him away, and say to the people, he is risen from the dead: and the last error shall be worse than the first. 65. Pilate said to them: Ye have a guard: go, guard it as you know. 66. And they departing, made the sepulchre sure, sealing the stone, and setting guards.

27. 50. Thus 'God died on the Cross' means that God who had become man, experienced, in the human nature He had taken, that separation of body and soul which we call 'death'; in the same way it was God who in the Incarnation ate and digested. "How could He offer a sacrifice for our sins unless He died? And how could He die unless He derived from us whence He could die? For unless Christ took from us our mortal flesh He could not die; for the Word dies not, the Power and the Wisdom of God dies not", St. Augustine *on Ps. lxxxiv. 13.*

51. 'The veil of the temple was rent'. This was the veil between the Holy of Holies and the Holy place, *Exod. xxvi. 31-35*; its rending was significant of the cessation of the Mosaic Law and ritual, *cf. Heb. vi. 19, x. 20* for St. Paul's mystical application of it.

52-53. This presumably was not their final resurrection; they died again, *cf. S. T. III. liii. 3 ad 2*; Christ was 'the first-fruits of the dead, of them that sleep', *1. Cor. xv. 20, ib. Suppl. lxxviii. 1 ad 3.* "Unless, then, they once more laid aside their bodies and slept in death it is hard to see how Christ could be termed 'the first-born of the dead', *Apoc. i. 5*". We might say that this was said by anticipation, that their graves were opened while Christ hung on the Cross but their bodily resurrection only took place after He had Himself risen", St. Augustine, *Ep. clxiv. 9.* In fact the Gospel itself seems to suggest this 'and coming out of the tomb after His resurrection'.

62. See note on *Mk. xv. 42.*

59-60. For the burial of Christ see *S. T. III li.*

THE
RESURREC-
TION.

Mk. xvi. 1-
18; Lk. xxiv.
1-47; Jn. xx.
11-xxi. 25.

*The Angel.
The
Guards.*

xxvi. 32.

HE APPEARS
TO THE
WOMEN.

*The
Guards
and the
priests.*

HE APPEARS
TO THE
ELEVEN.
Mk. xvi. 14-
18; Lk. xxiv.
36-49; Jn.
xx. 19-25; 1.
Cor. xv. 5.

Mk. xvi.
15.
Jn. xiv.
17. 26.

28. 1. And in the end of the Sabbath when it began to dawn towards the first day of the week, came Mary Magdalen and the other Mary to see the sepulchre. 2. And behold there was a great earthquake. For an angel of the Lord descended from heaven: and coming, rolled back the stone, and sat upon it: 3. And his countenance was as lightning, and his raiment as snow. 4. And for fear of him, the guards were struck with terror, and became as dead men. 5. And the angel answering, said to the women: Fear not you: for I know that you seek JESUS who was crucified. 6. He is not here, for he is risen, as he said. Come, and see the place where the Lord was laid. 7. And going quickly, tell ye his disciples that he is risen: and behold he will go before you into Galilee: there you shall see him. Lo, I have foretold it to you.

8. And they went out quickly from the sepulchre with fear and great joy, running to tell his disciples. 9. And behold JESUS met them, saying, All hail. But they came up, and took hold of his feet, and adored him. 10. Then JESUS said to them: Fear not. Go, tell my brethren that they go into Galilee, there they shall see me.

11. Who when they were departed, behold some of the guards came into the city, and told the chief priests all things that had been done. 12. And they being assembled together with the ancients, taking counsel, gave a great sum of money to the soldiers, 13. Saying: Say you, His disciples came by night, and stole him away when we were asleep. 14. And if the governor shall hear of this, we will persuade him, and secure you. 15. So they taking the money, did as they were taught: and this word was spread abroad among the Jews even unto this day.

16. And the eleven disciples went into Galilee, unto the mountain where JESUS had appointed them. 17. And seeing him they adored: but some doubted. 18. And JESUS coming spoke to them, saying: All power is given to me in heaven and in earth. 19. Going therefore teach ye all nations: baptizing them in the name of the Father, and of the Son, and of the Holy Ghost. 20. Teaching them to observe all things whatsoever I have commanded you: and behold I am with you all days, even to the consummation of the world.

28. 1. 'And in the end' or 'after the Sabbath', Vulgate 'Vespere autem Sabbati'. At first sight we should understand this as meaning that it was Saturday evening were it not that the writer, adds 'when it began to dawn'. Thus the word rendered by 'vespere' can only mean 'very late' — after midnight; St. Jerome suggests that the Greek translator of the Aramaic original of Mt. misunderstood his text and should have written 'late'.

9. 'Took hold of His feet', see note on Jn. xx. 17.

It is idle to insist on the apparent discrepancies in the various accounts of the appearances of the Risen Christ. Each Evangelist writes independently; if their narratives dove-tailed into one another critics of the Gospels would be the first to point out that such complete harmony rendered them suspect since it would seem to suggest collusion between the writers. That there were more appearances than those recorded in the Gospels is clear from St. Paul who, writing to prove the truth of Christ's Resurrection, refers to occasions which were apparently well known but of which we have no other record, I Cor. xv. 5-8. For the doctrine of Christ's Resurrection see *S. T.* III. liii-lvi.

13. "O folly that truly slept!", ejaculates St. Augustine, "you were either awake, and then you ought to have prevented them; or you were asleep, and then you did not know what happened!" on Ps. lxxv. 3.

18-20. The great commission to the Apostles. These two verses are replete with doctrine: a) The Holy Trinity; b) Baptism in the name of the Trinity; c) the Kingship of Christ in heaven and on earth; d) the 'Catholicity' or Universality of His Church, — note the four-times-repeated 'all'; e) the Teaching office of His church; f) its consequent Visible character — for only a Visible Church can teach or be taught —; g) Christ's perpetual presence in His Church by His indwelling Spirit, cf. Jn. xiv. 16-18, 26-28, xv. 26-27, xvi. 7-15.

"Since... the Catholic doctrine of the Trinity is not brought out in form upon the surface of Scripture, it follows either that it is not included in the leading idea, or that the leading idea is not on the surface. And if the doctrine of the Trinity is not to be accounted as one of the leading or fundamental truths of Revelation, the keystone of the mysterious system is lost; and, that being lost, mystery will, in matter of fact, be found gradually to fade away from the Creed altogether; that is, the notion of Christianity as being a revelation of new truths, will gradually fade away, and the Gospel in course of time will be considered scarcely more than the republication of the law of nature", Newman *Discussions and Arguments*, p. 128-9. For the formula in Baptism see *S. T.* III. lxvi. 5.

The Holy Gospel of Jesus Christ

ACCORDING TO ST. MARK.

THE
MISSION
OF THE
BAPTIST.

Isa. xl. 3;
Mal. iii. 1;
Mt. iii. 1-
12; Lk. iii.
1-19; Jn. i.
15, 19-36

Lev. xi. 22.

Acts. i. 5,
ii. 4, xi.
16, xix. 4.
BAPTISM
OF CHRIST.
Mt. iii. 13-
17; Lk. iii.
21-22; Jn.
i. 32-33.

TEMPTA-
TION OF
CHRIST.

Mt. iv. 1-
11; Lk. iv.
1-13.

Beginning
of His
mission.

Mt. iv. 12-
22, Lk. iv.
14, Jn. iv.
43.

THE CALL
OF THE
APOSTLES
Mt. iv. 18-

1. The beginning of the Gospel of JESUS CHRIST the Son of God. 2. As it is written in Isaiah the prophet: *Behold I send my angel before thy face, who shall prepare the way before thee.* 3. *A voice of one crying in the desert, Prepare ye the way of the Lord, make straight his paths.* 4. John was in the desert baptizing, and preaching the baptism of penance unto remission of sins. 5. And there went out to him all the country of Judea, and all they of Jerusalem, and were baptized by him in the river of Jordan, confessing their sins. 6. And John was clothed with camel's hair, and a leathern girdle about his loins; and he ate locusts and wild honey. 7. And he preached, saying: There cometh after me one mightier than I, the latchet of whose shoes I am not worthy to stoop down and loose. 8. I have baptized you with water; but he shall baptize you with the Holy Ghost.

9. And it came to pass, in those days JESUS came from Nazareth of Galilee; and was baptized by John in the Jordan.

10. And forthwith coming up out of the water, he saw the heavens opened, and the Spirit as a dove descending, and remaining on him. 11. And there came a voice from heaven: Thou art my beloved Son, in thee I am well pleased.

12. And immediately the Spirit drove him out into the desert. 13. And he was in the desert forty days, and forty nights; and was tempted by satan, and he was with beasts, and the angels ministered to him.

14. And after that John was delivered up, JESUS came into Galilee, preaching the gospel of the kingdom of God. 15. And saying: The time is accomplished, and the kingdom of God is at hand: repent, and believe the gospel.

16. And passing by the sea of Galilee, he saw Simon and Andrew his brother, casting nets into the sea (for they were fishermen). 17. And JESUS said to them: Come after me, and I will make you to become fishers of men. 18. And

INTRODUCTION.

There is a tradition that Mark was the young man of ch. xiv. 51-2; he was certainly St. Paul's companion on his first mission, and, though separated from him for a time, Mark was, later on, Paul's companion and helper, Col. iv. 10, Phile. 24, while St. Peter writing from Rome, sends greetings from 'my son Mark', I. Pet. v. 18. Mark wrote what he had heard Peter preach (so Papias, bishop of Hierapolis in Asia Minor, c. A. D. 130, *cf.* Eusebius, *Church History* ii. 16-17); and this is confirmed by a) the prominence assigned to Peter in Mark's Gospel (see xi. 21 and notes on i. 36, xiii. 3; xvi. 7, etc.; b) by his omission of points tending to magnify Peter's position, c. g. his walking on the water, vi. 50, the promises made to him by Christ, viii. 29, the payment of the tribute, *cf.* Mt. xvii. 23-26, and Christ's prayer for Peter, Lk. xxii. 31-32; c) his insertion of points derogatory to Peter, see viii. 33. xiv. 66-72, Mt. xvi. 23. This is borne out by the narrative itself, evidently the work of an eyewitness of what he narrates, thus note the use of the adverb 'immediately' or 'straightway' some forty times, the constant references to the sea, to the crowds and their amazement, also to the 'house', as though the writer or the speaker were recalling what he had so vividly seen.

The scope of this Gospel is best expressed in St. Peter's own words to Cornelius, Acts, x. 36-41. Mark's object is to portray Christ as the Son of God made man and therefore as the Lord of the world; He is Christ the King, hence the evil spirits — so often mentioned — are subject to Him as the wonder-worker. Mark gives us little that is not found in Mt. or in Lk. save the parable of the seed growing secretly, iv. 26-29, and the two miracles in vii. 31-37 and viii. 22-26. His Gospel was probably written early, perhaps c. A. D. 40 (1).

St. Mark's Gospel comprises the following sections:

A. i-ix. The Galilean ministry.

B. x-xiii. The ministry in Peraea and Jerusalem.

C. xiv-xvi. Death and Resurrection of Christ. (1)

1. 1. 'The Son of God', *cf.* St. Peter's confession, Mt. xvi. 16.

2. A prophecy compounded from Isa. xl. 3 and Mal. iii. 1; we should have expected "as it is written in the Prophets", *cf.* Mt. ii. 23.

(1) *Aids to the Bible*, ii (iv), pp. 196-220.

(1) For further details see *Aids* II (IV) pp. 212-216.

22, Lk. v.
1-11; Jn. i.
35-51.

immediately leaving their nets, they followed him. 19. And going on from thence a little farther, he saw James the son of Zebedee, and John his brother, who also were mending their nets in the ship: 20. And forthwith he called them. And leaving their father Zebedee in the ship with his hired men, they followed him.

*Teaches
with
authority.*
Mt. iv. 13-
17; Lk. iv.
31-37.

21. And they entered into Capharnaum, and forthwith upon the Sabbath-days going into the synagogue, he taught them. 22. And they were astonished at his doctrine. For he was teaching them as one having power, and not as the scribes.

Mt. vii. 28-
29.
THE
POSSESSED
MAN.
Lk. iv. 33-
36.

23. And there was in their synagogue, a man with an unclean spirit; and he cried out, 24. Saying: What have we to do with thee, JESUS of Nazareth? art thou come to destroy us? I know who thou art, the Holy One of God. 25. And JESUS threatened him, saying: Speak no more and go out of the man. 26. And the unclean spirit tearing him, and crying out with a loud voice, went out of him. 27. And they were all amazed, insomuch that they questioned among themselves, saying: What thing is this? what is this new doctrine? for with power he commandeth even the unclean spirits, and they obey him. 28. And the fame of him was spread forthwith into all the country of Galilee.

PETER'S
WIFE'S
MOTHER.
Mt. viii. 14-
17; Lk. iv.
36-44.

29. And immediately going out of the synagogue, they came into the house of Simon and Andrew, with James and John. 30. And Simon's wife's mother lay in a fit of a fever: and forthwith they tell him of her. 31. And coming to her he lifted her up, taking her by the hand: and immediately the fever left her, and she ministered unto them.

*Many
cures.*

32. And when it was evening after sunset, they brought to him all that were ill and that were possessed with devils. 33. And all the city was gathered together at the door. 34. And he healed many that were troubled with divers diseases; and he cast out many devils, and he suffered them not to speak, because they knew him.

*His prayer:
all seek
Him.*

35. And rising very early, going out he went into a desert place: and there he prayed. 36. And Simon and they that were with him followed after him. 37. And when they had found him, they said to him, All seek for thee. 38. And he saith to them: Let us go into the neighbouring towns and cities, that I may preach there also: for to this purpose am

1.4. 'The baptism of penance', either as inducing to penance or as an outward sign that they were ready to do penance and were consequently repentant. The modern doctrine of the 'Baptist' sect is but a reversion to John's Baptism in which the Holy Spirit was not received, nor — consequently — the grace of God for the remission of sins, *cf.* Acts xviik 24-28, xix. 1-7; *S. T.* III. xxxviii.

7. 'The latchet of whose shoes', *cp.* Mt. iii. 11, Lk. iii. 16, Jn. i. 27, and see *Aids to the Bible* II (IV), pp. 266-268.

9. "Baptism found nothing from which to cleanse Him, just as death found nothing for which to punish Him. But the devil was to be overcome and conquered by the truth of righteousness, not by violence or power; and since he slew Him most wickedly and without His having incurred any sin he was most justly to lose him (Adam and his descendants) whom he had been holding in bondage on account of sin", St. Augustine *Enchiridion*, xlix.

Nor should we imagine that Jesus became the Messiah or the 'Christ' at His Baptism, nor that He then became conscious of His Messianic mission, nor again that He then for the first time received the Holy Spirit: "It is ridiculous to suppose" says St. Augustine "that He who was already thirty years of age then received the Holy Spirit, but precisely as He came without sin to Baptism so did He not come without the Holy Spirit", *De Trin.* XV. xxvi (46).

10. 'He saw'. The narrative is very condensed. From Mt. iii. 16 it is evident that the heavens were opened to Christ alone — a glimpse afforded to His human nature of the glory He was to win for us men, *S. T.* III. xxxix. 5 ad 2. But it is also evident from Lk. iii. 22, Jn. i. 32 that the Baptist saw the Dove descending and remaining upon Him. Note the Three Persons of the Holy Trinity and *cp.* Mt. xxviii. 19.

12-13. A condensed account, yet Mk. has his own peculiar addition; *S. T.* III. xli.

15. 'Repent', here the Rheims translators have, despite their controversy with the Reformers, kept the real meaning of the Greek word.

16-19. Mt. and Mk. omit Lk's account of the miraculous draught of fish but agree with him in the opening and closing phrases.

23. The first of the very many instances recorded by Mk. of Christ's power over unclean spirits. *cp.* 32, 34, 39, iii. 11, v. 8, vi. 7, 13, etc. It is the evil spirit that cries out, not the man.

24. 'The Holy One of God', the Messiah is constantly spoken of by Isaías as "the Holy One of Israel".

25. The Christ was not to be dependent on the testimony of the evil spirits, Jn. v. v. 32-47; *S. T.* III. xlix. 1. In Mk. i. 34,

I come. 39. And he was preaching in their synagogues, and in all Galilee, and casting out devils.

THE LEPER-
Mt. viii. 2-
4; Lk. v.
12-15.

40. And there came a leper to him, beseeching him, and kneeling down, said to him: If thou wilt; thou canst make me clean. 41. And JESUS having compassion on him, stretched forth his hand; and touching him, saith to him: I will. Be thou made clean. 42. And when he had spoken, immediately the leprosy departed from him, and he was made clean. 43. And he strictly charged him, and forthwith sent him away. 44. And he saith to him: See thou tell no one, but go, shew thyself to the high-priest, and offer for thy cleansing the things that Moses commanded, for a testimony to them. 45. But he being gone out, began to publish, and to blaze abroad the word; so that he could not openly go into the city, but was without in desert places, and they flocked to him from all sides.

THE
PARALYTIC.
Mt. ix. 1-
8; Lk. v.
17-26.

2. 1. And again he entered into Capharnaum after some days. 2. And it was heard that he was in the house, and many came together, so that there was no room, no not even at the door; and he spoke to them the word. 3. And they came to him bringing one sick of the palsy, who was carried by four. 4. And when they could not offer him unto him for the multitude, they uncovered the roof where he was: and opening it they let down the bed wherein the man sick of the palsy lay. 5. And when JESUS had seen their faith, he saith to the sick of the palsy: Son, thy sins are forgiven thee. 6. And there were some of the scribes sitting there, and thinking in their hearts: 7. Why doth this man speak thus? he blasphemeth. Who can forgive sins, but God only? 8. Which JESUS presently knowing in his spirit, that they so thought within themselves, saith to them: Why think you these things in your hearts? 9. Which is easier, to say to the sick of the palsy: Thy sins are forgiven thee; or to say: Arise, take up thy bed, and walk?

*He forgives
sins.*

Job. xiv. 4;
Isa. xliii.
25.

*The Mira-
cle as a
proof.*

10. But that you may know that the son of man hath power on earth to forgive sins (he saith to the sick of the palsy), 11. I say to thee, Arise, take up thy bed, and go into thy house. 12. And immediately he arose; and taking up his bed, went his way in the sight of all, so that all wondered, and glorified God, saying: We never saw the like.

43-45, iii. 12, v. 21, 24, 43, vii. 24, 36, viii. 26, 30, ix. 8, they are forbidden to tell for 'they have Moses and the Prophets', whereas the Gerasene, dwelling outside "the Lord's land", Osee, ix. 3, had been bidden to spread abroad the news of the Lord's mercy, ver. 19.

1. 29. Mk. alone tells us who these four witnesses were: the two pairs of brothers, Peter and Andrew, James and John; all four were with Christ on Mt. Olivet, xiii. 3.

32. Note 'all' and 'many', implying that He did not cure all indiscriminately who were brought to Him; *cp.* the curiously inverted case in Mt. viii. 16.

33. The crowds are often referred to in this Gospel of St. Peter who saw them, 37, 45, ii. 2, 13, iii. 20, iv. 1, vi. 31. It would almost seem as though the vivid scenes he had witnessed came before his eyes as he preached to the people and told them the story of those never to be forgotten days.

35. This would appear to have been His habitual practice, *cp.* Lk. xi. 1. The term 'desert' here need not denote the wilderness, for the environs of Capharnaum were cultivated, but simply a spot retired from the noise and turmoil of the city.

36. 'Simon and they that were with him', *cp.* Lk. ix. 32.

41. Mk. alone tells us of the compassion which presumably appeared in His countenance, as St. Peter recalled.

43. See note on ver. 25 'charged Him'.

44. 'To the priests', Christ never derogated from the Law of Moses but only from Pharisaic interpretations of it. *cp.* Acts xi. 7-20.

The leper thus cured was sent to the priests not only in compliance with the Mosaic Law but because previous to re-entering social life he would have to secure an official declaration that he was free from contagion, Lev. xiv.

45. 'The city' this need not necessarily refer to Capharnaum, ver. 21 and ii. 1, but may be simply a general statement to the effect that He was compelled to keep away from the ordinary haunts of men; the whole narrative is highly condensed, *cf.* vers. 22 and 34.

2. 2. 'The house' see note on iii. 20.

3. 'Palsy' so always in the Rheims version, Mt. viii. 6, ix. 2, 6, Lk. v. 18, but really a paralytic.

4. This would be easy when the roof consisted of rubble with tiles above.

8. 'In His spirit', *cf.* viii. 12. meaning 'within Himself', not 'in the Spirit that had come to Him at His Baptism', as some would suggest.

9. The power to forgive lay in His Godhead, His human nature was the instrument through which His Godhead acted, S. T. III. xvi. 11 ad 2, lxxxiv. 3 ad 3.

THE CALL
OF LEVI.
Mt. ix. 9-
13; Lk. v.
27-32.

13. And he went forth again to the sea-side: and all the multitude came to him, and he taught them. 14. And when he was passing by, he saw Levi *the son* of Alpheus sitting at the receipt of custom; and he saith to him: Follow me. And rising up he followed him.

*Publicans
and Sin-
ners.*

15. And it came to pass, that as he sat at meat in his house, many publicans and sinners sat down together with JESUS and his disciples. For they were many, who also followed him. 16. And the scribes and the Pharisees, seeing that he

Lk. xv. 1.

ate with publicans and sinners, said to his disciples: Why doth your master eat and drink with publicans and sinners? 17. JESUS hearing this, saith to them: They that are well have no need of a physician, but they that are sick. For I came not to call the just but sinners.

1 Tim. i.
15; Lk.
xix. 10.

DISCIPLES
OF JOHN.

18. And the disciples of John and the Pharisees used to fast: and they come, and say to him: Why do the disciples of John and of the Pharisees fast: but thy disciples do not fast? 19. And JESUS saith to them: Can the children of the marriage fast as long as the bridegroom is with them? As long as they have the bridegroom with them, they cannot fast. 20. But the days will come when the bridegroom shall be taken away from them: and then they shall fast in those days. 21. No man seweth a piece of raw cloth to an old garment: otherwise the new piecing taketh away from the old, and there is made a greater rent. 22. And no man putteth new wine into old bottles: otherwise the wine will burst the bottles, and both the wine will be spilled, and the bottles will be lost. But new wine must be put into new bottles.

Fasting.

*Spirit of
the New
Law.*

THE CORN-
FIELD.
Mt. xii. 1-
8; Lk. vi.
1-5.

23. And it came to pass again, as the Lord walked through the corn-fields on the sabbath, that his disciples began to go forward and to pluck the ears of corn. 24. And the Pharisees said to him: Behold, why do they on the sabbath-day that which is not lawful? 25. And he said to them: Have you never read what David did, when he had need, and was hungry himself, and they that were with him? 26. How he went into the house of God under Abiathar the high-priest, and did eat the loaves of proposition which was not lawful to eat but for the priests, and gave to them who were with him? 27. And he said to them: The sabbath was made for man, not man for the sabbath. 28. Therefore the son of man is Lord of the sabbath also.

1 Kgs. xxi.
6.
*David and
the loaves.*

Lev. xxiv.
9.

*The Sab-
bath.*

Only the person offended can forgive, and in a very true sense it is God whom we offend when we sin against our neighbour or ourselves 'To The only have I sinned' says David, Ps. L. 6; God thus offended can delegate to another the power to forgive, see Nathan's words to repentant David, 2. Sam. xii. 13. Christ however, claimed this power authoritatively as though He Himself were God, hence the accusation of blasphemy, see the cases of Sennacherib, 4. Kgs. xix. 22 and Naboth, 3 Kgs. xxi. 13.

'Which is easier?'. Christ is not comparing two things but two expressions; to heal the soul is a far greater thing than to heal the body; but whereas it is easy to say 'thy sins are forgiven' — and no one knows whether they are so or not, to say 'Take up thy bed and walk' makes a person ridiculous if nothing happens.

10. The parenthesis, which occurs in all three accounts, is awkward for the reader, but St. Mark is narrating the event as it actually took place and from the standpoint of the spectators.

'That you may know that the Son of Man'. They had said 'How doth this man...?' Christ answers by using the Messianic title derived from the wonderful scene in Dan. vii. 13-14 where 'one like the Son of Man... received power and glory and a kingdom... his power is an everlasting power that shall not be taken away'; He is not precisely intending to prove His Godhead so much as to shew them that being the Man He is He has power here on earth to forgive sins.

In the preceding section, ii. 1-13, we have had the first of a series of discussions with the Pharisees resulting in an ever more pronounced opposition on their part; so far they have been content to indulge in thoughts, ii. 6, in the next they speak complainingly to the disciples, ii. 16; they proceed to demand explanations from Christ Himself, ii. 18, while finally they reproach Him, ii. 23. Their hatred of Him has now come to its climax and they determine to destroy Him, iii. 6, while the Scribes proclaim that He is possessed, iii. 22. It was presumably because of this opposition that Our Lord ceased His open and unveiled teaching and had recourse to parables; see note on Mt. xiii. 1.

2. 13. It is noticeable how often the sea-side is referred to in Mk., *cf.* iii. 7, iv. 1, etc.

14. Levi sat at the receipt of custom on the 'via maris', Isa. ix. 1, Mt. iv. 15, the road on which passed the immense traffic from East to West; it was the mart of the nations; to deal with the various coins and the merchandise of every sort must have demanded a very considerable education. It is surely significant that St. Matthew alone, ix. 9, should tell us that he himself was Levi, *cf.* Lk. v. 27.

THE
WITHERED
HAND.
Mt. xii.
10-12; Lk.
vi. 6-11.
*The Sab-
bath.*

3. 1. And he entered again into the synagogue, and there was a man there who had a withered hand. 2. And they watched him whether he would heal on the sabbath-days; that they might accuse him. 3. And he said to the man who had the withered hand: Stand up in the midst. 4. And he saith to them: Is it lawful to do good on the sabbath-days, or to do evil? to save life, or to destroy? But they held their peace. 5. And looking round about on them, with anger, being grieved for the blindness of their hearts, he saith to the man: Stretch forth thy hand. And he stretched it forth: and his hand was restored unto him.

THE
PHARISEES'
PLOTS.
Mt. xii. 14.

6. And the Pharisees going out immediately made a consultation with the Herodians against him, how they might destroy him. 7. But JESUS retired with his disciples to the sea; and a great multitude followed him, from Galilee and Judea. 8. And from Jerusalem, and from Idumea, and from beyond the Jordan. And they about Tyre and Sidon, a great multitude, hearing the things which he did, came to him.

*The
Crowds.*

9. And he spoke to his disciples that a small ship should wait on him because of the multitude, lest they should throng him. 10. For he healed many, so that they pressed upon him for to touch him, as many as had evils. 11. And the unclean spirits, when they saw him, fell down before him: and they cried, saying: 12. Thou art the Son of God. And he strictly charged them that they should not make him known.

CHOICE
OF THE
TWELVE.
Mt. x. 1;
Lk. vi. 13,
ix. 1.

Jn. i. 42.

13. And going up into a mountain, he called unto him whom he would himself: and they came to him. 14. And he made that twelve should be with him, and that he might send them to preach. 15. And he gave them power to heal sicknesses, and to cast out devils. 16. And to Simon he gave the name Peter. 17. And James *the son* of Zebedee, and John the brother of James: and he named them Boanerges which is the sons of thunder. 18. And Andrew and Philip, and Bartholomew and Matthew, and Thomas and James of Alphaeus, and Thaddeus, and Simon the Cananean, 19. And Judas Iscariot, who also betrayed him.

*The
Crowds.*

20. And they come to a house, and the multitude cometh together again, so that they could not so much as eat bread.

*He is de-
clared mad*

21. And when his friends heard of it, they went out to lay hold on him. For they said: He is become mad.

2. 16. St. Peter was but acting on the same principle, Gal. ii. 11-19.

17. Our Lord's methods of answering questions were adapted to His audience. To none save His opponents does He give these brief, pregnant, pithy answers, *cf.* ver. 28, xii. 17, 26.

'I came not', a hint at least of His own pre-existence.

19. 'The children of the marriage', *cf.* Jn. iii. 29 and Ps. xlv. 1-9 of the Bridegroom, 10-18 of the Bride, or of Christ and His Church.

20. A prophecy and a hint of His violent end.

21-22. Surely examples like these provoked a smile and were meant to do so.

26. In 1 Sam. xxi he is called Achimelech throughout.

'Loaves of proposition', a very awkward rendering as, too, is 'shew-bread', literally 'face-bread' which is perhaps worse. *cf.* Exod. xxv. 30. Lev. xxiv. 5-9.

28. 'Son of Man', see note on ii. 10. The Pharisees cannot have failed to realise that He was in some way identifying Himself with the figure presented in Dan. vii. 13-14. But they could not recognise in the lowly personage of Christ that figure of majesty and power. Hence their rejection of Him.

3. 1. 'Again', *cf.* i. 21.

2. More precisely 'whose hand *had* withered' but *cf.* Mt. xii. 10, Lk. vi. 6. i. e. he was presumably not born so but had suffered an accident.

3-4. This is a direct challenge by Christ, *cf.* xii. 35ff.

5. 'Looking round', a vivid feature, *cf.* Apoc. i. 14; 'with anger', note for the completeness of His human nature; a righteous indignation. Anger arises from sorrow due to some present wrong and is only sinful if accompanied by an undue desire to avenge it, *S. T.* III xv. 9; *cf.* Ps. iv. 6 and Ephes. iv. 26. The Greek word here only occurs in Mk. iii. 34, v. 32, ix. 8, x. 23, xi. 11 and Lk. vi. 10.

6. 'The Herodians', see note on xii. 13. Thus the whole of Palestine, and even districts outside, was moved, Lk. iv. 14.

7. This was of course the Mediterranean, not the Sea of Galilee. He withdrew because He felt it was impracticable to continue His teaching there now that the rulers were in such violent opposition.

8. 'Beyond Jordan', *cf.* the Trastevere or 'beyond Tiber' district of Rome; Josephus calls the district Peraea, *cf.* *Wars*, III, iii. 3 where he gives a description of it and contrasts it with Galilee.

12. Here 'the Son of God' is identified with 'the Holy one of God' i. 24; the latter expression is used throughout *Isaias* for the Messiah, *cf.* v. 7. With regard to the devil's know-

Beelzebub. 22. And the scribes who were come down from Jerusalem, said: He hath Beelzebub, and by the prince of devils he casteth out devils. 23. And after he had called them together, he said to them in parables: How can satan cast out satan?

The divided Kingdom. 24. And if a kingdom be divided against itself, that kingdom cannot stand. 25. And if a house be divided against itself, that house cannot stand. And if satan be risen up against himself, he is divided, and cannot stand, but hath an end. 27. No man can enter into the house of a strong man and rob him of his goods, unless he first bind the strong man, and then shall he plunder his house.

SIN AGAINST THE HOLY SPIRIT. 28. Amen I say to you, that all sins shall be forgiven unto the sons of men, and the blasphemies wherewith they shall blaspheme: 29. But he that shall blaspheme against the Holy Ghost, shall never have forgiveness, but shall be guilty of an everlasting sin. 30. Because they said: He hath an unclean spirit.

VISIT OF HIS MOTHER. 31. And his mother and his brethren came: and standing without sent unto him calling him. 32. And the multitude sat about him; and they say to him: Behold thy mother and thy brethren without seek for thee. 33. And answering them he said: Who is my mother and my brethren? 34. And looking round about on them who sat about him, he saith: Behold my mother and my brethren. 35. For whosoever shall do the will of God, he is my brother, and my sister and mother.

PARABLES. 4. 1. And again he began to teach by the sea-side; and a great multitude was gathered together unto him, so that he went up into a ship and sat in the sea, and all the multitude was upon the land by the sea-side. 2. And he taught them many things in parables, and said unto them in his doctrine:

THE SOWER. 3. Hear ye; Behold, the sower went out to sow. 4. And whilst he soweth, some fell by the way-side, and the birds of the air came, and ate it up. 5. And other some fell upon stony ground where it had not much earth: and it shot up immediately because it had no depth of earth: 6. And when the sun was risen, it was scorched, and because it had no root, it withered away. 7. And some fell among thorns: and the thorns grew up, and choked it, and it yielded no fruit. 8. And some fell upon good ground: and brought forth

ledge note: "The devil could know much by his own natural powers yet be withheld from such knowledge by the Divine power. Thus the devil could have known that the Mother of God was inviolate and a virgin, yet be prevented by God from knowing the manner of the Divine birth. But that later on he in some sort knew that He was the Son of God is no difficulty since the time had then come for Christ to shew His power over the devil and suffer the persecutions raised by him", S. 7. III. xix. 1 ad 3.

For the 'charge' see note on i. 25.

2. 13-14 'Twelve' were, then, selected out of a number of disciples.

17. 'Boanerges', (that is 'Sons of Thunder') apparently from some harshness He noted in their temperaments, *cf.* Lk. ix. 49, 54.

18. 'Cananean', see notes on Lk. vi. 16 and Acts i. 13, For Thaddeus Lk. vi. 16 has Jude (the brother) of James'.

19. Judas is hardly ever mentioned without this qualification, *cf.* Mt. x. 4, xxvi. 25, Lk. vi. 16, Jn. xii. 4, xviii. 2, 5; or as 'one of the Twelve', Mt. xxvi. 14, 47, Mk. xiv. 10, 43; *cf.* Acts i. 25.

20. 'A house', there is frequent reference in Mk. to some house which was apparently used by Our Lord, *cf.* ii. 2, vii. 17, ix. 32, x. 10.

21. 'His friends', literally 'they that were about Him', not necessarily His relatives.

3. 22. Mk. has omitted the cure which led to this calumny, Mt. ix. 32-34, Lk. xi. 14-15.

To the opinions of Him expressed by His friends Mk. now adds those of the Scribes.

'By the prince of devils He casteth out devils'. Diabolical possession is referred to again and again in the New Testament, and though it is a rare phenomenon now we have no right to argue that it was so then. Previous to the Incarnation the devil may be said to have ruled in this world, Ephes. vi. 12; but Christ's coming 'cast him out', Jn. xii. 31. At the same time the Semitic mind saw the direct intervention of evil spirits in all human ills, and Christ Himself sanctions this view, Lk. xiii. 16. It is significant, too, that the 'epileptic' boy, Lk. ix, Mk. ix. is described by his father as 'a lunatic' or one struck by the moon, though the phenomena are at the same time attributed to the devil, Mt. xvii. 14-17. Is it more reasonable to ascribe bodily ills to the moon than to the devil?

23. 'In parables', presumably with many parables of which the following is but a sample.

For Beelzebub 'the Lord of flies' see 4. Kgs. i. 2, 3, 16; the

fruit that grew up, and increased, and yielded, one thirty, another sixty, and another a hundred. 9. And he said: He that hath ears to hear, let him hear.

*Why He
spoke in
Parables*

10. And when he was alone, the twelve that were with him asked him the parable. 11. And he said to them: To you it is given to know the mystery of the kingdom of God: but to them that are without, all things are done in parables.

Is. vi. 9.

12. That seeing they may see, and not perceive: and hearing they may hear, and not understand: lest at any time they should be converted, and their sins should be forgiven them.

*Explana-
tion of the
Sower.*

13. And he saith to them: Are you ignorant of this parable? and how shall you know all parables? 14. He that soweth: soweth the word. 15. And these are they by the

Way-side.

way-side, where the word is sown, and as soon as they have heard, immediately satan cometh, and taketh away the word

*The stony
ground.*

that was sown in their hearts. 16. And these likewise are they that are sown on the stony ground: they who when they

have heard the word, immediately receive it with joy. 17. And they have no root in themselves, but are only for a time:

Thorns.

and then when tribulation and persecution ariseth for the word, they are presently scandalized. 18. And others there

are who are sown among thorns: these are they that hear the word. 19. And the cares of the world, and the deceit-

fulness of riches, and the lusts after other things entering in choke the word, and it is made fruitless. 20. And these

are they who are sown upon the good ground, they who hear the word, and receive it, and yield fruit, the one thirty, an-

other sixty, and another a hundred.

*THE
CANDLE.*

Mt. v. 15;

Lk. viii. 16.

xi. 33.

Mt. x. 26;

Lk. viii. 17.

21. And he said to them: Doth a candle come in to be put under a bushel, or under a bed? and not to be set on a cand-

lestick? 22. For there is nothing hid, which shall not be made manifest: neither was it made secret, but that it may

come abroad. 23. If any man have ears to hear, let him hear.

Generosity.

Mt. vii. 2;

Lk. vi. 38.

24. And he said to them: Take heed what you hear. In what measure you shall mete, it shall be measured to you

again, and more shall be given to you. 25. For he that hath, to him shall be given: and he that hath not, that also which

he hath shall be taken away from him.

Mt. xiii. 12,

xxv. 29;

Lk. viii.

18, xix. 26.

*THE SEED
GROWING
IN SECRET.*

26. And he said: So is the kingdom of God, as if a man should cast seed into the earth, 27. And should sleep, and

rise, night and day, and the seed should spring and grow up

name is sometimes spelled 'Beelzebul', a species of pun, 'zebul' means flies, 'zebul' 'dung' the smoke of which when burnt was calculated to drive away flies and by implication, the god of flies. The Scribes are said to have 'come down from Jerusalem'; as the same is repeated, vii 1, we can see that there was a ferment in Jerusalem on the subject of His preaching, men were regularly sent down to spy on Him.

3. 22-29. For the sin against the Holy Spirit, see notes on Mt. xii. 32; S. T. II-II. xiv. 1.

32. For 'the Brethren of the Lord' see note on Mt. xiii. 55, p. 49.

33. 'Who is My mother...?' That this involved no repudiation of the claims of His relatives is clear from Jn. xix. 25-27. Nor does it follow that they — least of all His mother — were any hindrance to His work, but that we must not allow love of relatives to prevent us working out our salvation.

35. No one did the will of God better than His mother!

4. 1. 'The sea-side'. This of course was the Sea of Galilee, xv. 29; by St. Luke, the Greek, with his knowledge of the mighty Mediterranean sea, it is always called 'the lake', viii. 22, in Latin expressively 'stagnum', or 'of Genesareth', v. 1, cf. Chinnereth, Nbs. xxxiv. 11, Genesar, 1 Macc. xi. 267, Matth. xiv. 34; St. John, vi. 1, xxi. 1, calls it 'the sea of Tiberias'

10-12. "Christ said some things to the crowds 'in secret' when He made use of parables in order to set forth spiritual mysteries for the understanding of which they were either not fit or unworthy. Yet it was better for them to hear — even under the veil of parables — such doctrine touching spiritual things than to be wholly deprived of it. Moreover the open and plain significance of these parables He was wont to expound to His disciples from whom it should spread to others, cf. II. Tim. ii. 2", S. T. III. xlii. 3.

10. When electricity was first discovered we had no idea of its hidden powers nor of the manifold uses to which it would subsequently be put, though we realised something of its wonders. It is much the same with Christ's parabolic teaching which, though it had its present and immediate significance, yet had also a future application and force known then to God alone but to be recognised by us only as time went on.

We cannot suppose that the veiled teaching of the Parables was simply due to the hostility of the leaders; were that the case our Lord would surely have continued to speak with all plainness to the populace. We must suppose that the crowds themselves had become less sympathetic; they could not fail to be swayed by the uncompromising attitude

whilst he knoweth not. 28. For the earth of itself bringeth forth fruit, first the blade, then the ear, afterwards the full corn in the ear. 29. And when the fruit is brought forth, immediately he putteth in the sickle, because the harvest is come.

Apoc. xiv.
15-16.

THE MUSTARD SEED.
Mt. xiii. 31;
Lk. xiii. 19.

30. And he said: To what shall we liken the kingdom of God, or to what parable shall we compare it? 31. *It is as a grain of mustard seed; which when it is sown in the earth, is less than all the seeds that are in the earth:* 32. And when it is sown, it groweth up, and becometh greater than all herbs, and shooteth out great branches, so that the birds of the air may dwell under the shadow thereof.

*Only in
Parables.*

33. And with many such parables, he spoke to them the word, according as they were able to hear. 34. And without parable he did not speak unto them; but apart, he explained all things to his disciples.

STORM
AT SEA.
Mt. viii. 23-
27; Lk.
viii. 22-25.

35. And he saith to them that day, when evening was come: Let us pass over to the other side. 36. And sending away the multitude, they take him even as he was in the ship: and there were other ships with him. 37. And there arose a great storm of wind, and the waves beat into the ship, so that the ship was filled. 38. And he was in the hinder part of the ship, sleeping upon a pillow: and they awake him, and say to him: Master, doth it not concern thee that we perish? 39. And rising up he rebuked the wind, and said to the sea: Peace, be still. And the wind ceased; and there was made a great calm. 40. And he said to them: Why are you fearful? have you not faith yet? And they feared exceedingly: and they said one to another: Who is this (think-est thou) that both wind and sea obey him?

The Calm.

THE POSSESSED
MAN AT
GERASA.
Mt. viii. 28-
34; Lk. viii.
26-39.

5. 1. And they came over the strait of the sea into the country of the Gerasens. 2. And as he went out of the ship, immediately there met him out of the monuments a man with an unclean spirit, 3. Who had his dwelling in the tombs, and no man now could bind him, not even with chains. 4. For having been often bound with fetters and chains, he had burst the chains, and broken the fetters in pieces, and no one could tame him. 5. And he was always day and night in the monuments and in the mountains, crying and cutting himself with stones. 6. And seeing JESUS, afar off, he ran and adored him. 7. And crying with a loud voice,

of the dominant religious teachers to whom, in point of fact, they ultimately succumbed, xv. 10-14. Christ, then, adapted His teaching to their dispositions and the Church has always done the same; her 'apologetic' or defence must, if it is to be effective, be such as will meet the needs of the moment.

4. 13. Christ's own explanation of the parable of the sower is meant as a key in interpreting His teaching. Of the seven parables given in Mt. xiii, Mk. has only two, those of the sower and of the mustard-seed; but he adds one found nowhere else, 26-29.

25. To win God's gifts we must desire them and work for them; and this presupposes faith and charity. Tepidity and laziness mean that though we have certain gifts yet it is only in appearance, since we are not really using them and can rightly be described as 'not having', just as a man without charity is dead, I. Jn. iii. 14, and works without faith are dead, Jas. iii. 17-18, Rom. xiv. 23. At the same time all these, even a natural earnestness of desire, are the free gift of God, 'What hast thou that thou hast not received?'. I. Cor. iv. 7.

26-29. Mk. alone gives this parable. It may be meant to depict a man's growth in grace; but it may also serve to portray the development of the New Law from the Old: "The earth first brings forth the blade under the Law of nature, then the ears under the Law of Moses, then the full fruit under the Gospel", S. T. I-II. cviii. 3.

30. 'To what parable shall we compare it?'; we should rather expect 'by what parable shall we illustrate it?'. The Latin Vulgate New Testament agrees with our Douay version and with the 'Received' Greek text (*cf. Aids IV (II) p. 138*), yet the best Greek text has 'what parable shall we lay beside it', which is intelligible.

32. A reference to the future development of His Church; note that Mt. xiii. 33 and Lk. xiii. 20-21 add the parable of the leaven, where see notes.

In Matth. xiii we had seven Parables; here only three of those are given, while a fourth, peculiar to Mark, is added. Mark shews how he is condensing the narrative by this remark about the multitude of Parables Christ used. We must always bear in mind in reading the Gospels that the narrative is thus condensed; that Christ Himself presumably spoke habitually in Aramaic; that consequently we only have a translation of His actual words, and that too in an abbreviated form.

35-40. It is most instructive to compare the accounts of this storm in the three Evangelists, Matthew, Mark and Luke. The same story is told, practically within the same compass of words; yet each has his own peculiarities and turns of

he said: What have I to do with thee, JESUS the Son of the most high God? I adjure thee by God that thou torment me not. 8. For he said unto him: Go out of the man, thou unclean spirit.

'Legion'. 9. And he asked him: What is thy name? And he saith to him: My name is Legion, for we are many. 10. And he besought him much, that he would not drive him away out of the country. 11. And there was there near the mountain a great herd of swine, feeding. 12. And the spirits besought him, saying: Send us into the swine, that we may enter into them.

The swine. 13. And JESUS immediately gave them leave. And the unclean spirits going out, entered into the swine: and the herd with great violence was carried headlong into the sea, being about two thousand, and were stifled in the sea. 14. And they that fed them fled, and told it in the city and in the fields. And they went out to see what was done:

15. And they come to JESUS, and they see him that was troubled with the devil, sitting, clothed, and well in his wits, and they were afraid. 16. And they that had seen it, told them, in what manner he had been dealt with who had the devil; and concerning the swine. 17. And they began to pray him that he would depart from their coasts.

Christ is rejected.

The 'apostle'. 18. And when he went up into the ship, he that had been troubled with the devil, began to beseech him that he might be with him. 19. And he admitted him not, but saith to him: Go into thy house to thy friends, and tell them how great things the Lord hath done for thee, and hath had mercy on thee. 20. And he went his way, and began to publish in Decapolis how great things JESUS had done for him: and all men wondered.

**THE
DAUGHTER
OF JAIRUS.**
Mt. ix. 18-
26; Lk.
viii. 41-56.

21. And when JESUS had passed again in the ship over the strait, a great multitude assembled together unto him, and he was nigh unto the sea. 22. And there cometh one of the rulers of the synagogue named jairus: and seeing him falleth down at his feet. 23. And he besought him much, saying: My daughter is at the point of death, come, lay thy hand upon her, that she may be safe, and may live. 24. And he went with him, and a great multitude followed him, and they thronged him.

expression; each tells the story from his own view-point. Note St. Mark's mention of the pillow, also the curious 'even as He was' in ver. 36.

4. 36. 'As He was': the mariners took charge while the other boats went off. He had no possessions or encumbrances but went just as He was.

39. The calm was instantaneous, see note on viii. 23, p. 143.

40. It is worth noting how slow the Apostles were to believe, a fact which gives additional value to their subsequent testimony to Christ.

5. 1. 'The strait' *i. e.* from W. to E.; not down the length, *cf.* ver. 21. 'Gerasenes', the text varies, we have also Gadarenes and Gergesenes. The latter may be represented by Khersa about the middle of the Eastern shore of the lake.

On diabolic possession generally, see note on Mk. iii. 22.

2. Mt. viii. 28, says there were two possessed men; *cf.* his two blind men, xx. 30, with the one mentioned by Mk. x. 46 and Lk. xviii. 35.

7. The evil spirits knew Him, *cf.* i. 24, iii. 12.

9. 'Legion', *i. e.* an immense number, a Roman legion of-comprised as many as 5000 or 6000 men, *cf.* Mk. xvi. 9, Lk. viii. 30, xi. 26 and note that they took possession of a whole herd of swine. For the reason of this permission see *S. T.* III. xlv. 1 ad 4, 4 ad 7, and note on Mt. viii. 30, and on Lk. viii. 31-33, p. 225. When God permits catastrophes He is indeed responsible for them, but with the responsibility of the Supreme Being who judges by standards different from ours and who regards the salvation of our souls as of infinitely greater importance than our bodily welfare. "Christ came especially to teach, and to work miracles for men's profit, and this principally for the salvation of their souls. Hence He permitted the evil spirits whom He cast out to harm men in some sort, whether in their bodies or their property, for the salvation of their souls and for our instruction", *S. T.* III. xlv. 1 ad 4m. See notes on Mt. viii. 30 and Lk. viii. 31-33.

15-17. The contrast between the raving demoniac of vers. 2-5 and this man in full possession of his senses is what terrifies them. They were not ripe for Christ's teaching, whence the command to the quondam demoniac, 18-19. who becomes a veritable apostle.

19. "This is no contradiction to what He said to another 'See that no man knoweth it', Mt. ix. 30; for while Christ would teach us that we ought to stop people who would praise us for our own sake, He could also shew that when this is done for the glory of God we ought not to prevent them but rather bid them do it", St. Chrysostom, *cf.* *S. T.* III. xlv. 3 ad 4m.

THE WOMAN WITH
THE ISSUE
OF BLOOD
Mt. ix. 20-
22; Lk. vii.
43-48.

25. And a woman who was under an issue of blood twelve years, 26. And had suffered many things from many physicians, and had spent all that she had, and was nothing the better, but rather worse, 27. When she had heard of JESUS, came in the crowd behind him, and touched his garment. 28. For she said: If I shall touch but his garment, I shall be whole. 20. And forthwith the fountain of her blood was dried up, and she felt in her body that she was healed of the evil.

His knowledge.

30. And immediately JESUS knowing in himself the virtue that had proceeded from him, turning to the multitude, said: Who hath touched my garments? 31. And his disciples said to him: Thou seest the multitude thronging thee, and sayest thou who hath touched me? 32. And he looked about to see who had done this. 33. But the woman fearing and trembling, knowing what was done in her, came and fell down before him, and told him all the truth. 34. And he said to her: Daughter, thy faith hath made thee whole: go in peace, and be thou whole of thy disease.

Lk. vii. 50.

The girl is already dead.

35. While he was yet speaking, some come from the ruler of the synagogue's house, saying: Thy daughter is dead: why dost thou trouble the master any further? 36. But JESUS having heard the word that was spoken, saith to the ruler of the synagogue: Fear not, only believe. 37. And he admitted not any man to follow him, but Peter, and James, and John the brother of James.

The mockers.

38. And they come to the house of the ruler of the synagogue; and he seeth a tumult, and people weeping and wailing much. 39. And going in, he saith to them: Why make you this a-do, and weep? the damsel is not dead but sleepeth.

40. And they laughed him to scorn. But he having put them all out, taketh the father and the mother of the damsel, and them that were with him, and entereth in where the damsel was lying.

He raises her to life.

41. And taking the damsel by the hand, he saith to her: Talitha cumi, which is, being interpreted: damsel (I say to thee) arise. 42. And immediately the damsel rose up, and walked: and she was twelve years old: and they were astonished with a great astonishment. 43. And he charged them strictly that no man should know it: and commanded that something should be given her to eat.

5. 20. See note on Mt. iv. 23, p. 11. Josephus call it 'Decapolis of Syria', *Life*, 65; *cf. Wars*, III. ix. 7 for an account of some of its cities.

22. These 'Rulers of the Synagogues' were important people and likely to be prejudiced against any innovations; the conversion of such officials must always have been a cause of astonishment, *cf.* the opposition to our Lord's curing a woman on the Sabbath, Lk. xiii. 15 and note the cases of Crispus and Sosthenes at Corinth, Acts, xviii. 8, 17, also of the Ruler of the Synagogue who invited St. Paul to speak, xiii. 15.

24. For this repeated reference to the crowds by St. Mark see *Introduction* and ii. 4, 13, iii. 7, 9, 20, 32, iv. 1, v. 21, vii. 17, viii. 1, 34, ix. 13, 24, xi. 18, xii. 31.

26. For this gentle irony on the subject of physicians *cf.* the words of St. Luke 'the beloved physician', Lk. viii. 43.

We need not conclude that this woman had Divine faith in the Godhead of Christ. Her 'faith' was rather 'confident trust'. "'Fiducia' or 'confidence'" says St. Thomas "seems to be derived from 'fides' or faith. But 'faith' means to believe something and somebody, whereas 'fiducia' or 'confidence' pertains to hope: 'Thou shalt have confidence, hope being set before thee', Job. xi. 18. Consequently 'fiducia' or confidence seems primarily to mean that a person conceives a hope from the fact that he believes in someone who promises him his assistance, so that confidence may be defined as 'hope based on a solidly founded opinion'", *S. T.* 2-2, cxxxix. 1. *Cp.* Jn. xi. 21-27.

29. 'Forthwith'. St. Mark uses with almost monotonous frequency the Greek adverb meaning 'immediately' or 'straightway'; in the Rheims version this is rendered variously so that the vivid character of the narrative escapes the casual reader's attention.

37. These three were also witnesses of the healing of Simon's wife's mother, of the Transfiguration, of the Agony, and, with Andrew, heard the discourse of the last things, xiii. 3.

38-39. 'Wailing' *cf.* Jn. xi. 11-14, 31, 35.

42. "We should notice with regard to Christ's miracles that as a rule He performed the most perfect works; St. Chrysostom remarks that 'Christ's miracles are such as far transcend in beauty and utility things done by nature'. Thus the health He conferred on the sick was instantaneous and perfect; as St. Jerome points out 'the health conferred by the Lord returns wholly and at once'", *S. T.* III. xlv. 3 ad 2.

43. For this charge *cf.* notes on i. 25 and Mt. ix. 30. "Such a charge served as an indication of His will who shunned the praise of men; 'I seek not My own glory', Jn. viii. 50, Yet

VISIT TO
NAZARETH.
Mt. xiii. 54-
58; Lk. iv.
16-30.

6. 1. And going out from thence, he went into his own country; and his disciples followed him. 2. And when the sabbath was come he began to teach in the synagogue: and many hearing him were in admiration at his doctrine, saying: How came this man by all these things? and what wisdom is this that is given to him, and such mighty works as are wrought by his hands? 3. Is not this the carpenter, the son of Mary, the brother of James, and Joseph, and Jude, and Simon? are not also his sisters here with us? And they were scandalized in regard of him.

He marvels
Mt. xiii. 57;
Lk. iv. 23;
Jn. iv. 44.

4. And JESUS said to them: A prophet is not without honour, but in his own country, and in his own house, and among his own kindred. 5. And he could not do any miracles there, only that he cured a few that were sick, laying his hands upon them. 6. And he wondered because of their unbelief, and he went through the villages round about teaching. 7. And he called the twelve; and began to send them two and two, and gave them power over unclean spirits. 8. And he commanded them that they should take nothing for the way, but a staff only: no scrip, no bread, nor money in their purse. 9. But to be shod with sandals, and that they should not put on two coats. 10. And he said to them: Whosoever you shall enter into an house, there abide till you depart from that place. 11. And whosoever shall not receive you, nor hear you; going forth from thence, shake off the dust from your feet for a testimony to them.

MISSION
OF THE
TWELVE.
Mt. x. 1-
42; Lk. ix.
1-6.

Acts xiii.
51, xviii. 6.

*Their
ministry.*
Jas. v. 14.

12. And going forth they preached that *men* should do penance; 13. And they cast out many devils, and anointed with oil many that were sick, and healed them.

HEROD'S
FEAST.

14. And king Herod heard (for his name was made manifest), and he said: John the Baptist is risen again from the dead, and therefore mighty works shew forth themselves in him. 15. And others said: It is Elias. But others said: It is a prophet, as one of the prophets. 16. Which Herod hearing, said: John whom I beheaded, he is risen again from the dead.

*John's
courage.*

17. For Herod himself had sent and apprehended John, and bound him in prison for the sake of Herodias the wife of Philip his brother, because he had married her. 18. For John said to Herod: It is not lawful for thee to have thy brother's wife. 19. Now Herodias laid snares for him: and was desirous to put him to death and could not. 20. For

absolutely speaking, looking especially at His Divine will, He did desire the publication of this miracle so that others might profit thereby", *S. T. III. xiii. 4 ad 2m.*

6. i. 'His own country', viz. Nazareth, *cf. i. 9, 24, Lk. ii. 39, ii. 39, iv. 16, 23.*

2. Well may they have marvelled, for they were listening to the words of the Eternal Wisdom Himself, *cf. Wisd. vii. 8-viii. 16, Lk. x. 24.*

3. 'The carpenter', not merely 'the carpenter's son' as in Mt. xiii. 55. St. Justin Martyr, *c. 150, A. D.*, tells that He made ploughs and yokes for oxen.

'The son of Mary' the implication may be that St. Joseph had been long dead.

'Brother' — see note on Mt. xiii. 55, p. 49.

5. 'Could not' because their lack of faith made it unfitting, *S. T. III. xiii. 2.*

'These words must not be referred to His absolute power but rather to what could fittingly be done; it was not fitting that He should work miracles among people who were incredulous. In the same way we read in Gen. xviii. 17 'Can I hide from Abraham what I am about to do?' and in xix. 22 'I can do nothing until you go out thence'", *S. T. III. xliii. 2.*

6. 'Wondered', *cp. iii. 5*; Christ did not 'seem' to be man, He *was* so in the most complete and perfect manner. Consequently He experienced all human emotions that were not sinful, *cf. Lk. ii. 40, 52, Heb. iv. 15.*

7-11. Mt. and Lk. give a brief account of this first commission as compared with that given here by Mk.

8. 'But a staff only' *cp. Mt. x. 10, Lk. ix. 3* where both have 'nor a staff'; St. Augustine would suggest that either the 'staff' stood for different things in Mt. and Mk., or that the 'staff only' signifies that they can have such things though they are not necessary, while 'not even a staff' would insinuate that even such things should be provided for them by those to whom they minister, *De Consensu, ii. 71-72.*

13. 'Anointed with oil...'. The Christian Sacraments must have been instituted by Christ but we are not dependent wholly on the Gospels for our knowledge of these things: "The Lord did and said many things which are not given in the Gospels. For the Evangelists were particularly careful to hand down those things which are necessary for salvation and things concerning Ecclesiastical government. Hence they tell us rather of Christ's institution of Baptism, Penance, the Holy Eucharist and Order than of Extreme Unction or Confirmation which are not of necessity for salvation nor concern the government or peculiar character of the Church. Nevertheless mention is made in the

Herod feared John, knowing him to be a just and holy man: and kept him, and when he heard him, did many things: and he heard him willingly.

*Martyrdom
of the
Baptist.*

Mt. xiv. 1-
13, Lk. iii.
19-20, ix.
7-10.

21. And when a convenient day was come, Herod made a supper for his birth-day, for the princes, and tribunes, and chief men of Galilee. 22. And when the daughter of the same Herodias had come in, and had danced, and pleased Herod, and them that were at table with him, the king said to the damsel: Ask of me what thou wilt, and I will give it thee. 23. And he swore to her: Whatsoever thou shalt ask I will give thee, though *it be* the half of my kingdom.

*Herodias
and
Salome.*

24. Who when she was gone out, said to her mother: What shall I ask? But she said: The head of John the Baptist. 25. And when she was come in immediately with haste to the king, she asked, saying: I will that forthwith thou give me in a dish the head of John the Baptist.

*Herod
yields.*

26. And the king was struck sad. *Yet* because of his oath, and because of them that were with him at table, he would not displease her: 27. But sending an executioner, he commanded that his head should be brought in a dish. 28. And he beheaded him in the prison, and brought his head in a dish: and gave it to the damsel, and the damsel gave it to her mother. 29. Which his disciples hearing, came and took his body; and laid it in a tomb

Mt. xiv.12.

CHRIST
FEEDS 5000
MEN.

Mt. xiv.
13-21; Lk.
ix. 10-17;
Jn. vi. 1-
15.

30. And the apostles coming together unto JESUS, related to him all things that they had done and taught. 31. And he said to them: Come apart into a desert place, and rest a little. For there were many coming and going: and they had not so much as time to eat. 32. And going up into a ship, they went into a desert place apart. 33. And they saw them going away, and many knew: and they ran flocking thither on foot from all the cities, and were there before them.

*He com-
passion-
ates the
crowd.*

34. And JESUS going out saw a great multitude: and he had compassion on them, because they were as sheep not having a shepherd, and he began to teach them many things.

35. And when the day was now far spent, his disciples came to him, saying: This is a desert place, and the hour is now past: 36. Send them away, that going into the next villages and towns, they may buy themselves meat to eat.

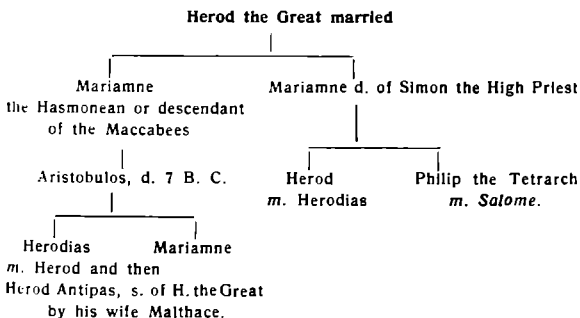
*Prepara-
tion for
the miracle*

37. And he answering said to them: Give you them to eat. And they said to him: Let us go and buy bread for two hun-

Gospel (Mk. vi. 13) of anointing with oil", *S. T. Suppl.* xxiv. 3 ad 1.

6. 14. Herod Antipas or 'the Tetrarch', Mt. xiv. Lk. ix. 7. 20. 'Did many things', that is all but the one necessary thing — put away his unlawful wife. But the better reading here is probably 'was much perplexed'.

22. 'The daughter of the same Herodias'. This was Salome, daughter of Herodias by her marriage with her uncle Herod, son of Herod the Great by Mariamne who was daughter of Simon the High Priest. Mk. here calls this Herod 'Philip'. But it is impossible that this can have been Philip the Tetrarch, Lk. iii. 1, for a fellow-Tetrarch would hardly have consented to his wife being thus taken from him; moreover Josephus tells us that Salome daughter of Herodias married Philip the Tetrarch. Incestuous and adulterous as the Herod family were we can hardly imagine one of them marrying her own father! See Josephus, *Wars*, I. xxviii. 1, *Ant.* XVIII. v. 4. Herodias herself was no longer young when she captivated Herod Antipas, for her father died B. C. 7 and she had a younger sister, Mariamne.



33. 'Were there before them', an addition characteristic of Mk's vivid narrative, *cf.* ver. 31, ii. 9, 15, etc.

34. The whole of Jn. vi should be read in conjunction with this; a comparison of the accounts in the four Gospels will shew the independence of the Evangelists in their handling of their material.

35. Note the long day's work. The Gospel narrative is so compressed that it is not easy to estimate precisely what took place on any given day; yet everything points to our Lord's days being wholly spent in preaching and His nights in prayer. It would be interesting to try and work out the distances He travelled, *cf.* iii. 7-9.

dred pence, and we will give them to eat. 38. And he saith to them: How many loaves have you? go and see. And when they knew, they say: Five, and two fishes. 39. And he commanded them that they should make them all sit down by companies upon the green grass. 40. And they sat down in ranks, by hundreds and by fifties.

The miracle.

41. And when he had taken the five loaves, and the two fishes: looking up to heaven, he blessed, and broke the loaves, and gave to his disciples to set before them: and the two fishes he divided among them all. 42. And they all did eat, and had their fill. 43. And they took up the leavings, twelve full baskets of fragments, and of the fishes.

He retires to pray.

44. And they that did eat, were five thousand men.

45. And immediately he obliged his disciples to go up into the ship, that they might go before him over the water to Bethsaida: whilst he dismissed the people. 46. And when he had dismissed them he went up to the mountain to pray.

HE WALKS
ON THE SEA
Mt. xiv. 24-
34: Jn. vi.
17-24.

47. And when it was late, the ship was in the midst of the sea, and himself alone on the land. 48. And seeing them labouring in rowing (for the wind was against them) and about the fourth watch of the night he cometh to them walking upon the sea, and he would have passed by them. 49. But they seeing him walking upon the sea, thought it was an apparition, and they cried out. 50. For they all saw him, and were troubled. And immediately he spoke with them, and said to them: Have a good heart, it is I, fear ye not. 51. And he went up to them into the ship, and the wind ceased: and they were far more astonished with themselves: 52. For they understood not concerning the loaves; for their heart was blinded.

Many miracles in Genesareth

53. And when they had passed over, they came into the land of Genesareth, and set to the shore. 54. And when they were gone out of the ship, immediately they knew him: 55. And running through that whole country, they began to carry about in beds those that were sick, where they heard he was. 56. And whithersoever he entered, into town or into villages or cities, they laid the sick in the streets, and besought him that they might touch but the hem of his garment: and as many as touched him were made whole.

TRADI-
TIONS OF
THE PHA-
RISEES.

7. 1. And there assembled together unto him the Pharisee and some of the scribes, coming from Jerusalem. 2. And when they had seen some of his disciples eat bread with

6. 39-40. The 'green' grass and the 'ranks' are St. Mark's additions; St. Peter who witnessed the scene had these details impressed on his memory.

41. "This multiplication of the loaves was not a creative act but was done by adding other material turned into bread; hence St. Augustine: 'precisely as He multiplies crops from a few grains so in His hands He multiplied five loaves'", *S. T. III. xlv. 4 ad 3.*

St. Augustine continues " 'Since God is of such a nature as cannot be seen with our bodily eyes, and since the miracles whereby He rules the whole world and directs the whole of creation have, through being so usual, grown cheap — so much so that hardly anyone takes the trouble to notice the marvellous and stupendous works of God in every grain of seed — He, in accordance with His mercy, reserved to Himself certain acts which He would perform at fitting times outside the wonted course and order of nature, so that men to whom God's daily works had grown cheap might marvel when they saw — not indeed greater works — but less usual ones. For the government of the whole world is a greater miracle than feeding to satiety five thousand men with five loaves of bread. Yet no one wonders at the former; they marvel at the latter, not because greater but because less usual. For who even now feeds the entire world save He who out of a few grains creates the crops? How, then, did God do it? Precisely as He multiplies crops from a few grains, so in His hands did He multiply five loaves. For there was power in Christ's hands, and those five loaves were seeds, not indeed to be committed to the earth but to be multiplied by Him who made the earth", *Tract. xxiv. 1 in Joann.*

45. Bethsaida-Julias on the Eastern side of the sea of Galilee, the town of Philip, Peter and Andrew, Jn. i. 44. They were already on the E. side and presumably Bethsaida was 'across' a little bay; as a matter of fact they actually landed on the W. side.

48. Not 'seeing' but 'and He saw...'; insert a semi-colon after 'against them'. St. Mark (St. Peter) naturally omits the account of Peter walking on the water.

51. Instantaneously, see note on v. 42.

54. 'They knew Him', viz. the people on the shore.

7. 1. A formal delegation to watch Him, cp. iii. 22 and Jn. i. 19-27.

'The Scribes'. These were not necessarily either Pharisees or Sadducees but a body of trained copyists, and hence interpreters, of the Law and the whole Bible. Since the Law had to be preserved in writing, Deut. xvii. 18, xxxi. 24-26, the care

Mt. xv. 1-11. common, that is, with unwashed hands, they found fault. 3. For the Pharisees, and all the Jews eat not without often washing their hands, holding the tradition of the ancients: 4. And when they come from the market, unless they be washed, they eat not: and many other things there are that have been delivered to them to observe, the washings of cups and of pots, and of brazen vessels and of beds.

He rebukes them 5. And the Pharisees and scribes asked him: Why do not thy disciples walk according to the tradition of the ancients, but they eat bread with common hands? 6. But he answering, said to them: Well did Isaias prophesy of you hypocrites, as it is written: *This people honoureth me with their lips, but their heart is far from me.* 7. *And in vain do they worship me, teaching doctrines and precepts of men.* 8. For leaving the commandment of God, you hold the tradition of men, the washings of pots and of cups: and many other things you do like to these.

Traditions of men. 9. And he said to them: Well do you make void the commandment of God, that you may keep your own tradition.

Ex. xx. 12, Deut. v. 16, Ex. xxi. 17. *Corban.* 10. For Moses said: *Honour thy father and thy mother; and He that shall curse father or mother, dying let him die.* 11. But you say: If a man shall say to his father or mother, Corban (which is a gift) whatsoever is from me, shall profit thee: 12. And further you suffer him not to do anything for his father or mother. 13. Making void the word of God by your own tradition, which you have given forth. And many other such like things you do.

What defiles a man. 14. And calling again the multitude unto him, he said to them: Hear ye me all and understand. 15. There is nothing from without a man that entering into him, can defile him. But the things which come from a man, those are they that defile a man. 16. If any man have ears to hear, let him hear.

Private explanations. 17. And when he was come into the house from the multitude, his disciples asked him the parable. 18. And he saith to them: So are you also without knowledge? understand you not that everything from without, entering into a man cannot defile him: 19. Because it entereth not into his heart, but goeth into the belly, and goeth out into the privy, purging all meats? 20. But he said that the things which come out from a man, they defile a man. 21. For from within out of the heart of men proceed evil thoughts, adul-

of it was entrusted to the Levites as the most educated of the people, *cf.* Esdras. xii. 6, 10, 21, Neh. viii. 9, 15. In Christ's day these Scribes had attained a paramount position as interpreters of the Scriptures and it is easy to understand their opposition to one who 'taught with authority and not as the Scribes'.

7. 3. The 'ancients' were the great Jewish Rabbis who had made the Law and its observances a burden, Josephus, *Ant.* XIII. x. 6, says: "The Pharisees have delivered to the people a great many observances by succession from their fathers which are not written in the Law of Moses; and for that reason it is that the Sadducees reject them and say that we are to esteem those observances to be obligatory which are in the written word, but are not to observe what are derived from the tradition of our forefathers".

6. 'Hypocrites', a summary statement of what St. Matthew gives at such length, ch. xxiii.

8. "These 'washings', *cf.* Jn. ii. 6, Lk. xi. 37-40, by the Pharisees are called 'empty' inasmuch as their sole object was the external cleansing of the flesh; whereas John's Baptism had for its object a spiritual cleansing", *S. T.* III. xxxviii. 1 *ad 3m.*

11. A 'corban' was a 'consecrated' gift; the Scribes — in defiance of Moses' law — permitted a son to say to his parents that his property was 'corban' and thus irrevocably alienated from them.

Josephus says that 'Corban' is "a species of oath to be found only among the Jews and declares what a man may call 'a thing devoted to God'", *Contra Apion*, i. 22.

12. Omit 'further'.

17. 'The house', see note on iii. 20.

17. 'This parable', rather an unusual application of the term which generally means a story with a message, here it approximates to a proverb.

21. What St. Paul terms 'the works of the flesh', Gal. v 17-21.

teries, fornications, murders, 22. Thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness. 23. All these evil things come from within, and defile a man.

THE SYRO-
PHOENICIAN
WOMAN.
Mt. xv. 21-
28.

Her faith.

24. And rising from thence he went into the coasts of Tyre and Sidon: and entering into a house, he would that no man should know it, and he could not be hid. 25. For a woman as soon as she heard of him, whose daughter had an unclean spirit, came in, and fell down at his feet. 26. For the woman was a gentile, a Syrophenician born. And she besought him that he would cast forth the devil out of her daughter. 27. Who said to her: Suffer first the children to be filled: for it is not good to take the bread of the children, and cast it to the dogs. 28. But she answered and said to him: Yea, Lord; for the whelps also eat under the table of the crumbs of the children. 29. And he said to her: For this saying go thy way, the devil is gone out of thy daughter. 30. And when she was come into her house, she found the girl lying upon the bed, and that the devil was gone out.

THE DEAF
AND DUMB
MAN.
Mt. ix. 32-
34; Lk. xi.
14.

31. And again going out of the coasts of Tyre, he came by Sidon to the sea of Galilee through the midst of the coasts of Decapolis. 32. And they bring to him one deaf and dumb; and they besought him that he would lay his hand upon him. 33. And taking him from the multitude apart, he put his fingers into his ears, and spitting he touched his tongue; 34. And looking up to heaven, he groaned, and said to him: Ephpheta, which is, Be thou opened. 35. And immediately his ears were opened, and the string of his tongue was loosed, and he spoke right. 36. And he charged them that they should tell no man. But the more he charged them, so much the more a great deal did they publish it. 37. And so much the more did they wonder, saying: He hath done all things well; he hath made both the deaf to hear, and the dumb to speak.

HE FEEDS
4000 MEN.
Mt. xv. 32-
39.
*His com-
passion.*

8. 1. In those days again when there was a great multitude, and they had nothing to eat; calling his disciples together, he saith to them: 2. I have compassion on the multitude, for behold they have now been with me three days, and have nothing to eat. 3. And if I shall send them away fasting to their home, they will faint in the way, for some of them came from afar off.

7. 24. He withdrew because of their hostility, *cf.* Jn. vii. 1. But even in Phœnicia He was known. "What took place", says St. Augustine, "that Christ must have willed... He did not wish that His disciples should declare His presence yet He did wish to be sought out; therefore it came to pass". Or we may refer what actually took place to His Divine will, while His desire to be hidden sprang from His human will: "Could not the Creator and Redeemer of all have remained hidden had He willed it? We can only refer the fact, then, to the human will He deigned to assume". *S. T.* III. xiii. 4 ad 1. Another instance of the long journeys our Lord took, *cf.* note on vi. 35.

26. 'A gentile', more correctly 'a Greek'; she belonged to the old Phœnician stock still persisting in the district then known as Syria, but presumably she spoke Greek.

27. To test her, our Lord reminds her that after all the *Jews* were the Chosen People.

27-28. It is unfortunate that we read here 'the dogs' and then 'the whelps'; in both cases it should be 'whelps' or better 'puppies'.

28. The woman's reply would suggest that she quite realised the distinction between the Jews and the Gentiles, *cf.* Jn. iv. 22, 25.

31. Decapolis, see note on Mt. iv. 25.

30-31. It is remarkable that Christ did no evangelising work there, yet the story of the humility and faith of this Gentile woman abides. — like the story of the Magdalen — "for a memorial of her".

33. The only rational explanation of our Lord's thus taking him apart is that He wished to give an example of self-effacement which should stand in contradiction to the false Christs who should come and say 'I am He'.

33-34. No one cure was more difficult to Him than another and we must see in these details Christ's method of instructing His disciples, *cf.* viii. 22-36. There is something Sacramental about this series of actions; Christ's Sacred Humanity in this various aspects was the instrument through which He produced the effects. The Aramaic 'Ephpheta' was presumably retained by St. Mark with some sense of this; *cp.* 'Talitha cumi' when He raised the daughter of Jairus.

36. The charge to be silent when it was impossible for the miracle to be hidden is on a par with the removal of the man to a distance, see note on ver. 33.

The miracle.

4. And his disciples answered him: From whence can any one fill them here with bread in the wilderness? 5. And he asked them: How many loaves have ye? Who said: Seven. 6. And taking the seven loaves, giving thanks he broke, and gave to his disciples for to set before them, and they set them before the people. 7. And they had a few little fishes; and he blessed them, and commanded them to be set before them. 8. And they did eat and were filled, and they took up that which was left of the fragments seven baskets. 9. And they that had eaten were about four thousand: and he sent them away.

THE
DEMAND
FOR A
'SIGN'.

Mt. xvi.
1, Lk. xi.
54.

10. And immediately going up into a ship with his disciples, he came into the parts of Dalmanutha. 11. And the Pharisees came forth, and began to question with him, asking him a sign from heaven tempting him. 12. And sighing deeply in spirit, he saith. Why doth this generation seek a sign? Amen I say to you, a sign shall not be given to this generation.

*Incredulity
of the
Disciples.*

13. And leaving them, he went up again into the ship, and passed to the other side of the water. 14. And they forgot to take bread: and they had but one loaf with them in the ship. 15. And he charged them saying: Take heed and beware of the leaven of the Pharisees, and of the leaven of Herod. 16. And they reasoned among themselves, saying: Because we have no bread.

*His mira-
cles are
'signs'.*

Mk. vi. 41,
Jn. vi. 11.

17. Which JESUS knowing, saith to them: Why do you reason, because you have no bread? do you not yet know nor understand? have you still your heart blinded? 18. Having eyes see you not? and having ears hear you not? neither do you remember. 19. When I broke the five loaves among five thousand; how many baskets full of fragments took you up? They say to him, Twelve. 20. When also the seven loaves among four thousand, how many baskets of fragments took you up? And they say to him, Seven. 21. And he said to them: How do you not yet understand?

A BLIND
MAN.

22. And they came to Bethsaida; and they bring to him a blind man, and they besought him that he would touch him. 23. And taking the blind man by the hand, he led him out of the town: and spitting upon his eyes, laying his hands on him, he asked him if he saw anything. 24. And looking up, he said: I see men as it were trees, walking. 25. After that again he laid his hands upon his eyes, and he began

*'men as
trees'.*

8. 10. 'Dalmanutha', Mt. xv. 39, has Magedan; neither place has been identified.

12. 'Sighing', Christ's human soul felt naturally all human emotions, *cf.* 'wondering' vi. 6, and the note on iii. 5.

15-24. Note how slowly the Apostles assimilated the truth; they were not carried away by an irresponsible enthusiasm, see xvi. 14.

15. 'Leaven of the Pharisees and the leaven of Herod': they are to beware of the tendencies and spirit that animated the Pharisees with their excessive nationalism as well as of the opposite extreme exhibited by Herod and his party who were aliens and in favour of the Roman and Greek culture.

19-20. The parable of the Pounds, Lk. xix, and that of the Talents, Mt. xxv, might conceivably be two different presentations of the same original parable but Christ's words here shew clearly that these two very similar miracles were distinct.

It is difficult in English to use any other word than 'basket' in these two verses. Yet the Greek and the Latin texts preserve a careful distinction both in the narratives of the two miracles, the one for 5000 men, the other for 4000, and in the summary here given, *cf.* Mt. xiv. 20, xvi. 9 Mk. vi. 43. viii. 19 Lk. ix. 7, Jn. vi. 13 for the term 'kophinoi'; Mt. xv. 37, xvi. 10, Mk. viii. 8 and 20 for the other, 'sportae', in Latin. The 'basket' in which St. Paul was let down from the wall was a very different thing, probably one made of ropes, 2. Cor. xi. 33.

22-26. See note on vii. 33-34.

23. This gradual cure is instructive: "Christ came to save the world not solely by His Divine power but through the mystery of His Incarnation. Hence when curing those who were sick He frequently made use not only of His Divine power — curing them, that is, with a command — but also by making use of things pertaining to His human nature". [And further: "This man was restored first to imperfect sight, then perfectly; which illumination is significant of the liberation of a sinner... for sometimes God converts a man's heart by so profound a stirring that he suddenly and perfectly attains spiritual health, with the result that not only is his *sin* remitted, but all vestiges of it, as we see in the case of the Magdalen, Lk. vii. At other times God first remits a man's sin by His operative grace and afterwards, by His cooperative grace, successively removes the vestiges of sin", *S. T.* III. xliv. 3 ad 2, and lxxxvi. 5].

24. 'As trees'. Note that he 'looked up' as blind men are wont to do. He seems not to have been born blind, else he would not have been able to compare men to trees; he must have retained recollections of early childish impressions.

to see, and was restored, so that he saw all things clearly.

26. And he sent him into his house, saying: Go into thy house, and if thou enter into the town, tell nobody.

CONFES-
SION OF
PETER.

Mt. xvi. 13-
28; Lk. ix.
18-21; Jn.
vi. 68-70.

27. And JESUS went out, and his disciples, into the towns of Cæsarea-Philippi; and in the way he asked his disciples, saying to them: Whom do men say that I am? 28. Who answered him saying: John the Baptist; but some Elias, and others as one of the prophets. 29. Then he saith to them: But whom do you say that I am? Peter answering said to him: Thou art the Christ. 30. And he strictly charged them that they should not tell any man of him.

HE FORE-
TELLS HIS
PASSION.

Mt. xvi. 21-
28; Lk. ix.
44-45.

*Peter is
rebuked.*

31. And he began to teach them, that the son of man must suffer many things, and be rejected by the ancients and by the high-priests, and the scribes, and be killed: and after three days rise again. 32. And he spoke the word openly. And Peter taking him, began to rebuke him. 33. Who turning about and seeing his disciples threatened Peter, saying: Go behind me, satan, because thou savourest not the things that are of God, but that are of men.

THE
CROSS.
THE

PASSION
FORETOLD

Mt. x. 33.
Lk. ix. 23,
xiv. 27.

*The value
of a soul.*

Mt. x. 33;
Lk. ix. 26-
27, xii. 9.

*His two
fold Co-
ming.*

34. And calling the multitude together with his disciples, he said to them: If any man will follow me, let him deny himself, and take up his cross, and follow me. 35. For whosoever will save his life, shall lose it; and whosoever shall lose his life for my sake and the gospel shall save it.

36. For what shall it profit a man, if he gain the whole world, and suffer the loss of his soul? 37. Or what shall a man give in exchange for his soul? 38. For he that shall be ashamed of me, and of my words in this adulterous and sinful generation: the son of man also will be ashamed of him, when he shall come in the glory of his Father with the holy angels. 39. And he said to them: Amen I say to you, that there are some of them that stand here, who shall not taste death, till they see the kingdom of God coming in power.

THE
TRANSFI-
GURATION.

Mt. xvii. 1-
13; Lk. ix.
28-36; II.

Pet. i. 13-
21.

*Moses
and Elias.*

9. 1. And after six days JESUS taketh with him Peter and James and John, and leadeth them up into an high mountain apart by themselves, and was transfigured before them.

2. And his garments became shining and exceeding white as snow, so as no fuller upon earth can make white. 3. And there appeared to them Elias with Moses; and they were talking with JESUS. 4. And Peter answering, said to JESUS;

8. 27. Caesarea Philippi so called to distinguish it from Caesarea on the sea coast; it was originally Paneas but had been rebuilt and re-named by Philip the Tetrarch, Josephus, *Wars*, II. ix. 1, *Ant.* XVIII. ii. 1. Eusebius tells us that the woman who was healed of an issue of blood came from here and that there was in his day a remarkable statue erected to her by the gates of her house, *Hist. Eccles.* VII. xviii. 1-2.

28. 'Elias', the Greek form of the Hebrew Elijah, as Eliseus for Elisha, III. Kgs. xvii. IV. Kgs ix. 'As one of the Prophets', Vulgate 'quasi', but 'quasi' meaning 'as' finds no place in the Greek text; they said 'Or some one of the Prophets'.

29. St. Mark's brief account of St. Peter's confession, St. Luke's omission of it and the somewhat different wording in Jn. vi. 70 have led some to question the authenticity of Mt. xvi. 16; but this is simply due to the determination to regard St. Mark's Gospel as the original and therefore only reliable historical document in the N. T.

Similarly the omission by Mk. Lk. and Jn. of the Promises to St. Peter have led those opposed to the Roman claims to regard Mt. xvi. 18-19 as a later Roman addition. Harnack has even reduced the Promise to 'I say to thee thou art Cephas and death shall have no dominion over thee!' But the peculiarly Semitic character of the passage — note the Aramaic play on the name Cephas — is against such a supposition. What really calls for explanation is St. Mark's silence. But that is simply due to the fact that St. Peter — the recipient of the Promises — naturally did not bring them forward in his preaching, *cp.* the omission in vi. 47-51.

33. 'Threatened him': the same Greek word as is used to the evil spirits. i. 25, but the word means rather a formal command, as when 'He rebuked' the wind, iv. 39, Lk. viii. 24.

35. 'And the Gospel' in Mk. only.

38-39. See notes on pp. 61 and 89.

9. 1-7. For the doctrine involved in the Transfiguration see S. T. III. xlv. and note on Lk. ix. 29, p. 231.

1. 'After six days'. Lk. ix. 28 has eight' days, presumably counting in the first and the last since St. Peter's confession.

2. Mk. alone has this vivid touch about the fuller.

We should note the various stages: (a) Christ is transfigured and seen in His glory;

b) Moses and Elias appear; (c) Peter's words (d) God as it were enters on the scene almost as in Job xxxviii. 1; His

Rabbi it is good for us to be here; and let us make three tabernacles, one for thee, and one for Moses, and one for Elias. 5. For he knew not what he said; for they were struck with fear: 6. And there was a cloud overshadowing them, and a voice came out of the cloud, saying: This is my most beloved son: hear ye him: 7. And immediately looking about, they saw no man any more but JESUS only with them.

The Resurrection foretold. Elias and the Baptist.

8. And as they came down from the mountain, he charged them not to tell any man what things they had seen, till the son of man shall be risen again from the dead. 9. And they kept the word to themselves; questioning together what that should mean, when he shall be risen from the dead. 10. And they asked him, saying: Why then do the Pharisees and scribes say that Elias must come first? 11. Who answering said to them: Elias when he shall come first, shall restore all things, and as it is written of the son of man, that he must suffer many things and be despised. 12. But I say to you, that Elias also is come (and they have done to him whatsoever they would) as it is written of him.

Mal. iv. 5.

Isa. liii. 3-4.

THE EPILEPTIC BOY.
Mt. xvii. 14-20; Lk. ix. 37-45.

13. And coming to his disciples, he saw a great multitude about them, and the scribes disputing with them. 14. And presently all the people seeing JESUS, was astonished and struck with fear: and running to him, they saluted him. 15. And he asked them, What do you question about among you? 16. And one of the multitude answering, said: Master, I have brought my son to thee having a dumb spirit, 17. Who wheresoever he taketh him, dasheth him, and he foameth, and gnasheth with the teeth, and pineth away: and I spoke to thy disciples to cast him out, and they could not.

He demands faith.

18. Who answering them, said: O incredulous generation, how long shall I be with you? how long shall I suffer you? bring him unto me. 19. And they brought him. And when he had seen him, immediately the spirit troubled him; and being thrown down upon the ground, he rolled about foaming. 20. And he asked his father: How long time is it since this hath happened unto him? But he said: From his infancy: 21. And oftentimes hath he cast him into the fire and into waters, to destroy him. But if thou canst do anything, help us, having compassion on us.

The faith of the man
Jn. ix. 36-37.

22. And JESUS saith to him: If thou canst believe, all things are possible to him that believeth. 23. And immediately the

coming is signalled by the cloud, *cf.* Exod. xvi. 10, xix. 9, 16, xxiv. 15, Lev. xvi. 2, Nbs. xi. 25; in a cloud God spoke to Moses, Exod. xxxiii. 9; it rested on the Tabernacle, Exod. xl. 29; it was the 'Glory of the Lord' which filled the Temple, 3. Kgs. viii. 10; (e) finally the Divine testimony to Christ.

Mt. Tabor has always been the traditional site of the Transfiguration though attempts have been made to place it on Mt. Hermon, *cf.* Ps. lxxxviii. 13 'Tabor and Hermon shall rejoice in Thy Name!'

9. 8. *Cf.* 2. Pet. i. 16ff.

9. A parenthesis by the Evangelist.

10. They had seen the Messiah in His glory, what, then, about Elias who, in accordance with Mal. iv. 5, should have come first?

11. 'As it is written of him', referring presumably to the persecution undergone by Elias the Prophet, 4 Kgs. xvii-xix, and symbolical of what the Baptist 'who was to go before Him in the spirit and power of Elias', Lk. i. 17, was to suffer, Elias has 'already come' in the person of the Baptist. But Elias shall come, that is in his own person, see Apoc. xi. 3-12.

13-28. The symptoms here described accord with epilepsy; in Mt. xvii. 14 the boy's father says he is 'a lunatic' *i. e.* one struck by the moon, and no hint is given of his being possessed by an evil spirit. Here, in Mk., the boy is described as being dumb owing to an evil spirit who is ultimately driven out, ver. 24; in Lk. ix. the fact that he is possessed is alone referred to. The Semitic mind apparently looked at the ultimate rather than the immediate causes of events. Natural causes as such do not seem to have interested them so much as the Supreme Cause, God, or those inferior but spiritual agents whom God permitted to act on men; a comparison of 2. Kgs. xxiv. 1 and 1. Paralip. xxi. 1 where the same event is ascribed in the former passage to God, in the latter to the evil spirit, will shew what is meant. In the Gospel-accounts of this cure it is remarkable that St. Matthew, the most 'Semitic' of the three Evangelists, should afford us the least 'Semitic' explanation, but St. Luke the Greek physician, while narrating distinctively epileptic symptoms, refers them to an evil spirit. The whole is a good example of Mk.'s vivid narrative style.

father of the boy crying out, with tears said: I do believe, Lord; help my unbelief. 24. And when JESUS saw the multitude running together, he threatened the unclean spirit, saying to him: Deaf and dumb spirit, I command thee, go out of him: and enter not any more into him. 25. And crying out, and greatly tearing him, he went out of him, and he became as dead, so that many said: He is dead. 26. But JESUS taking him by the hand, lifted him up; and he arose.

27. And when he was come into the house, his disciples secretly asked him: Why could not we cast him out? 28. And he said to them: This kind can go out by nothing but by prayer and fasting.

THE
PASSION
FORETOLD.
Mt. xviii.
21-22; Lk.
ix. 44-45.

29. And departing from thence they passed through Galilee, and he would not that any man should know it.

30. And he taught his disciples and said to them: The son of man shall be betrayed into the hands of men, and they shall kill him, and after that he is killed he shall rise again the third day. 31. But they understood not the word: and they were afraid to ask him.

LITTLE
CHILDREN.

Mt. xviii.
1-11; Lk.
ix. 46-48.
*Ambitions
of the
Apostles.*

32. And they came to Capharnaum. And when they were in the house, he asked them: What did you treat of in the way? 33. But they held their peace, for in the way they had disputed among themselves which of them should be the greatest. 34. And sitting down, he called the twelve, and saith to them: If any man desire to be first, he shall be the last of all, and the minister of all. 35. And taking a child, he set him in the midst of them. Whom when he had embraced, he saith to them: 36. Whosoever shall receive one such child as this in my name, receiveth me. And whosoever shall receive me, receiveth not me, but him that sent me.

MIRACLES
IN CHRIST'S
NAME.
Lk. ix. 49-
50, Acts.
xviii. 13-17.
1. Cor. xii.
3.

37. John answered him, saying: Master, we saw one casting out devils in thy name, who followeth not us, and we forbid him. 38. But JESUS said: Do not forbid him. For there is no man that doth a miracle in my name, and can soon speak ill of me. 39. For he that is not against you, is for you.

Charity.
Mt. x. 42

40. For whosoever shall give you to drink a cup of water in my name, because you belong to Christ: Amen I say to you, he shall not lose his reward. 41. And whosoever shall scandalize one of these little ones that believe in me: it were better for him that a millstone were hanged about his neck. and he were cast into the sea.

Lk. xvii. 2.

9. 27. 'The house', the definite article is wanting in Greek, *cp.* ver. 32, it may then be any house where He was being given hospitality.

28. It would seem that 'this kind' was some particularly powerful evil spirit, or, if it refers to all such, then we have here a warning to those who may have to perform, with the Church's permission, an exorcism.

29. Here begins our Lord's last journey; He will pass through Capharnaum, ix. 32, Peraea, x. 1, and Jericho, x. 46, on His way to Jerusalem and death. For His wish that none should know see note on vii. 24.

31. Were they afraid because of the reception St. Peter's proposal had met with, viii. 33?

33. 'The house', the presence of the definite article when He is in 'His own country city' Mt. ix. 1, suggests that this may have belonged to one of His disciples, perhaps to St. Peter or to St. Matthew.

34. 'And sitting down', presumably because they were on a journey; but His doing so may have given rise to the long-standing practice according to which the preacher sat whilst the audience stood, *cf.* St. Augustine, *De Catechizandis Rudibus*, 14, *cp.* iv. 1.

34-36. He is addressing those whom St. Paul was afterwards to speak of as 'pillars' of the Church, Gal. ii. 9.

37. How perfectly this accords with the story of St. John fleeing from the baths because he found the heretic Cerinthus there and feared lest the building should fall on the heretic, see Eusebius, *Hist. Eccles.* III. xxviii. 6: "Let us flee, lest the bath fall; for Cerinthus, the enemy of the truth, is within".

39. *Cp.* Phil. i. 15-18.

38-39. Note that this man was not teaching but acting; he was engaged in good works in Christ's Name; whether he had mistaken views about Him and His doctrine is not the point in question. Had he been disseminating false or misleading or incomplete doctrine Christ would not have failed to point this out, *cf.* Mt. xxiii. 1-2, Jn. viii. 42-45, Acts xviii. 24-29, Gal. i. 6-9, and the insistence on 'sound doctrine' throughout the Pastoral Epistles.

TEACHING
ON HELL.
Hand.

42. And if thy hand scandalize thee, cut it off: it is better for thee to enter into life, maimed, than having two hands to go into hell, into unquenchable fire: 43. Where their worm dieth not, and the fire is not extinguished.

Foot.

44. And if thy foot scandalize thee, cut it off. It is better for thee to enter lame into life everlasting, than having two feet to be cast into the hell of unquenchable fire: 45. Where their worm dieth not, and the fire is not extinguished.

Eye.

46. And if thy eye scandalize thee, pluck it out. It is better for thee with one eye to enter into the kingdom of God, than having two eyes to be cast into the hell of fire: 47. Where their worm dieth not, and the fire is not extinguished.

THE TRUE
SPIRIT.
Lev. ii. 13.
Mt. v. 13;
Lk. xiv.
34.

48. For every one shall be salted with fire: and every victim shall be salted with salt. 49. Salt is good. But if the salt become unsavoury; wherewith will you season it? Have salt in you, and have peace among you.

DIVORCE.
Mt. v. 31-
32, xix. 1-
30; Lk. xvi.
18.

10. 1. And rising up from thence, he cometh into the coasts of Judea, beyond the Jordan: and the multitudes flock to him again. And as he was accustomed, he taught them again.

Deut.
xxiv. 1.

2. And the Pharisees coming to him asked him, tempting him: It is lawful for a man to put away his wife? 3. But he answering, saith to them: What did Moses command you? 4. Who said: Moses permitted to write a bill of divorce, and to put *her* away.

Divorce
repudiated.
Gen. i. 27-
ii. 24; i.
Cor. vi.
16, vii.
10; Eph.
v. 31.

5. To whom JESUS answering, said: Because of the hardness of your heart he wrote you that precept. 6. But from the beginning of the creation, God made them male and female. 7. For this cause a man shall leave his father and mother; and shall cleave to his wife. 8. And they two shall be in one flesh. Therefore now they are not two, but one flesh. 9. What therefore God hath joined together, let not man put asunder.

No re-
marriage
after
separation.

10. And in the house again his disciples asked him concerning the same thing. 11. And he saith to them: Who-soever shall put away his wife and marry another, committeth adultery against her. 12. And if the wife shall put away her husband, and be married to another, she committeth adultery.

LITTLE
CHILDREN.
Mt. xviii.
1-11.

13. And they brought to him young children, that he might touch them. And the disciples rebuked those that brought them. 14. Whom when JESUS saw, he was much

9. 42-48. "We are members one of another", 1. Cor. xii. 12-27; hence in our social life we have not only to avoid purely personal sins but also such as arise from our relations with others. Neither can we be a stumbling-block to them nor allow them to be so to ourselves; Christ compares the cutting ourselves off from such occasions to the amputation of a bodily limb. We are not, then, to take the words literally of the members of our physical bodies.

There are here three couplets but the refrain in vers. 43, 45 and 47 is, in the best manuscripts, to be found only in ver. 47. At the same time the fact that the Latin Vulgate has them cannot be disregarded. It is sufficient to remember that St Jerome, to whom we owe the Latin text of the Gospels in its present state, expressly says that he only used very ancient Mss. in preparing his revision of the Latin text. The oldest Greek Mss. of the Gospels we now possess can at the earliest have been written some fifty or sixty years before St. Jerome's time, see *Aids*, I. 205-232, II (IV), 118-121.

42-46. Gehenna is the Greek form of the Hebrew Gehinnom or the valley (of the Sons) of Hinnom. Here was Tophet where the refuse was burnt, and here was the site of the worship of Moloch. Our Lord used the name to signify the place of endless torment, 'of unquenchable fire'. Plain words on the two-fold pains of Hell could not be found; the 'worm' of remorse or the pain of the loss of God, the 'unquenchable fire' which shall in some mysterious way affect even the spiritual soul and the body too after the final resurrection, cf. *S. T. Suppl.* xcvi. 6.

"In every sin there is a turning away from the Unchangeable Good which is infinite — whence sin itself is infinite; there is also a turning to changeable good things — whence sin is finite... To the former responds the pain of loss which is itself infinite, since it means the loss of the Infinite Good—God; to the latter responds the pain of sense which is finite. Again, the duration of punishment corresponds to the duration of the fault considered not so much as an act but as a stain; so long as that remains the debt of punishment remains. The bitterness of the punishment corresponds to the gravity of the fault. Now an irreparable fault of its very nature endures for ever, hence to it is due eternal punishment", *S. T. I-II. lxxxvii. 4.*

48. The last half of this verse is omitted in the best manuscripts.

49. 'Have salt in you', that is 'keep the inner spirit alive'.

10. 9. He rejects the idea of divorce; see notes on Mt. v and xix.

11-12. Re-marriage after separation is adultery. St. Mat-

13-15; Lk. xvii. 2, xviii. 15-17. displeased, and saith to them: Suffer the little children to come unto me, and forbid them not. For of such is the kingdom of God. 15. Amen I say to you, whosoever shall not receive the kingdom of God as a little child, shall not enter into it. 16. And embracing them, and laying his hands upon them, he blessed them.

THE RICH YOUNG MAN Mt. xix. 16-25; Lk. xviii. 18-27. Exod. x. 13. 17. And when he was gone forth into the way, a certain man running up and kneeling before him, asked him, Good Master, what shall I do that I may receive life everlasting? 18. And JESUS said to him, Why callest thou me good? None is good but one, *that is God*. 19. Thou knowest the commandments, *Do not commit adultery, do not kill, do not steal, bear not false witness, do no fraud, honour thy father and mother*.

The Commandments. Counsels. 20. But he answering, said to him: Master, all these things I have observed from my youth. 21. And JESUS looking on him, loved him, and said to him: One thing is wanting unto thee: go, sell whatsoever thou hast, and give to the poor and thou shalt have treasure in heaven; and come, follow me. 22. Who being struck sad at that saying, went away sorrowful: for he had great possessions.

Danger of riches. 23. And JESUS looking round about, saith to his disciples: How hardly shall they, that have riches, enter into the kingdom of God! 24. And the disciples were astonished at his words. But JESUS again answering, saith to them: Children, how hard is it for them that trust in riches, to enter into the kingdom of God! 25. It is easier for a camel to pass through the eye of a needle, than for a rich man to enter into the kingdom of God.

God alone can save. 26. Who wondered the more, saying among themselves: Who then can be saved? 27. And JESUS looking on them, saith: With men it is impossible; but not with God. For all things are possible with God.

THE REWARD TO THOSE WHO FOLLOW HIM. Lk. xviii. 28-30. 28. And Peter began to say unto him: Behold, we have left all things, and have followed thee. 29. JESUS answering, said: Amen I say to you, there is no man who hath left house, or brethren, or sisters, or father, or mother, or children, or lands for my sake and for the gospel, 30. Who shall not receive an hundred times as much, now in this time; houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions: and in the world to

thew's clause "except it be for fornication", v. 33, xix. 9, is omitted here as also in Lk. xvi. 18, see notes on Mt. xix, p. 67.

10. 3. 'You', that is 'you Pharisees' who base yourselves on the Law of Moses; but to that Law He is going to shew Himself superior.

4. The implication being that by granting such a permission he enforced the legality of divorce. For this 'bill of divorce' see Deut. xxiv. 1 and *cf.* Isa. l. 1, Jer. iii. 8.

5. 'Precept' is hardly the word, 'regulation' would perhaps be better.

6. The mere carnal union is nothing unless thereby they become one moral unity.

11. Not only is all 'putting away' forbidden but also re-marriage after so doing.

12. Mark alone has the clause about the wife not seeking to put away her husband. Such an idea was alien to Eastern minds but was gradually creeping in from Rome and Greece.

16. 'Embracing', Mk. alone has this impressive detail.

18. 'Why callest thou Me 'good'?' So, too, in Lk. xviii. 18-19; but in Mt. xix. 16-17, the young man asked 'What good thing shall I do?' and Christ answered 'Why askest thou Me concerning good; One is good, God'. The point lies in the answer 'God alone is good' as though He would shew him that it is not in what we do that we are good so much as in what we are; for God is essential goodness and in that we share by His grace.

21. 'Loved him', see note on viii. 12. Only one thing was wanting to him and that was freedom: for he was, unknowingly till that moment, the slave of his riches.

24. 'Children', *cf.* vers. 14 and 23, surely due to the teaching on little children in ix. 35-36.

25. To shew the difficulty Our Lord contrasts the largest of the beasts of burden — save the elephant with which his hearers would not be so familiar — with the smallest of apertures. That this does not mean that all rich men are of necessity damned is shown by verse 27; *cf.* i. Tim. vi. 17-19.

28. St. Peter means that they have done precisely what the young man had failed to do.

29. A counsel of perfection, not a commandment, *cf.* Mt. xix. 11-12.

30. 'With persecutions': the insertion of this feature is remarkable; one almost feels that He smiled as he said it, and perhaps noticed their dismay.

come life everlasting. 31. But many that are first, shall be last: and the last, first.

THE
PASSION
FORETOLD.
Mt. xx. 17-
19; Lk.
xviii. 31-
34.

32. And they were in the way going up to Jerusalem: and JESUS went before them, and they were astonished: and following were afraid. And taking again the twelve, he began to tell them the things that should befall him. 33. *Saying*: Behold we go up to Jerusalem, and the son of man shall be betrayed to the chief priests, and to the scribes and ancients, and they shall condemn him to death, and shall deliver him to the gentiles. 34. And they shall mock him, and spit on him, and scourge him, and kill him: and the third day he shall rise again.

REQUEST
OF JAMES
AND JOHN.
Mt. xx.
20-28.

35. And James and John the sons of Zebedee, come to him, saying: Master, we desire that whatsoever we shall ask, thou wouldst do it for us: 36. But he said to them: What would you that I should do for you? 37. And they said: Grant to us, that we may sit, one on thy right hand, and the other on thy left hand, in thy glory. 38. And JESUS said to them: You know not what you ask. Can you drink of the chalice that I drink of: or be baptized with the baptism wherewith I am baptized?

*Their
Martyrdom
foretold.*

39. But they said to him: We can. And JESUS saith to them: You shall indeed drink of the chalice that I drink of: and with the baptism wherewith I am baptized, you shall be baptized. 40. But to sit on my right hand, or on my left, is not mine to give to you, but to them for whom it is prepared.

Humility.

Lk. xxii.
25.

41. And the ten hearing it, began to be much displeased at James and John. 42. But JESUS calling them, saith to them: You know that they who seem to rule over the gentiles, lord it over them: and their princes have power over them. 43. But it is not so among you: but whosoever will be greater, shall be your minister. 44. And whosoever will be first among you, shall be the servant of all. 45. For the son of man also is not come to be ministered unto, but to minister, and to give his life a redemption for many.

BARTI-
MAEUS.
Mt. xx. 29-
34; Lk.
xviii. 35-
43.
His faith.

46. And they came to Jericho: and as he went out of Jericho, with his disciples, and a very great multitude, Bartimeus the blind man, the son of Timeus, sat by the way-side begging. 47. Who when he had heard that it was JESUS of Nazareth, began to cry out, and to say: JESUS, son of David, have mercy on me. 48. And many rebuked him, that

10. 32. 'He went before them' another vivid detail furnished by Mk. alone.

This was the third prediction of the Passion, *cf.* Jn. x. 4 and note how these predictions grow in clearness and explicitness, *cf.* viii. 31, ix. 11, 30.

35. In Mt. xx. 20 it is the mother who asks, see note on that passage.

Since even in Mt. Christ's reply is directed to the two sons it is possible that Mt. mentioned the fact of the mother's request as a sort of excuse for the two brothers.

38. 'Baptism and chalice': for Baptism *cf.* vi. 3-8; the 'chalice' stands at one time for something pleasant 'my chalice that inebriateth me, how pleasant is it', Ps. xxii. 5, *cf.* Ps. cxv. 4, at another for something bitter, *c. g.* Ps. lxxiv. 9; here the reference is to the Agony in the garden 'Let this chalice pass from, Me' xvi. 6.

39. How literally this was fulfilled we learn from Acts xii. 2 where Herod Agrippa puts James to the sword, and from Apoc. i. 9, where John tells of his exile to Patmos. That he was thrown into a cauldron of boiling oil whence he emerged unscathed we learn from so ancient an authority as Tertullian, *De Praescriptionibus Haereticorum*, 36; the event is commemorated by the Church on May 6.

40. 'Prepared', *cf.* Mt. xxv. 34, 41. It was not for Him as Messiah to share in the eternal counsels of God.

42. 'Who seem to rule', this expression does not mean that they do not really rule, but rather 'those who stand out as' or are 'clearly known to be' rulers, *cf.* Gal. ii. 6, 9.

45. See Jn. xiii. 13-15 and Phil. ii. 7-8.

'A redemption for many', for all who would profit by it, and they would be 'many', *cf.* 1. Tim. ii. 6, 2. Tim. ii. 10. Tit. ii. 14. This redemptive work of Christ is described under a variety of terms: 'redemption' Rom. iii. 24, Ephes. i. 7, Col. i. 14, Heb. ix. 12, 15. Tit. ii. 14; 'propitiation', Rom. iii. 25, 1. Jn. ii. 2, iv. 10; 'reconciliation', Rom. v. 11, 2. Cor. v. 18-19.

46. Both Mt. and Mk. omit the story of Zacheus, Lk. xix. 1-10. Mk. here names the blind man, Bartimaeus, and says the episode took place as Christ left Jericho, so does Mt. but he says there were two blind men; Lk. places the cure of an unnamed blind man on His entry into the city.

he might hold his peace; but he cried a great deal the more: Son of David, have mercy on me.

His cure.

49. And JESUS standing still commanded him to be called. And they call the blind man, saying to him: Be of better comfort: arise, he calleth thee. 50. Who casting off his garment leaped up, and came to him. 51. And JESUS answering, said to him: What wilt thou that I should do to thee? And the blind man said to him: Rabboni, that I may see. 52. And JESUS saith to him: Go thy way, thy faith hath made thee whole. And immediately he saw, and followed him in the way.

Lk. vii.
50.

THE DAY
OF PALMS.
Mt. xxi. 1-
27; Lk. xix.
29-48; Jn.
xii. 12-18.
*Prepara-
tions.*

11. 1. And when they were drawing near to Jerusalem and to Bethania at the mount of olives, he sendeth two of his disciples. 2. And saith to them: Go into the village that is over against you, and immediately at your coming in thither, you shall find a colt tied, upon which no man yet hath sat: loose him, and bring him. 3. And if any man shall say to you. What are you doing? say ye that the Lord hath need of him: and immediately he will let him come hither. 4. And going their way, they found the colt tied before the gate without in the meeting of two ways: and they loose him. 5. And some of them that stood there, said to them: What do you loosing the colt? 6. Who said to them as JESUS had commanded them: and they let him go with them.

*The entry
into Jeru-
salem.*

7. And they brought the colt to JESUS: and they lay their garments on him, and he sat upon him. 8. And many spread their garments in the way: and others cut down boughs from the trees, and strewed them in the way. 9. And they that went before and they that followed, cried, saying: *Hosannah, blessed is he that cometh in the name of the Lord:* 10. *Blessed be the kingdom of our father David that cometh: Hosannah in the highest.* 11. And he entered into Jerusalem, into the temple: and having viewed all things round about, when now the eventide was come, he went out to Bethania with the twelve.

Ps. cxvii
26; Isa.
xxvii. 16.

THE
BARREN
FIG-TREE.
Mt. xxi. 17-
22.

12. And the next day when they came out from Bethania: he was hungry. 13. And when he had seen afar off a fig-tree having leaves, he came if perhaps he might find any thing on it. And when he was come to it, he found nothing but leaves. For it was not the time for figs. 14. And answering, he said to it: May no man hereafter eat fruit of thee any more for ever. And his disciples heard it.

10. 50. The man's vivid faith appears in his 'casting off his outer garment' so as to get more speedily to his Healer, *cp.* xxi. 7.

51. For the form 'Rabboni' see Jn. xx. 16.

11. 1. Bethany was fifteen furlongs from Jerusalem, Jn. xi. 18.

2. 'A colt', in the mouth of a Hebrew of Palestine, would naturally mean a young ass; 'upon which no man hath sat'; 'not used to the yoke', it was the same when the Ark was to be brought from Azotus, the cows that bore it had not been used to the yoke, 1. Sam. vi. 7. For the Lord all must be pure: He was born of one whom 'knew not man', He was buried 'where no man had yet been laid', so too the colt He rode was unbroken. The unique character of Christ appears throughout St. John's Gospel. It is less often apparent in Mt., Mk. and Lk.; yet see Mt. v. 22, 28, 32, 34, xi. 24, xii. 41, 42, etc. This narrative should be compared with that given by St. Matthew, the Hebrew, writing for Hebrews, Mt. xxi. 1-16.

3. 'The Lord' the Greek Bible thus renders 'Jehovah', 'Dominus'; Christ means to make a solemn and impressive entry, *cf.* Mal. iii. 2-4. The owner of the colt 'will let him go' presumably because he knew Jesus, or at any rate His reputation.

8. 'Spread their garments in the way', so they did to Jehu when he was acclaimed king, 4. Kgs. ix. 13. Yet despite all this it was a humble entry and an easily recognisable fulfilment of prophecy, Zach. ix. 9. He indeed as the Messiah, but as the Messiah of prophecy, not as the Pharisees expected Him to be. Josephus tells us of the fanatic who induced an immense multitude to go to Mt. Olivet where at his command the walls of Jerusalem would fall, *Ant.* XX. viii. 6, *cf.* *Wars*, II. xiii. 5.

11. Opposite Mt. Olivet was the Eastern Gate, the 'Beautiful Gate', *cf.* Acts iii. 2; if Christ entered by this He would be fulfilling in striking manner the prophecy of Ezechiel, xlv. 1-3, *cf.* xlviii. 2. "The glory of the God of Israel came in by the way of the East".

Having viewed all things round about'. It would be absurd to treat this as though it were the admiring gaze of some stranger seeing Jerusalem for the first time — He had made Jerusalem! The expression is characteristic of St. Mark — or rather of St. Peter who witnessed it, *cf.* iii. 5, 34, v. 32, x. 23, and *cp.* Lk. xiii. 34-35.

13. A display of precocious leaves (*cp.* xiii. 28) suggested equally precocious fruit, yet there was none; so with the

CLEANSES
THE TEM-
PLE.
Mt. xxi. 12-
16; Jn. ii.
13-15.

15. And they came to Jerusalem. And when he was entered into the temple, he began to cast out them that sold and bought in the temple, and overthrew the tables of the money-changers, and the chairs of them that sold doves. 16. And he suffered not that any man should carry a vessel through the temple:

Jer. vii.
Ezech. lvi.
7.

17. And he taught, saying to them: Is it not written, *My house shall be called the house of prayer to all nations? But you have made it a den of thieves.*

18. Which when the chief priests and the scribes had heard, they sought how they might destroy him. For they feared him, because the whole multitude was in admiration at his doctrine.

*The fig-
tree is
withered.*

19. And when evening was come, he went forth out of the city. 20. And when they passed by in the morning, they saw the fig-tree dried up from the roots. 21. And Peter remembering, said to him: Rabbi, behold the fig-tree, which thou didst curse, is withered away.

PRAYER IN
FAITH.

22. And JESUS answering saith to them: Have the faith of God. 23. Amen I say to you, that whosoever shall say to this mountain, Be thou removed and be cast into the sea, and shall not stagger in his heart, but believe, that whatsoever he saith shall be done: it shall be done unto him. 24. Therefore I say unto you, all things, whatsoever you ask when ye pray, believe that you shall receive: and they shall come unto you.

Mt. vii. 7;
Jn. xvi. 23-
27.

FORGIVING-
NESS.
Mt. vi. 14,
xviii. 35;
Lk. xi. 9.

25. And when you shall stand to pray: forgive, if you have aught against any man; that your Father also, who is in heaven, may forgive you your sins. 26. But if you will not forgive, neither will your Father that is in heaven, forgive you your sins.

HE REBUKES
THE SCRIBES.
Mt. xxi. 23-
27; Lk. xx.
1-8.

27. And they come again to Jerusalem. And when he was walking in the temple, there come to him the chief priests and the scribes and the ancients. 28. And they say to him: By what authority dost thou these things? and who hath given thee this authority that thou shouldst do these things? 29. And JESUS answering said to them: I will also ask you one word, and answer you me, and I will tell you by what authority I do these things. 30. The baptism of John was it from heaven, or from men? Answer me.

*They
refuse to
answer.*

31. But they thought with themselves saying: If we say from heaven; he will say, Why then did you not believe him?

Jewish people ardent in their professions of piety, Mk. ix. 13, *cp.* Lk. xiii. 6-9.

To those who criticise such miracles as insensate displays of power St. Chrysostom would reply: "When the Lord does things like this to plants or animals do not ask how the fig-tree could have been justly dried up if it was not the season for figs; such a question is the height of folly inasmuch as in such things there is no place for sin or punishment; look rather at the miracle and marvel at the power of Him who worked it"; he adds that the fig-tree "is peculiarly humid and thus the miracle greater", *S. T.* III. xlv. 4 ad 2.

St. Augustine's comment is instructive: "Unquestionably this 'searching' of His was not real. For without any help from God, but judging simply by the season of the year, any man would know that he would find no fruit on that tree. But whereas a pretence which has no relation to some truth is an untruth, when it has such a relation to a truth it becomes symbolic," *Quaest. in Evangelia*, ii. 31.

11. 15-16. At the Passover the number of sacrifices to be offered and of lambs to be bought must have been immense; moreover the Temple tax, Mt. xvii. 24, could not be paid in foreign money, so that the Jews coming from all parts of the world, Acts ii. 5-11, would need the services of money-changers. The scandal lay in the fact that this species of market was set up in the court of the Gentiles, that is in the precincts of the Temple. See notes on Jn. ii. 13, p. 313.

On this driving out of the buyers and sellers St. Jerome remarks: "To me of all the signs which the Lord performed this seems the most marvellous — that a single man, and he at that time held in contempt, should have been able with a stroke of a single whip to drive out so great a multitude; something fiery, some starry light must have radiated from His eyes, the majesty of Godhead must have shone in His face".

16. Mk's addition to the narrative.

26. See note on vii. 13.

28. The priesthood were responsible for the Temple and what was permitted there; yet here was one who seemed to regard himself as competent to pass judgement upon them. They could hardly have helped recalling Mal. iii. 1-5.

32. If we say, From men, we fear the people. For all men counted John that he was a prophet indeed. 33. And they answering say to JESUS: We know not. And JESUS answering, saith to them: Neither do I tell you by what authority I do these things.

THE
VINEYARD
AND THE
HUSBAND-
MEN.

Is. v. 1-6;
Jer. ii. 21;
Mt. xxi. 33-
46; Lk. xx.
9-18.

Many
servants.

12. 1. And he began to speak to them in parables: *A certain* man planted a vineyard and made a hedge about it and dug a place for the wine vat, and built a tower, and let it to husbandmen; and went into a far country. 2. And at the season he sent to the husbandmen a servant to receive of the husbandmen, of the fruit of the vineyard. 3. Who having laid hands on him, beat him, and sent him away empty. 4. And again he sent to them another servant; and him they wounded in the head, and used him reproachfully. 5. And again he sent another, and him they killed: and many others, of whom some they beat, and others they killed.

His Son.

6. Therefore having yet one son most dear to him; he also sent him unto them last of all, saying: They will reverence my son. 7. But the husbandmen said one to another: This is the heir; come let us kill him; and the inheritance shall be ours. 8. And laying hold on him they killed him, and cast him out of the vineyard.

Their own
condem-
nation.

9. What therefore will the lord of the vineyard do? He will come and destroy *those* husbandmen; and will give the vineyard to others. 10. And have you not read this scripture, *The stone which the builders rejected, the same is made the head of the corner*: 11. *By the Lord has this been done, and it is wonderful in our eyes*? 12. And they sought to lay hands on him, but they feared the people. For they knew that he spoke this parable to them. And leaving him they went their way.

Ps. cxvii.
22; Isa.
xxviii. 16;
Acts. iv.
11; Rom.
ix. 23; 1.
Pet. ii. 7.

HE REBU-
KES THE
PHARISEES
AND HERO-
DIANS.
Mt. xxii.
15-46; Lk.
xx. 19-47.
Tribute to
Caesar.

13. And they send to him some of the Pharisees and of the Herodians; that they should catch him in *his* words. 14. Who coming, say to him: Master, we know that thou art a true speaker, and carest not for any *man*; for thou regardest not the person of men, but teachest the way of God in truth. Is it lawful to give tribute to Cesar; or shall we not give it? 15. Who knowing their wiliness, saith to them: Why tempt you me? bring me a penny that I may see *it*. 16. And they brought it him. And he saith to them: Whose is this image and inscription? They say to him, Cesar's. 17. And JESUS answering, said to them: Render therefore to Cesar the

Rom. xiii.
7.

11. 33. They refuse to answer His question; He does the same.

For the reputation in which the Baptist was held by the Jews note Josephus: 'Some of the Jews thought that the destruction of Herod's army came from God... as a punishment for what he did against John that was called the Baptist. For Herod slew him who was a good man and who commanded the Jews to exercise virtue both as to righteousness towards one another and piety towards God', *Ant.* VIII. v. 2.

12. 1-12. The parable is really a summary of the history of the Jewish people since the Exodus; nor could Christ's hearers have failed to recognise it as such. The 'husbandmen' are the 'Chosen people' as a whole, the entire nation; it is they as a whole, and not simply their leaders, who are rejecting the Messiah, though it is these latter who are mainly responsible, *cf.* *Mt.* xxvii. 20-23, *Acts* ii. 23, etc.

The allusion to the vineyard in *Isa.* v cannot have escaped His hearers. Christ here patently declares Himself to be the Son and the Heir of God.

10-11. How frequently this passage from the Psalm is quoted appears from the marginal note. Possibly there is an allusion to some well-known incident in the building of the Temple. The 'corner-stone' corresponds to the keystone of an arch, it binds the two sides together. The verse evidently made a great impression on the Apostles; it was the deathknell of the Synagogue.

12. The populace were always on Christ's side.

13. The Herodians (iii. 6, *Mt.* xxii. 16), were the adherents of the Herod family as opposed to the Roman Procurators; herein lay the wiliness of the question about tribute: if He said it was unlawful He would be resisting the Roman government, if He upheld its legality the Jews, and especially the Herodians, would be against Him.

15. 'Bring me a penny', *Lk.* xx. 24 and *Mt.* xxii. 19 have 'shew me'; there is a subtle difference, for since He had cast out the money-changers and was standing in the courts of the Temple, there would presumably be no such thing as a Roman coin on the persons of anybody there; they would have had, then, to send out for one.

Josephus tells us that the sect started by Judas the Galilean had "an inviolable attachment to liberty and say that God is to be their only ruler and Lord, *Ant.* XVIII. i. 6, also that Judas told his countrymen "they were cowards if they would endure to pay a tax to the Romans," *Wars*, II. viii. 1.

17. *Cp.* *Mt.* xvii. 23-26, *Rom.* xiii. 1-7, *I. Pet.* ii. 13-20.

things that are Cesar's, and to God the things that are God's. And they marvelled at him.

THE
SADDUCEES
AND THE
RESURREC-
TION.

Mt. xxii.

23-33;

Deut. xx.5.

Lk. xxii.

27-40; Acts

xxiii. 6-9.

18. And there came to him the Sadducees, who say there is no resurrection; and they asked him, saying: 19. Master, Moses wrote unto us, that if any man's brother die, and leave his wife behind him, and leave no children, his brother should take his wife and raise up seed to his brother. 20. Now there were seven brethren; and the first took a wife, and died leaving no issue. 21. And the second took her and died: and neither did he leave any issue. And the third in like manner. 22. And the seven *ail* took her in like manner; and did not leave issue. Last of all the woman also died. 23. In the resurrection therefore, when they shall rise again, whose wife shall she be of them? for the seven had her to wife.

Their
refutation.

24. And JESUS answering saith to them: Do ye not therefore err, because you know not the Scriptures, nor the power of God? 25. For when they shall rise again from the dead, they shall neither marry, nor be married, but are as the angels in heaven. 26. And as concerning the dead that they rise again, have you not read in the book of Moses, how in the bush God spoke to him, saying: *I am the God of Abraham, and the God of Isaac, and the God of Jacob?* 27. He is not the God of the dead, but of the living. You therefore do greatly err.

Exod. iii.
6.

THE GREA-
TEST COM-
MANDMENT.

Mt. xxii.

35-46; Lk.

x. 25-37.

Deut. vi.

4.

28. And there came one of the scribes that had heard them reasoning together, and seeing that he had answered them well, asked him which was the first commandment of all. 29. And JESUS answered him: The first commandment of all is, *Hear, O Israel: the Lord thy God is one God.*

30. *And thou shalt love the Lord thy God with thy whole heart, and with thy whole soul, and with thy whole mind, and with thy whole strength.* This is the first commandment.

31. And the second is like to it: *Thou shalt love thy neighbour as thyself.* There is no other commandment greater than these.

Lev. xix

18; Rom.

xiii. 9;

Gal. v.

14; Jas. ii.

8.

The good
Scribe.

32. And the scribe said to him: Well, master, thou hast said in truth, that there is one God, and there is no other besides him. 33. And that he should be loved with the whole heart, and with the whole understanding, and with the whole soul, and with the whole strength: and to love one's neighbour as oneself, is a greater thing than all holo-

12. 18. "The doctrine of the Sadducees is this: souls die with the body; nor do they regard the observance of anything besides what the Law enjoins... But this doctrine is only admitted by a few, though by those of the greatest dignity. When they become magistrates, as they are unwillingly and forcibly sometimes compelled to do, they follow the lead of the Pharisees, otherwise the multitude would not tolerate them", Josephus, *Ant.* XVIII. i. 4.

19-23. This was probably a well-known 'case', one which the Sadducees may have often used to twit the Pharisees who believed in the resurrection of the body. It is usual to speak of the Sadducees as a 'sect', like the Pharisees, but in reality they were a political party deriving their name from Sadoc the High Priest in whose line the High Priesthood had remained since the days of Ezechiel; they had the influence of the priestly caste, but owing to their non-national spirit they were not popular.

24-27. 'They shall rise'; our personality does not lie in the soul alone but in the union of soul and body; hence Christ is not simply saying that our souls are immortal but that our personality will survive death — in the ultimate resurrection of the actual bodies in which our souls have had a temporary tabernacle during life, 2. Cor. v. 1-6, 2. Pet. i. 13-14. It follows from this that until the final resurrection of our bodies our immortal souls will not enjoy complete restoration of their personality, *cf.* 1. Cor. xv. 35-55.

24. This could hardly have been said to the Pharisees who were truly religious-minded, however mistakenly. But it perfectly applied to the Sadducees who appear to have limited canonical Scripture to the Books of Moses and who, by denying the resurrection, limited the power of God.

25. The Sadducees denied the existence of Angels, *cf.* Acts xxiii. 8, see note on p. 9; 'they shall be like the Angels', not of course in their nature — which will always remain human, but in their mode of acting.

26. He quotes against them the only Scripture they accepted, the Pentateuch.

'In the bu'h'; this is an unfortunate translation even of the Vulgate Latin which has 'super rubum'; it should be 'at the bush', meaning in the passage of Exod. iii. 2-iv. 17 where this narrative occurs. Since there were no chapter-divisions of the Bible sections seem to have been referred to in this way.

26-27. The more we reflect on this answer the more wonderful it becomes.

28-34. Perhaps the only instance of one of this class who believed in Christ during His life-time.

causts and sacrifices. 34. And JESUS seeing that he had answered wisely, said to him: Thou art not far from the kingdom of God. And no man after that durst ask him any question.

DAVID AND
CHRIST.
Mt. xxii.
41-46; Lk.
xx. 42.
Ps. cix. 1.

35. And JESUS answering said, teaching in the temple: How do the scribes say, that Christ is the son of David? 36. For David himself saith by the Holy Ghost: *The Lord said to my Lord, Sit on my right hand until I make thy enemies thy footstool.* 37. David therefore himself calleth him Lord, and whence is he then his son? And a great multitude heard him gladly.

Condem-
nation of
the Scribes
Mt. xxiii.
1-39; Lk.
xi. 43.

38. And he said to them in his doctrine: Beware of the scribes, who love to walk in long robes, and to be saluted in the market-place. 39. And to sit in the first chairs in the synagogues, and to have the highest places at suppers: 40. Who devour the houses of widows under the pretence of long prayer: these shall receive greater judgment.

THE
WIDOW'S
MITE.
Lk. xxi. 1-4.

41. And JESUS sitting over against the treasury, beheld how the people cast money into the treasury, and many that were rich cast in much. 42. And there came a certain poor widow, and she cast in two mites, which make a farthing. 43. And calling his disciples together, he saith to them: Amen I say to you, this poor widow hath cast in more than all they who have cast into the treasury. 44. For all they did cast in of their abundance; but she of her want cast in all she had, *even* her whole living.

PROPHECY
OF THE
LAST
THINGS.
Mt. xxiv-
xxv; Lk.
xxi. 5-36
*Their
questions.*

13. 1. And as he was going out of the temple, one of his disciples saith to him: Master, behold what manner of stones, and what buildings *are here.* 2. And JESUS answering, said to him: Seest thou all these great buildings? There shall not be left a stone upon a stone, that shall not be thrown down. 3. And as he sat on the mount of Olivet over against the temple, Peter and James and John and Andrew asked him apart: 4. Tell us, when shall these things be? and what shall be the sign when all these things shall begin to be fulfilled?

Warning:
not to be
misled.

5. And JESUS answering, began to say to them: Take heed lest any man deceive you. 6. For many shall come in my name saying, I am he; and they shall deceive many. 7. And when you shall hear of wars and rumours of wars, fear ye not. For such things must needs be, but the end is not yet.

12. 28. 'Which', the Greek demands rather 'Of what kind', not 'quod' but 'qualis'.

32-34. These three verses are in St. Mark only.

32. Better, 'Master well hast thou said in truth...'

35. Hitherto it is they who have put questions; now He puts to them what will always be the crucial question for would-be Christians.

36. It seems an unnecessary refinement of criticism to say that our Lord does not here endorse the idea that David was really the author of this Psalm; He makes a positive statement to that effect, *cp.* Jn. v. 45-47. Clearly the Scribes accepted the Psalm as penned by David, had there been any doubt about it they would have adduced it so as to escape the dilemma. Similarly when St. Peter argues from this same Psalm, and from Ps. xv, in Acts ii. 34 and 25-28, he speaks of them as David's and no dissentient voice is raised. But apart from its Davidic authorship the point in question here is that the Scribes who claimed authority in interpreting Scripture are shewn not to have understood a most important passage in it. No Psalm is quoted more frequently in the N. T., Acts ii. 34, 1. Cor. xv. 25, Ephes. i. 20-22, Heb. i. 3. v. 6, vii. 17, 21, viii. 1, x. 12-13, 1. Pet. iii. 22.

38-40. This may be an abbreviated account of the terrible condemnations of the Scribes and Pharisees in Mt. xxiv, but here it arises quite naturally from the proof just given of the unreliability of the Scribes in interpreting Scripture.

41. Over this Treasury Herod had suspended the golden chain he had received from Caius, Josephus, *Ant.* XIX. vi. 1. The story of the widow seems to be given because of the remark about the Scribes 'who devour the houses (substance) of widows'.

42. 'Two mites'. The Greek coin 'lepton' was the smallest in use. St. Mark adds, for the sake of those familiar with Roman coinage, that 'it is', not 'which make', a farthing; she gave two farthings.

13. 1. The question is put 'as He was going out of the Temple' precincts; quite naturally they point to the enormous stones; their further questions they reserve till they are in privacy. Josephus says that except for the wall on the West side of the city "it was so thoroughly laid even with the ground that there was nothing left to make those that came thither believe it had ever been inhabited", *Wars*, VII. i. 1. These Apostles from Galilee may well have been seeing the Temple for the first time, their astonishment would then be natural.

8. For nation shall rise against nation, and kingdom against kingdom, and there shall be earthquakes, in *divers* places, and famines. These things *are* the beginning of sorrows.

Persecution.

9. But look to yourselves. For they shall deliver you up to councils, and in the synagogues you shall be beaten, and you shall stand before governors and kings for my sake, for a testimony unto them. 10. And unto all nations the gospel must first be preached. 11. And when they shall lead you and deliver you up, be not thoughtful beforehand what you shall speak; but whatsoever shall be given you in that hour, that speak ye. For it is not you that speak, but the Holy Ghost.

Mt. xx.
19; Lk.
xii. 11.

Division in families.

12. And the brother shall betray his brother unto death, and the father his son; and children shall rise up against the parents, and shall work their death. 13. And you shall be hated by all men for my name's sake. But he that shall endure unto the end, he shall be saved.

The 'sign of Daniel'
ix. 27.
Shall herald the destruction of Jerusalem.

14. And when you shall see the abomination of desolation, standing where it ought not: he that readeth let him understand: then let them that are in Judea, flee unto the mountains: 15. And let him that is on the housetop, not go down into the house nor enter therein to take anything out of the house: 16. And let him that shall be in the field, not turn back to take up his garment. 17. And wo to them that are with child, and that give suck in those days.

Excessive tribulations.

18. But pray ye, that *these things* happen not in winter. 19. For in those days shall be such tribulations as were not from the beginning of the creation which God created until now, neither shall be. 20. And unless the Lord had shortened the days, no flesh should be saved: but for the sake of the elect which he hath chosen, he hath shortened the days.

Lk. xvii.
23.
False prophets.

21. And then if any man shall say to you, Lo, here is Christ; lo, he is there: do not believe. 22. For there will rise up false christs and false prophets, and they shall shew signs and wonders, to seduce (if it were possible) even the elect. 23. Take you heed therefore; behold I have foretold you all things.

His Coming to judge the world.

24. But in those days, after that tribulation, the sun shall be darkened, and the moon shall not give her light. 25. And the stars of heaven shall be falling down, and the powers

13. 3. These four Apostles were witnesses of one of the earliest of Christ's miracles, i. 29; and Peter, James and John were with Him at the raising of Jairus' daughter, at the Transfiguration and at the Agony in the garden. For this account of 'the Last Things' see notes on Mt. xxiv.

8. It would be possible to point to many calamities, both in and out of Palestine, which preceded the siege and destruction of Jerusalem, but in point of fact our Lord has in view a far larger horizon, that of the Prophet who sees things 'in the mirror of eternity'; we see much the same feature in the *Apocalypse* which has well been described as 'timeless'.

9. See Acts iv. 1-22, v. 47-42 for the immediate fulfilment of this.

11. Christ is not here talking of the preacher but of the Christian witness or 'martyr' who is on his defence. The preacher's guarantee that the Holy Spirit will quicken his words is the fact that he has done his share by preparing; the martyr's guarantee that the Holy Spirit will give him wherewith to answer is the life he has led and which is going to win for him the martyr's crown.

13. The True Church of Christ alone is always and consistently persecuted and ill-spoken of.

14-29. Our Lord is dealing with two separate events — the destruction of Jerusalem which took place in A. D. 70 (vv. 14-23) and the Last Judgment (vv. 24-9).

14. Eusebius in his *Ecclesiastical History*, III. IV 3, tells us that the Christians 'owing to persecution' fled to Pella on the East of Jordan.

'The abomination of desolation'. Daniel had foretold that "after sixty-two weeks Christ shall be slain... and there shall be in the temple the abomination of desolation; and the abomination shall continue even to the consummation and to the end", ix. 26-27. This prophecy received a partial fulfilment under Antiochus Epiphanes who "set up the abominable idol of desolation upon the altar of God", 1. Macc. i. 57. But no idol was set up in the temple by the Romans, for they destroyed it. In point of fact Mk. only says 'standing where it ought not', he does not say 'in the Temple', though Mt. xxiv. 15 has 'in the Holy Place'; Lk. xxi. 20 has 'when ye shall see Jerusalem compassed about with an army' which might justify us in explaining the 'abomination' as signifying the occupation of 'the Lord's land' and 'the Holy City' by the forces of an alien power.

22. For such 'false prophets' cf. Acts. xiii. 6, Apoc. xix. 20.

that are in heaven, shall be moved. 26. And then shall they see the son of man coming in the clouds, with great power and glory. 27. And then shall he send his angels, and shall gather together his elect from the four winds, from the uttermost part of the earth to the uttermost part of heaven.

*Parable
of the
fig-tree.*

28. Now of the fig-tree learn ye a parable. When the branch thereof is now tender, and the leaves are come forth, you know that summer is very near. 29. So you also when you shall see these things come to pass, know ye that it is very nigh, even at the doors. 30. Amen I say to you, that this generation shall not pass, until all these things be done. 31. Heaven and earth shall pass away, but my word shall not pass away. 32. But of that day or hour no man knoweth, neither the angels in heaven nor the Son, but the Father.

*Need of
watchful-
ness.*

33. Take ye heed, watch and pray. For ye know not when the time is. 34. Even as a man who going into a far country, left his house; and gave authority to his servants over every work, and commanded the porter to watch. 35. Watch ye therefore (for you know not when the lord of the house cometh: at even, or at midnight, or at the cock crowing, or in the morning). 36. Lest coming on a sudden, he find you sleeping. 37. And what I say to you I say to all: Watch.

*PASSION
OF CHRIST.
Mt. xxvi.
1-75; Lk.
xxii. 1-71.
The Plot.*

14. 1. Now the feast of the pasch, and of the azymes was after two days: and the chief priests and the scribes sought how they might by some wile lay hold on him, and kill him. 2. But they said: Not on the festival day, lest here should be a tumult among the people.

*THE
SUPPER AT
BETHANY.
Jn. xii. 1-8.
The mur-
murers.*

3. And when he was in Bethania in the house of Simon the leper, and was at meat, there came a woman having an alabaster box of ointment of precious spikenard: and breaking the alabaster box she poured it out upon his head. 4. Now there were some that had indignation within themselves, and said: Why was this waste of the ointment made? 5. For this ointment might have been sold for more than three hundred pence, and given to the poor. And they murmured against her.

His rebuke

6. But JESUS said: Let her alone, why do you molest her? She hath wrought a good work upon me. 7. For the poor you have always with you; and whensoever you will, you may do them good; but me you have not always. 8. She hath done what she could; she is come beforehand to anoint

13. 30 This verse refers to the destruction of Jerusalem (vv. 14-23) and not to the end of the world (vv. 24-29).

32. As the Eternal Word of God the Son must know everything, Mt. xi. 27, Jn. i. 18, v. 20, xvi. 15; but 'the Father hath put (kept) in His own power' *viz.* for declaring it, the time of the predestined end; the Son has no commission to declare it, Jn. viii. 26, 40, xiv. 24, xv. 15, and notes on Apoc. xiv. 15-16. Even as man Christ knew time of the Judgement; for it is a greater thing to know how to judge than when to judge, but Christ as man knew the former, therefore also the latter, S. T. III, x. 2 ad 1.

The Eternal Son 'emptied Himself, when He took on Himself our human nature, Phil. ii. 7; but this does not mean that the Divine Person ceased to be God, Col. i. 15-19, ii. 9. Nor does St. Paul afford us the slightest ground for saying that by taking our human nature the Second Person of the Trinity abdicated His Divine knowledge, or that He in some sort reassumed it at the Resurrection; see notes on Phil. ii.

34. *Cp.* Mt. xxv. 14-30.

14. 1. Azymes, *viz.* unleavened bread, Exod. xii. 15-20, 33-34, 39. Jn. xii. 6 has 'six days'.

2. Josephus computes that at the time of the siege there were in the city for the Passover at least 2,700,200 people in a fit state to celebrate the feast; he gives the number of those taken captive at 97,000 and of those slain in the course, of the siege as 1,100,000, *Wars*, VI. ix. 3.

3. Mk. alone says she broke it. The rendering 'box' is unfortunate; the ointment would be in a flask the neck of which would be broken to allow the precious contents to escape more quickly.

3-9. There is no ground whatever for supposing that this is the same anointing as that in Lk. vii. Nor is there any reason for supposing that this woman was other than Mary of Bethany, sister of Martha and Lazarus. Yet a modern commentator says 'the difficulty of believing that Mary of Bethany had ever been 'a sinner' is enormous. There is no evidence of a previous evil life, and what we know of her renders a previous evil life almost incredible", see notes on Lk. vii. 35, viii. 2, Jn. xi. 2, xii. 1-2.

4. Jn. xii. 4 tells us that it was Judas who raised this objection.

*Judas
plans the
Betrayal.*
Mt. xxvi.
14-16, 21-
25; Lk.
xxii. 1-6,
21-23; Jn.
xiii. 10-11,
17-30.
*Prepara-
tion for the
Passover.*

my body for the burial. 9. Amen I say to you, wheresoever this gospel shall be preached in the whole world, that also which she hath done, shall be told for a memorial of her. 10. And Judas Iscariot, one of the twelve, went to the chief priests, to betray him to them. 11. Who hearing it were glad; and they promised him they would give him money. And he sought how he might conveniently betray him.

12. Now on the first day of the unleavened bread when they sacrificed the pasch, the disciples say to him: Whither wilt thou that we go and prepare for thee to eat the pasch? 13. And he sendeth two of his disciples, and saith to them: Go ye into the city; and there shall meet you a man carrying a pitcher of water, follow him; 14. And whithersoever he shall go in, say to the master of the house, The master saith, Where is my refectory, where I may eat the pasch with my disciples? 15. And he will shew you a large dining-room furnished; and there prepare ye for us. 16. And his disciples went their way, and came into the city; and they found as he had told them, and they prepared the pasch.

THE LAST
SUPPER.
Mt. xxvi.
13-21; Mk.
xiv. 12-13.
Lk. xxii. 7-
38; Jn. xiii-
xvii.
*The
Traitor.*
Ps. xl. 10;
Acts. i.
16.

17. And when evening was come, he cometh with the twelve. 18. And when they were at table and eating JESUS saith: Amen I say to you, one of you that eateth with me shall betray me. 19. But they began to be sorrowful, and to say to him one by one: Is it I? 20. Who saith to them: One of the twelve, who dippeth with me his hand in the dish. 21. And the son of man indeed goeth, as it is written of him: but wo to that man by whom the son of man shall be betrayed. It were better for him, if that man had not been born.

*Institution
of the Holy
Eucharist.*
1 Cor. xi.
24.

22. And whilst they were eating, JESUS took bread: and blessing broke, and gave to them, and said: Take ye, This is my body. 23. And having taken the chalice, giving thanks he gave it to them. And they all drank of it. 24. And he said to them: This is my blood of the new testament, which shall be shed for many. 25. Amen I say to you, that I will drink no more of the fruit of the vine, until that day when I shall drink it new in the kingdom of God. 26. And when they had sung an hymn, they went forth to the mount of olives.

PETER'S
SELF-CON-
FIDENCE.
Zach. xiii.
7, Jn. xvi.
32.

27. And JESUS saith to them: You will all be scandalized in my regard this night; for it is written, *I will strike the shepherd, and the sheep shall be dispersed.* 28. But after

14. 12. Owing to the supposed difficulty in reconciling the chronology, see note on Jn. xviii. 28, many hold that at the Last Supper there was no paschal lamb eaten, indeed that there was no need for one since Christ 'our Pasch', the fulfilment of the lamb which was but a symbol of Himself, was actually present. Yet 'the first day of unleavened bread, when they sacrificed the Pasch' could only mean the evening of the 14th. of Nisan; moreover the expression 'eat the Pasch', ver. 14, 16 would hardly be appropriate were the principal feature of that repast absent. See S. T. III. xlv. 9 *ad* 1m.

13. The 'pitcher' is Mk's addition.

14. This may have been a friend whose name is kept hidden for his own sake, or it may be that they were told to approach the first man they saw on entering, and he, by a Divine inspiration, would do as they wanted, though it must be confessed that this latter alternative seems far-fetched.

16. The preparations were minute according to the ritual then in vogue. We are accustomed, owing to Leonardo da Vinci's picture, to imagine the thirteen seated at a long table, but it seems more probable that it was round. They would have a cushion under the left elbow and would thus 'recline', *cf.* Jn. xiii. 23-25.

22. It is often supposed that Judas did not communicate, but St. Augustine takes for granted that he did so and on at least ten occasions uses it as an argument for patient toleration of the wicked.

22-25. A comparison of the accounts of the Institution of the Holy Eucharist here and in Mt. xxvi. 26-29, Lk. xxii. 19-20, I 1. Cor. xi. 23-26, is instructive if only as shewing the independence with which they all wrote; for while this is one of the events which could only have taken place once the terms employed differ slightly in each narrative.

26. This hymn was known as the 'Great Hallel' consisting of Pss. cxiii-cxviii.

Mt. xxvi. 31-35; Lk. xxii. 31-34; Jn. xiii. 36-38. I shall be risen again, I will go before you into Galilee. 29. But Peter saith to him: Although all shall be scandalized in thee, yet not I. 30. And JESUS saith to him: Amen I say to thee, to-day even in this night, before the cock crow twice, thou shalt deny me thrice. 31. But he spoke the more vehemently: Although I should die together with thee, I will not deny thee. And in like manner also said they all.

THE AGONY IN THE GARDEN. Mt. xxvi. 36-46; Lk. xii. 39-46. 32. And they came to a farm called Gethsemani. And he saith to his disciples: Sit you here, while I pray. 33. And he taketh Peter and James and John with him; and he began to fear and to be heavy. 34. And he saith to them: My soul is sorrowful even unto death; stay you here, and watch. 35. And when he was gone forward a little he fell flat on the ground; and he prayed that if it might be, the hour might pass from him: 36. And he saith: Abba, Father, all things are possible to thee, remove this chalice from me, but not what I will, but what thou wilt.

They sleep. 37. And he cometh, and findeth them sleeping. And he saith to Peter: Simon, sleepest thou? couldst thou not watch one hour? 38. Watch ye, and pray that you enter not into temptation. The spirit indeed is willing, but the flesh is weak. 39. And going away again, he prayed, saying the same words. 40. And when he returned he found them again asleep (for their eyes were heavy), and they knew not what to answer him. 41. And he cometh the third time, and saith to them: Sleep ye now, and take *your* rest. It is enough: the hour is come; behold the son of man shall be betrayed into the hands of sinners. 42. Rise up, let us go. Behold, he that will betray me is at hand.

Betrayal. Mt. xxvi. 46-56; Lk. xxii. 47-53; Jn. xviii. 1-12. 43. And while he was yet speaking, cometh Judas Iscariot, one of the twelve, and with him a great multitude with swords and staves, from the chief priests and the scribes and the ancients. 44. And he that betrayed him had given them a sign, saying: Whomsoever I shall kiss, that is he, lay hold on him, and lead him away carefully. 45. And when he was come, immediately going up to him, he saith: Hail, Rabbi: and he kissed him.

The arrest. 46. But they laid hands on him, and held him. 47. And one of them that stood by drawing a sword, struck a servant of the chief priest, and cut off his ear.

Christ's protest. 48. And JESUS answering, said to them: Are you come out as to a robber with swords and staves to apprehend me?

14. 29-31. Note the vehemence of Peter's declaration — in Peter's Gospel.

33. ['He began to fear'. Fear is a 'passion' of the soul. In us passions often have an illicit object for their goal, they at times forestall reason and even betray it. In this sense, then, Christ cannot have been subject to the human passions which are, strictly speaking, only truly such when they dominate the reason. Hence St. Jerome uses the term 'pro-passion' when speaking of Christ's fear; a 'pro-passion' takes its rise in the bodily appetites but proceeds no further. The bodily senses naturally and rightly shrink from pain which produces fear when foreseen, sadness when actually present, *cf. S. T. III. xv. 4, 6, 7.*]

35-36. Once more a comparison of the accounts given of this Prayer and Agony in the other Gospels will shew how freely each Evangelist handled his material. They were inspired, but that does not mean that they received a revelation. They each accumulated their material in their own way and presented it in their own fashion.

St. Augustine's words on the variations in the Gospels are worth noting: "If Paul were to say one thing and Peter another, if, further, Isaias or some other Prophet or some other Evangelist said yet another, you could not question the accuracy of any of them. For in the canonical authoritative writings everything is in such perfect harmony that it is by an act of prudence that the prudent man believes, the man of calm and balanced understanding sees and the careful investigator satisfactorily shews that they all spoke as it were with a single mouth. So too when apparent contradictions are alleged from the canonical, that is genuine, Epistles of St. Paul, and when you cannot argue that your copy is faulty since you find that the correct Latin copies have the passages, nor that the translator has made a mistake since the correct Greek texts have the same, your only recourse is to say that you do not understand; though you have the right to ask me to shew how they can be brought into agreement", *Contra Faustum*, xi. 6.

43. 'One of the Twelve', note the pathos of this and how these words are nearly always inserted when the betrayer is mentioned, Mt. xxvi. 14, 47, Lk. xxii. 3, 47, Jn. vi. 72, *cp. Acts, i. 17.*

47. Jn. xviii. 10-11, tells us it was Peter who did this, he also names the servant — Malchus.

49. I was daily with you in the temple teaching, and you did not lay hands on me. But, that the scriptures may be fulfilled.

*All fled.
The young
man.*

50. Then his disciples leaving him, all fled away. 51. And a certain young man followed him having a linen cloth cast about his naked *body*; and they laid hold on him. 52. But he, casting off the linen cloth, fled from them naked.

*BEFORE
THE HIGH-
PRIEST.
Mt. xxvi.
57-68; Lk.
xxii. 54-
71; Jn.
xviii. 13-
24.
False
witness.*

53. And they brought JESUS to the high-priest; and all the priests and the scribes and the ancients assembled together. 54. And Peter followed him afar off even into the court of the high-priest; and he sat with the servants at the fire, and warmed himself. 55. And the chief priest and all the council sought for evidence against JESUS, that they might put him to death, and found none. 56. For many bore false witness against him, and their evidences were not agreeing. 57. And some rising up, bore false witness against him, saying: 58. We heard him say, I will destroy this temple made with hands, and within three days I will build another not made with hands. 59. And their witness did not agree.

*The High-
Priests's
adjuration.*

60. And the high-priest rising up in the midst, asked JESUS, saying: Answerest thou nothing to the things, that are laid to thy charge by these men? 61. But he held his peace and answered nothing. Again the high-priest asked him, and said to him: Art thou the Christ the Son of the blessed God?

*The
Christ's
decisive
declara-
tion.*

62. And JESUS said to him: I am. And you shall see the son of man sitting on the right hand of the power of God, and coming with the clouds of heaven.

*He is con-
demned
and
mocked.*

63. Then the high-priest rending his garments, saith: What need we any further witnesses? 64. You have heard the blasphemy. What think you? Who all condemned him to be guilty of death.

65. And some began to spit on him, and to cover his face, and to buffet him, and to say unto him: Prophecy; and the servants struck him with the palms of their hands.

*PETER'S
DENIALS.
Mt. xxvi.
69-95; Lk.
xxii. 54-62;
Jn. xviii.
11-27.*

66. Now when Peter was in the court below, there cometh one of the maid-servants of the high-priest. 67. And when she had seen Peter warming himself, looking on him she saith: Thou also wast with JESUS of Nazareth. 68. But he denied, saying: I neither know nor understand what thou sayest. And he went forth before the court; and the cock crew. 69. And again a maid-servant seeing him, began to say to the standers-by: This is one of them. 70. But he

*The maid.
Another
maid.*

14. 51-52. The implication is that he had been roused from sleep and was in this night attire. This would suggest a house near by, and we know, Acts xii. 20, that the mother of John Mark lived in Jerusalem. The expression 'naked' might, if he were in night attire, have to be taken literally as perhaps in Isa. xx. 2-4; but *cf.* Jn. xxi. 7, and note St. Denis of Alexandria saying that the men who came to arrest him during the Decian persecution found him "on the bed, naked in my linen shirt", Eusebius, *Hist. Eccles.* VI. xl. 7. Tradition has it that this young man was St. Mark; if so, Mark has left, much as did the craftsmen of the middle ages, this sign-manual on his work so that 'he who runs may read'; St. John may well have done the same, Jn. xiii. 26.

53. 'The High Priest', Mt. xxvi. 57, names him 'Caiphas'; he had been appointed to the office by Gratus the Procurator after the successive appointments and removals of Ananus (Annas), Ismael, Elcazar and Simon, see Josephus, *Ant.* XVIII. ii. 2.

55. 'All the Council' or the Sanhedrin. Under Roman rule the Jews were not allowed 'to put any man to death', Jn. xviii. 31, but at the same time no one could be delivered to the Roman authorities for punishment 'unless first condemned by the Sanhedrim', *cf.* *Ant.* XIV. ix. 3.

60. The High Priest was determined to convict despite the lack of evidence.

61. The Fathers suggest various reasons for Christ's silence: the Sanhedrin had no right to take Him prisoner; they had already made up their minds against Him; they were holding a meeting by night, and this appears to have been illegal; and, perhaps most forcible explanation of all, they had refused a few days before to answer His question about the Baptist, xi. 27-33, and as this was a crucial question which it was incumbent on them to settle they had by their silence abdicated their rights to teach or judge. But when the High Priest in his official capacity put the real question, then Christ gave the direct answer, *cf.* Acts, xxiii. 1-5.

62. See note on Mt. xxvi. 64. Our Lord is patently referring to the famous Messianic passage in Dan. vii, *cf.* Ps. cix. 1; His hearers seem to have understood Him to mean far more than the words taken literally suggest. For they accuse him of blasphemy, in other words of an insult to the Divine Majesty; but since the claim to be the Messiah would hardly involve that, they must have realised that He claimed to be the Son of God, *cp.* Jn. xix. 7.

70. She recognised his Galilean dialect, Mt. xxvi. 73, Acts ii. 7.

*The
bystanders*

xiv. 30.

denied again. And after a while they that stood by said again to Peter: Surely thou art one of them; for thou art also a Galilean. 71. But he began to curse and to swear, saying, I know not this man of whom you speak. 72. And immediately the cock crew again. And Peter remembered the word that JESUS had said unto him: Before the cock crow twice, thou shalt thrice deny me. And he began to weep.

BEFORE
PILATE.
Mt. xxvii.
1-66; 1 K.
xxiii. 1-52;
Jn. xvi.
28-xix. 16.

15. 1. And straightway in the morning the chief priests holding a consultation with the ancients and the scribes and the whole council, binding JESUS, led him away, and delivered him to Pilate. 2. And Pilate asked him: Art thou the king of the Jews? But he answering, saith to him: Thou sayest it. 3. And the chief priests accused him in many things. 4. And Pilate again asked him, saying: Answerest thou nothing? behold in how many things they accuse thee. 5. But JESUS still answered nothing; so that Pilate wondered.

Barabbas

Envy.

6. Now on the festival day he was wont to release unto them one of the prisoners, whomsoever they demanded. 7. And there was one called Barabbas, who was put in prison with some seditious men who in the sedition had committed murder. 8. And when the multitude was come up, they began to desire that he would do, as he had ever done unto them. 9. And Pilate answered them, and said: Will you that I release to you the king of the Jews? 10. For he knew that the chief priests had delivered him up out of envy. 11. But the chief priests moved the people, that he should rather release Barabbas to them.

*He is con-
demned and
scourged.*
Mt. xxvii.
26; Jn. xix.
1.

12. And Pilate again answering, saith to them: What will you then that I do to the king of the Jews? 13. But they again cried out: Crucify him. 14. And Pilate saith to them: Why, what evil hath he done? But they cried out the more: Crucify him. 15. And so Pilate being willing to satisfy the people, released to them Barabbas, and delivered up JESUS, when he had scourged him, to be crucified.

THE
CROWNING.
Mt. xxvii.
27-31; Jn.
xix. 2-3

16. And the soldiers led him away into the court of the palace, and they call together the whole band: 17. And they clothe him with purple, and plating a crown of thorns, they put it upon him. 18. And they began to salute him: Hail, king of the Jews. 19. And they struck his head with a reed: And they did spit on him. And bowing their knees, they adored him.

14. 69. It is not clear from a comparison of the statements of the Evangelists how many times St. Peter denied Christ. Cajetan would add the statements together and conclude that there were five separate denials! "Matthew", says one of Greek Fathers, 'says it was another maid, Mark says it was the same maid. But that does not affect the veracity of the Evangelists; it is not as though they were in disagreement on some serious matter or on something touching our salvation'. "Who", asks St. Augustine, "would when reading two historians dealing with the same event, dream of accusing both or either of them of lying or being mistaken because one said something which the other omitted, or because one told it more briefly though presenting the same ideas in their integrity and truth, while the other told every detail so as to let you see not only what happened but how it happened?", *Contra Faustum*, xxxiii. 7.

And again, apropos of another incident: "The three, then, tell the same story, but much as the same man can tell the same story three times over with slight variations, which however involve no contradiction", *De Consensu*, iii. 13.

15. 1. Pilate became Procurator of Judaea on the departure of Gratus. He was under the jurisdiction of the Legate of Syria, Vitellius; the latter denounced him to Tiberius for his brutal treatment of the Samaritans: "So Pilate, when he had tarried ten years in Judaea, made haste to Rome, and this in obedience to the orders of Vitellius whom he dared not disobey; but before he could get to Rome Tiberius was dead", Josephus, *Ant.* XVIII. iv. 2. The Jews hated him, for he had insisted on having the Imperial standards carried through the Holy City and had spent the Temple funds on an aqueduct, *ibid.* iii. 1-2 and *Wars*, II. ix. 2-4.

2. 'Thou sayest it', perhaps more correctly 'so thou sayest' or 'that is your statement'; Christ was not the king of the Jews in any sense that Pilate would understand, so He gives this non-committal reply. *cp.* His reply to the High Priest, xiv. 62.

10. 'Envy', that is of the influence He had and the reputation in which men held Him, *cp.* Jn. vii. 44-49. xi. 46-48.

16. 'The whole band', strictly a Roman cohort of from 500 to 600 men. That such a number might be present at the moment in Jerusalem was due to the ever-present fears of a riot at the time of the Passover.

HE IS LED
AWAY.

20. And after they had mocked him, they took off the purple from him, and put his own garments on him, and they led him out to crucify him. 21. And they forced one Simon a Cyrenian who passed by, coming out of the country, the father of Alexander and of Rufus, to take up his cross. 22. And they bring him into the place *called* Golgotha, which being interpreted is, the place of Calvary.

THE CRU-
CIFI-
XION.
Mt. xxvii.
35-56; Lk.
xxiii. 33-
49; Jn. xix.
18-37.

23. And they gave him to drink wine mingled with myrror; but he took it not. 24. And crucifying him, they divided his garments, casting lots upon them, what every man should take. 25. And it was the third hour, and they crucified him. 26. And the inscription of his cause was written over, THE KING OF THE JEWS.

The
Thieves.
Isa. liii.
12.

27. And with him they crucify two thieves, the one on his right hand and the other on his left. 28. And the Scripture was fulfilled which saith: *And with the wicked he was reputed.*

29. And they that passed by, blasphemed him, wagging their heads, and saying: Vah, thou that destroyest the temple of God, and in three days buildest it up again: 30. Save thyself, coming down from the cross. 31. In like manner also the chief priests mocking said with the scribes one to another: He saved others, himself he cannot save. 32. Let Jn. i. 49. Christ the king of Israel come down now from the cross, that we many see and believe. And they that were crucified with him, reviled him.

The three
hours.

33. And when the sixth hour was come, there was darkness over the whole earth until the ninth hour. 34. And at the ninth hour, JESUS cried out with a loud voice, saying: Eloi, Eloi, lamma sabachthani? Which is, being interpreted, My God, my God, why hast thou forsaken me? 35. And some of the standers-by hearing, said: Behold he calleth Elias. 36. And one running and filling a sponge with vinegar, and putting it upon a reed, gave him to drink, saying: Stay, let us see if Elias come to take him down.

God dies
on the
Cross.

37. And JESUS having cried out with a loud voice, gave up the ghost. 38. And the veil of the temple was rent in two, from the top to the bottom.

The
witnesses

39. And the centurion who stood over against him, seeing that crying out in this manner he had given up the ghost, said: Indeed this man was the Son of God. 40. And there were also women looking on afar off: among whom was

15.21. Alexander and Rufus are evidently well known to the Romans to whom, according to tradition, St. Mark is writing; we recall the Rufus whom St. Paul salutes at Rome, Rom. xvi. 13.

25-33. There is an *apparent* discrepancy here in the hours, though Jn. xix. 14 only says 'about the sixth hour', cf. vers. 33-34 below. But the Jewish 'hours' were not precise as we understand time; the day was merely divided into the 'third' 'sixth' and 'ninth' hours; see *S. T.* III. xlv. 9, ad 2; Mt. xx. 3-6. Apparently Our Lord was crucified a little before noon (i. e. before the third hour was quite past though the next, the sixth, was close).

27. "The robbers crucified with the Lord may be compared with those who for the faith and confession of Christ undergo the martyr's contest or embrace a hard kind of life; those who do so for the sake of eternal glory find their type in the faith of the robber on Christ's right, those who do so with an eye to the praise of men do but imitate the mentality and the deeds of the one on Christ's left", Ven. Bede, cf. *S. T.* III. xlv. 11. The crucifixion between two thieves was a fulfilment of Isa. liii. 12.

31. With the inevitable inconsistency of people who are determined not to believe they allow that He has 'saved others'.

33. That this was not an eclipse is evident from the fact that on the 15th. of the month the moon is 'in opposition', whereas the whole idea of an eclipse demands conjunction of sun and moon. [See the arguments in detail, *S. T.* III. xlv. 2 ad 2].

34. 'Forsaken', not that His Godhead was withdrawn from His human nature but that His Father had delivered Him to His enemies and had not heard His prayer for deliverance when in agony in the garden, *S. T.* III. 6, 2, i.

37. Only Jews could have said this about Elias; since, then, they must have known what Christ said we can only suppose that they were guilty of a singularly callous pun.

37. Christ was offered up because 'Himself willed it'; hence He surrendered His soul, it was not taken from Him by violence. Thus note the 'loud voice' and the amazement of the centurion, also Pilate's astonishment, ver. 44; cf. *S. T.* III. xlvii. 1 ad 2, and note on Mt. xxvii. 50.

38. See note on Mt. xxvii. 51.

Mary Magdalen, and Mary the mother of James the Less and of Joseph, and Salome; 41. Who also when he was in Galilee, followed him, and ministered to him, and many other women that came up with him to Jerusalem.

Lk. viii.
2-3.
THE
BURIAL.
Mt. xxvii.
57-66; Lk.
xxiii. 50-56
Jn. xix. 38-
42.

42. And when evening was now come (because it was the Parasceve, that is, the day before the Sabbath) 43. Joseph of Arimathea, a noble counsellor, who was also himself looking for the kingdom of God, came and went in boldly to Pilate, and begged the body of JESUS. 44. But Pilate wondered that he should be already dead. And sending for the centurion, he asked him if he were already dead. 45. And when he had understood it by the centurion, he gave the body to Joseph. 46. And Joseph buying fine linen, and taking him down, wrapped him up in the fine linen, and laid him in a sepulchre, which was hewed out of a rock. And he rolled a stone to the door of the sepulchre. 47. And Mary Magdalen and Mary *the mother* of Joseph beheld where he was laid.

THE RE-
SURREC-
TION.
Mt. xxviii.
1-20; Lk.
xxiv. 1-49;
Jn. xx-xxi.

*The stone
rolled
back.
The An-
gel's mes-
sage.*

xiv. 28.

*To Mary
Magdalen*
Lk. viii. 2;
Jn. xx. 16.

16. 1. And when the Sabbath was past, Mary Magdalen and Mary *the mother* of James and Salome brought sweet spices, that coming they might anoint JESUS. 2. And very early in the morning the first day of the week, they come to the sepulchre, the sun being now risen. 3. And they said one to another: Who shall roll us back the stone from the door of the sepulchre? 4. And looking, they saw the stone rolled back, for it was very great. 5. And entering into the sepulchre, they saw a young man sitting on the right side, clothed with a white robe: and they were astonished. 6. Who saith to them: Be not affrighted; you seek JESUS of Nazareth, who was crucified: he is risen, he is not here, behold the place where they laid him. 7. But go, tell his disciples and Peter, that he goeth before you into Galilee; there you shall see him, as he told you. 8. But they going out, fled from the sepulchre. For a trembling and fear had seized them: and they said nothing to any man; for they were afraid.

9. But he rising early the first day of the week, appeared first to Mary Magdalen, out of whom he had cast seven devils. 10. She went and told them that had been with him, who were mourning and weeping. 11. And they hearing that he was alive, and had been seen by her, did not believe.

15. 42. 'Parasceve', the Greek word for 'préparation'; it was the general term among the Jews for Friday or the day before the Sabbath. Josephus gives a Decree of Cæsar Augustus in favour of the Jews which among other things exempts them from going "before any judge on the Sabbath day or on the day of preparation for it, after the ninth hour", *Ant.* XVI. vi. 2.

On the apparent discrepancies between the various narratives of the appearances of the Risen Christ note: "St. Ambrose says 'The Lord bade the disciples see Him in Galilee; but since through fear they remained hidden in the upper chamber He came first and shewed Himself to them. Nor was this in contradiction to His promise but rather a kindly anticipation of it; later on, however, when their spirits were revived, they sought Him in Galilee'. Still there is nothing to prevent us saying that those to whom He appeared in the upper room were a few, while on the mountain in Galilee they were many, as indeed Eusebius remarks. Yet the truer solution is that He appeared once or twice to them when they lay hidden in Jerusalem in order to console them; but that in Galilee He shewed Himself as alive after His Passion, and with many signs, as St. Luke says, Acts i. 3", *S. T.* III. lv. 3 *ad 4m*.

16. 2. The first day of the week', soon to become the Christian Sunday or 'the Lord's day' *cf.* 1. Cor. xvi. 2, Apoc. i. 10; 'the Son of man is Lord also of the Sabbath', Mk. ii. 28.

3. 'Roll back the stone'. This was a serious business, probably quite beyond the strength of the women. It ran in grooves and we should picture something like a mill-stone on its edge.

7. Note this striking expression 'His disciples and Peter' see the same construction in Acts i. 14, and *cf.* 1. Cor. xv. 5. *cf.*, too, 'Simon and they that were with him', Mk. i. 36, etc.; one more indication that throughout the New Testament Peter is singled out from the others.

11. 'Did not believe'. The women could not make the Apostles believe, neither could the two to whom He appeared on the road, ver. 13. It seems as though St. Mark is working up to a climax, to one appearance, an official one to the Apostles. He is not, then, attempting to give us a list of appearances, *cf.* 1. Cor. xv. 1-9.

Emmaus. 12. And after that he appeared in another shape to two
Lk. xxiv. of them walking, as they were going into the country.
 13. And they going told it to the rest: neither did they be-
 lieve them.

To the 14. At length he appeared to the eleven as they were at
Eleven. table: and he upbraided them with their incredulity and
 hardness of heart, because they did not believe them who
Mt. xxvlii. had seen him after he was risen again. 15. And he said to
 19-20. them: Go ye into the whole world and preach the gospel to
 every creature. 16. He that believeth and is baptized, shall
 be saved: but he that believeth not shall be condemned.

Acts. ii. 4, 17. And these signs shall follow them that believe: In
x. 46. my name they shall cast out devils: they shall speak with
PROMISES new tongues; 18. They shall take up serpents: and if they
TO BELIE- shall drink any deadly thing, it shall not hurt them: they
VERS. shall lay their hands upon the sick, and they shall recover.

Acts. 19. And the Lord JESUS, after he had spoken to them, was
xxviii. 5- taken up into heaven, and sitteth on the right hand of God.
8. 20. But they going forth, preached everywhere: the Lord
THE working withal, and confirming the word with signs that
ASCENSION followed.
Lk. xxiv.
49-53;
Acts. i. 9-
11.

16. 16. [For the necessity of faith note: "Since the rational nature knows the universal concept of 'being' and 'good' it has some direct relation to the Universal Principle of being. Hence its perfection cannot consist solely in what pertains to it merely in accordance with its nature, but also in something accruing to it from a certain supernatural participation in the Divine Goodness. That is why the final happiness of man must lie in some supernatural vision of God. But to this none can attain save as a disciple of God who teaches him, Jn. vi. 45. Nor does a man attain to this discipleship straightway but by successive steps, in accordance with his nature. But every would-be disciple must first believe if he would attain to perfect knowledge", *S. T.* II-II. ii. 3.]

For the necessity of Baptism note that whereas children receive the faith when baptized, and it lies as it were dormant till they arrive at the use of reason, "adults who, previous to Baptism, already believe in Christ, are incorporated in Him in mind; but when baptized, they are, in a sense, incorporated in Him corporally, that is by the visible Sacrament; without the intention of receiving this they would not be incorporated in Christ even in mind", *S. T.* III. lxix. 5 ad 1.]

In some Mss. the Gospel closes with the ninth verse. Some maintain that the remaining verses are hardly in Mark's style and that one of the two alternative endings in existence should replace it. The weight of Mss. authority lies however with the one to which we are accustomed and it was known to St. Irenaeus, *d. A. D.* 202. Moreover it is the ending consecrated by long usage in the Church and its inspiration is embraced in the decrees of the Councils of Trent and the Vatican 'the entire Books of the Old and the New Testament with all their parts'. See *Aids to the Bible*, II (IV), pp. 216-219.

We have to remember that the fact that a passage is declared 'canonical', in other words a part of the inspired Scripture in no sense involves the further question of its 'authenticity'; probably but few would hold that the section xvi. 8-20 was really due to St. Mark's pen; the only question is whether it was due to the pen of the Holy Spirit, a question which only the Church of God, guided by the same Holy Spirit, can decide; such a question is wholly outside the domain of the literary critic.

The Holy Gospel of Jesus Christ

ACCORDING TO ST. LUKE

PREFACE

1. 1. Forasmuch as many have taken in hand to set forth in order a narration of the things that have been accomplished among us; 2. According as they have delivered them unto us, who from the beginning were eyewitnesses and ministers of the word: 3. It seemed good to me also, having diligently attained to all things from the beginning, to write to thee, in order, most excellent Theophilus, 4. That thou mayest know the verity of those words in which thou hast been instructed.

CONCEPTION OF THE BAPTIST.

1. Paral. xxiv. 10.

5. There was in the days of Herod the king of Judea, a certain priest named Zachary, of the course of Abia, and his wife was of the daughters of Aaron, and her name Elizabeth. 6. And they were both just before God, walking in all the commandments and justifications of the Lord without blame. 7. And they had no son, for that Elizabeth was barren, and they both were well advanced in years.

The Angel appears to Zachary.

Exod. xxx. 7, Lev. xvi. 17.

8. And it came to pass, when he executed the priestly function in the order of his course before God. 9. According to the custom of the priestly office, it was his lot to offer incense, going into the temple of the Lord; 10. And all the multitude of the people was praying without at the hour of incense. 11. And there appeared to him an Angel of the Lord, standing on the right side of the altar of incense. 12. And Zachary seeing him was troubled, and fear fell upon him;

The Herald.

vii. 33. i. 41-44

13. But the Angel said to him: Fear not, Zachary, for thy prayer is heard; and thy wife Elizabeth shall bear thee a son, and thou shalt call his name John: 14. And thou shalt have joy and gladness, and many shall rejoice in his nativity. 15. For he shall be great before the Lord: and shall drink no wine nor strong drink; and he shall be filled with the Holy Ghost even from his mother's womb. 16. And he shall

INTRODUCTION.

Luke "the beloved Physician" (Col. iv. 14.) was a Greek of Antioch in Syria, and was St. Paul's secretary. That he was the author of the *Third Gospel* and of the *Acts* has never been seriously called in question. He was not an eyewitness of the events he relates in the Gospel and in the earlier portions of *Acts*, but he was, as he tells us in his *Prologue*, an assiduous collector of information. Just as St. Matthew would seem in his account of the Nativity to be giving information derived from St. Joseph, so does Luke betray in chs. i-ii his dependence on our Blessed Lady. That he had a friend at Herod's court is suggested by viii. 3, xxiii. 7-12, and Acts xiii. 1.

His object in writing was to afford converts to Christianity an historical basis for their beliefs; he is the historian pure and simple. Yet while he does not, like Matthew or Mark, portray one particular aspect of Christ, he does emphasise His Priestly character as the Priest and Victim, the Ransom for the entire world. This appears in his references to the universality of salvation, ii. 32, iv. 18-19, in his tenderness for the Jews, xiii. 6-9, xix. 41, in his constant allusions to Christ's prayers, iii. 21, v. 16, etc., also in his love for the poor, iv. 18, vii. 22, and for sinners, vii. 37, xv, etc. Very fittingly has his Gospel been termed the Gospel of women: we need only mention his pictures of Our Lady, Elizabeth, Anna, Mary and Martha, the widow of Naim, etc. Throughout the Gospel there run the notes of repentance, joy and gratitude which are so characteristic of St. Paul. During St. Paul's imprisonment at Caesarea Luke had opportunity to collect materials for his Gospel which was probably written before 60. A.D.

It may be thus divided:

- A. i-iv. 13. The Birth of Christ and the preparation for the ministry.
 - B. iv. 14-ix. 50. The ministry in Galilee.
 - C. ix. 51-xxi. 28. The ministry in Samaria, Peraea, and Jerusalem.
 - D. xxii-xxiv. Death and Resurrection of Christ.
- See *Aids*, ii. (iv). pp. 221-246.

1. 1-4. There had, then, by the time St. Luke wrote, been many accounts of Christ's life and work; these came from eye-witnesses of the events and were consequently most valuable. Still Luke feels that he, though not an eye-witness but yet a diligent searcher after information, can furnish Theophilus with an historical framework for the faith he has now received.

3. Nothing is known of Theophilus. The name means 'dear to God' and hence might here stand for any Christian, much as St. Francis de Sales addressed his treatise on *the Love of*

convert many of the children of Israel to the Lord their God. 17. And he shall go before him in the spirit and power of Elias; that he may turn the hearts of the fathers unto the children, and the incredulous to the wisdom of the just, to prepare unto the Lord a perfect people.

Mal. iv. 6;
Mt. xi. 14.

*Zachary
doubts.*

18. And Zachary said to the Angel: Whereby shall I know this? for I am an old man; and my wife is advanced in years. 19. And the Angel answering, said to him: I am Gabriel who stand before God; and am sent to speak to thee, and to bring thee these good tidings. 20. And behold thou shalt be dumb, and shalt not be able to speak until the day wherein these things shall come to pass; because thou hast not believed my words, which shall be fulfilled in their time.

*He is
dumb.*

21. And the people were waiting for Zachary; and they wondered that he tarried so long in the temple. 22. And when he came out he could not speak to them, and they understood that he had seen a vision in the temple. And he made signs to them, and remained dumb.

23. And it came to pass, after the days of his office were accomplished, he departed to his own house. 24. And after those days, Elizabeth his wife conceived; and hid herself five months, saying: 25. Thus hath the Lord dealt with me in the days wherein he hath had regard to take away my reproach among men.

CONCEP-
TION OF
CHRIST.

26. And in the sixth month, the Angel Gabriel was sent from God into a city of Galilee, called Nazareth, 27. To a virgin espoused to a man whose name was Joseph, of the house of David: and the virgin's name was Mary.

Salutation.

28. And the Angel being come in, said unto her: Hail, full of grace, the Lord is with thee: Blessed art thou among women. 29. Who having heard, was troubled at his saying, and thought with herself what manner of salutation this should be.

*The Person
and office
of Christ.*

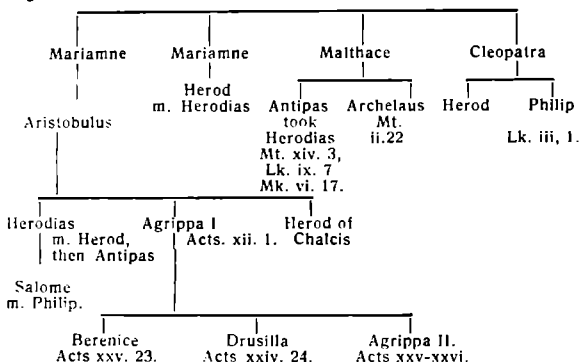
30. And the Angel said to her: Fear not, Mary, for thou hast found grace with God. 31. Behold thou shalt conceive in thy womb, and shalt bring forth a son; and thou shalt call his name JESUS. 32. He shall be great, and shall be called the Son of the most High, and the Lord God shall give unto him the throne of David his father: and he shall reign in the house of Jacob for ever, 33. And of his kingdom there shall be no end.

Dan. vii.
14, 27.
Mich. iv. 7.

God to Philothea 'a lover of God'. But it is far more likely that St. Luke is addressing some personal friend. The term 'most excellent', Acts xxiii. 26, xxiv. 3, seems to have been the official title of members of the Roman Equestrian order, Acts xxiii. 26, xxvi. 25.

1. 5. 'The course of Abia': For the regulation of their ministry the priests were divided into 24 'courses' or series; Abia belonged to the eighth.

5. Herod the Great (*cf. Aids* iv (ii). p. 24) had as wives:



12. 'Fear fell upon him': "Such human perturbation is not so harmful to a man that he should therefore avoid the apparition of an Angel. For from the very fact that a man is thus lifted above himself — and this is part of his very dignity — his lower nature is weakened, whence comes the afore-mentioned disturbance. Moreover an Angel, knowing human nature, first allays the mental disturbance. Hence it is not difficult to distinguish between good and evil spirits; for if to fear succeeds joy we then know that assistance has come from God, for the sense of security in the soul is an indication of the presence of His Majesty; if on the contrary the fear obstinately remains, then it is the enemy whom we see". S. T. III. xxx. 3 ad 3.

15. 'Or a Nazarite,' see note on Mt. ii. 23.

17. 'Hearts of the fathers...': see Mal. iv. 4-6, to remedy disunion.

18-20. He really doubted, *cp.* ver. 45.

26. 'Sixth month,' viz. after John's conception, ver. 36.

27. 'Espoused', a solemn ceremony in the East and taking place a considerable time before marriage.

28. ['Full of grace' W. T. Cr. Rh. 'freely beloved' G. 'highly favoured' A. and R.-V. (margin) endowed with grace'.]

*Mary's
difficulty.*

34. And Mary said to the Angel: How shall this be done, because I know not man? 35. And the Angel answering, said to her: The Holy Ghost shall come upon thee, and the power of the most High shall overshadow thee. And therefore also the Holy which shall be born of thee shall be called the Son of God. 36. And behold thy cousin Elizabeth, she also hath conceived a son in her old age; and this is the sixth month with her that is called barren; 37. Because no word shall be impossible with God. 38. And Mary said: Behold the handmaid of the Lord, be it done to me according to thy word. And the Angel departed from her.

THE
VISIT TO
ELIZABETH.

39. And Mary rising up in those days, went into the hill country with haste into a city of Juda. 40. And she entered into the house of Zachary, and saluted Elizabeth. 41. And it came to pass; that when Elizabeth heard the salutation of Mary, the infant leaped in her womb. And Elizabeth was filled with the Holy Ghost:

*Elizabeth's
salutation.*

42. And she cried out with a loud voice, and said: Blessed art thou among women, and blessed is the fruit of thy womb. 43. And whence is this to me, that the mother of my Lord should come to me? 44. For behold as soon as the voice of thy salutation sounded in my ears, the infant in my womb leaped for joy. 45. And blessed art thou that hast believed, because those things shall be accomplished that were spoken to thee by the Lord.

*'Magni-
fical'.*

46. And Mary said: My soul doth magnify the Lord: 47. And my spirit hath rejoiced in God my Saviour.

*Her low-
liness.*

48. Because he hath regarded the humility of his handmaid: for behold from henceforth all generations shall call me blessed. 49. Because he that is mighty hath done great things to me: and holy is his name.

50. And his mercy is from generation unto generations, to them that fear him.

*God's
might.*

51. He hath shewed might in his arm: he hath scattered the proud in the conceit of their heart. 52. He hath put down the mighty from their seat, and hath exalted the humble.

1. Kings II,
5; Ps.
xxxII, 11.
*His mercy
to Israel.*
Gen. xvii.
9. xxii.
16.

53. He hath filled the hungry with good things: and the rich he hath sent empty away.

54. He hath received Israel his servant, being mindful of his mercy. 55. As he spoke to our fathers, to Abraham and to his seed for ever.

"The blessed Virgin is said to be 'full of grace', not with respect to grace itself, for she did not have it to the fullest extent to which it could be had; nor does this refer to all possible effects of grace; but it is said relatively to herself in that she had sufficient grace for that state to which she had been chosen by God, namely to be the Mother of His Only-begotten Son... She had this fulness of grace in order that she might be most nigh to the Author of grace and so might receive into herself Him who is full of all grace, and, by bringing Him forth, might in a sense be a source of 'grace to all men', S. T. III. vii. 10, xxvii. 5.]

1. 32-33. Christ's eternal Kingdom as Man, Ps. lxxi, lxxxviii, I Cor. xv. 24-28. From the four statements: Joseph was of the house of David, the Mother of Christ was a virgin, ver. 27, Christ was of the stock of David, ver. 32, and Joseph was not His father, ver. 35, it follows that Mary was of the stock of David and also — presumably by some marriage a generation or two previous — kin to Elizabeth, ver. 36, who was of the tribe of Levi, ver. 5; but see also note on iii. 23-38, p. 201.

34. This can only mean that she had made a vow of virginity. Mary did not doubt as Zachary did, S. T. III. xxx. 4 ad 2. She did not question the fact, but only the mode of its fulfilment.

35. Not that the Holy Spirit was His Father but that by His almighty power He formed the body of Christ and infused into it the soul of Christ created at that moment by God.

["Most assuredly", says St. Augustine "the Catholic faith, which believes that Christ, the Son of God, was, according to the flesh, born of a Virgin, does not so shut up this same Son of God in a woman's womb that He cannot be outside it — as though He resigned His government of heaven and earth, as though He quitted the Father! But you Manichees, with minds that can think of nothing save corporeal imaginings, are wholly unable to grasp this", *Contra Faustum*, xxiii. 10.

'The Holy Ghost...'. The creation of the human body and soul of Christ is the work of the Three Persons of the Trinity but is especially attributed to the Spirit — the Love subsisting between the Father and the Son, — because God's love for us is the motive of the Incarnation; because the union of Christ's human nature with the Divine is due to grace — which flows from the Holy Spirit, and not to merits; and because the goal of that union was Christ's sanctification. The Three Persons are mentioned in this verse: the Spirit, the Most High and the Power of the Most High viz. the Son, Rom. i. 4; cf. S. T. III. xxxii. 1.]

**BIRTH
OF THE
BAPTIST.**

56. And Mary abode with her about three months: and she returned to her own house. 57. Now Elizabeth's full time of being delivered was come, and she brought forth a son. 58. And her neighbours and kinsfolks heard that the Lord had shewed his great mercy towards her, and they congratulated with her.

**CIRCUMCI-
SION OF
JOHN.**

59. And it came to pass, that on the eighth day they came to circumcise the child, and they called him by his father's name Zachary. 60. And his mother answering, said: Not so, but he shall be called John. 61. And they said to her: There is none of thy kindred that is called by this name.

**Zachary's
testimony.**

62. And they made signs to his father, how he would have him called. 63. And demanding a writing-table, he wrote, saying: John is his name. And they all wondered. 64. And immediately his mouth was opened, and his tongue loosed, and he spoke blessing God. 65. And fear came upon all their neighbours; and all these things were noised abroad over all the hill country of Judea: 66. And all they that had heard them laid them up in their heart, saying: What an one, think ye, shall this child be? For the hand of the Lord was with him.

**THE
CANTICLE
'BENE-
DICTUS'.**

67. And Zachary his father was filled with the Holy Ghost: and he prophesied, saying: 68. Blessed be the Lord God of Israel: because he hath visited and wrought the redemption of his people: 69. And hath raised up an horn of salvation to us, in the house of David his servant. 70. As he spoke by the mouth of his holy prophets, who are from the beginning. 71. Salvation from our enemies, and from the hand of all that hate us. 72. To perform mercy to our fathers; and to remember his holy testament. 73. The oath which he swore to Abraham, our father, that he would grant to us, 74. That being delivered from the hand of our enemies, we may serve him without fear, 75. In holiness and justice before him, all our days.

*Jer. xxiii.
6, xxx.10*

**The
Promise
fulfilled.**
*Gen. xxii.
16; Jer.
xxxii. 33;
Heb. vi.
13-17.*

**The
function
of John.**

76. And thou child, shalt be called the prophet of the highest: for thou shalt go before the face of the Lord to prepare his ways. 77. To give knowledge of salvation to his people, unto the remission of their sins. 78. Through the bowels of the mercy of our God, in which the Orient, from on high, hath visited us. 79. To enlighten them that sit in darkness, and in the shadow of death: to direct our feet into the way of peace.

1. 59. 'Called', better 'were calling', *i. e.* were on the point of doing so.

59. For the covenant of circumcision *cf.* Gen. xvii. 12, xxi. 4, Lev. xii. 3, etc.

60. Was Elizabeth divinely inspired to say this or had the dumb Zachary written for her an account of what had happened in the Temple? We cannot imagine her being content to remain in ignorance.

62. Thus Zachary was deaf as well as dumb, though we should not have gathered this from the early part of the story.

67. Prophecy is generally regarded as meaning foretelling the future, but strictly it means speaking 'in the place of God' *cf.* Exod. iv. 15-16, and since with God there is neither past nor future but only the ever-present, He can make known to a person things which to us are past or future and thus remote from our ordinary knowledge. Zachary here does not foretell the future, though see vv. 76-79, he sees in the events that have just happened the marvellous fulfilment of all the promises of God down the ages, and he sees this not by mere human perspicacity but by a divine illumination, see *Aids* ii, and *S. T.* II-II clxxi. 3.

68-79. It would be unprofitable to give all the Old Testament allusions in this Canticle: but every line echoes the Prophets and the history of God's dealings with the Chosen People.

72. 'Testament': 'Covenant' would be better.

73. For the Divine oath, *cf.* Gen. xxii. 17, Jer. xi. 5, xxxi. 31-37, Heb. viii. 8, x. 16.

76. *Cf.* Mal. iii. 1.

78. 'Bowels of the mercy', the Hebrews regarded the viscera as the seat of compassion, *cf.* 2. Cor. vi. 12, vii. 15, Col. iii. 12, 1. Jn. iii. 17.

'The Orient', one of the titles of the Messiah; *cf.* Zach. iii. 8, vi. 12, Mal. iv. 2, Jn. i. 4, 5, 'the morning-star' of Apoc. xxii. 16.

76-79. Note how the whole is God's work and the Baptist is spoken of as God's precursor, a hint then on the real nature of Christ.

John in the desert. 80. And the child grew, and was strengthened in spirit: and was in the deserts until the day of his manifestation to Israel.

BIRTH OF CHRIST. Mt. i-ii. The Enrolling. 2. 1. And it came to pass that in those days there went out a decree from Cesar Augustus; that the whole world should be enrolled. 2. This enrolling was first made by Cyrinus the governor of Syria. 3. And all went to be enrolled, every one into his own city. 4. And Joseph also went up from Galilee out of the city of Nazareth into Judea, to the city of David, which is called Bethlehem: because he was of the house and family of David, 5. To be enrolled with Mary his espoused wife, who was with child.

The Birth. 6. And it came to pass, that when they were there, her days were accomplished, that she should be delivered. 7. And she brought forth her first-born son, and wrapped him up in swaddling clothes, and laid him in a manger: because there was no room for them in the inn.

The Shepherds. 8. And there were in the same country shepherds watching, and keeping the night-watches over their flock. 9. And behold an angel of the Lord stood by them, and the brightness of God shone round about them, and they feared with a great fear.

The Angel's message 10. And the angel said to them: Fear not; for behold I bring you good tidings of great joy, that shall be to all the people: 11. For this day is born to you a SAVIOUR, who is Christ the Lord, in the city of David. 12. And this shall be a sign unto you. You shall find the infant wrapped in swaddling clothes, and laid in a manger. 13. And suddenly there was with the angel a multitude of the heavenly army, praising God, and saying: 14. Glory to God in the highest: and on earth peace to men of good will.

The Shepherds go to Bethlehem. 15. And it came to pass, after the angels departed from them into heaven, the shepherds said one to another, Let us go over to Bethlehem, and let us see this word that is come to pass, which the Lord hath shewed to us. 16. And they came with haste: and they found Mary and Joseph, and the infant lying in the manger. 17. And seeing, they understood of the word that had been spoken to them concerning this child.

All marvel. 18. And all that heard wondered: and at those things that were told them by the shepherds. 19. But Mary kept all

1. 80. 'The desert', known as 'Jeshimon' or 'the horror', 1 Kgs. xxiii. 19. It embraced the region round about the mouth of Jordan. 'His manifestation': both Christ and His herald thus spent some thirty years in preparation for their brief ministry.

2. 1. Caesar Augustus, the adopted son of Julius Caesar, he reigned B. C. 29 — A. D. 14.

2. 'This enrolling was first made', better 'this, a first enrolment, took place'; Lk. is thus careful to distinguish this from the census made by the same Quirinius ten years later and to which Lk. himself refers, Acts v. 37.

Of this Quirinius Josephus says: "Now Cyrenius, a Roman Senator and one who had served other magistracies and had passed through them until he reached the consulship, one who on other counts was of great dignity, came at this time into Syria with a few others, being sent by Caesar to be a judge of that nation and to take an account of their substance", *Ant.* XVIII. i. 1.

4. Since Mary was kin to Elizabeth who was of the house of Levi it is hard to see how Christ was 'of the seed of David' who was of the tribe of Juda. St. Augustine remarks that "this took place by the will of God so that the kingly and the priestly stock should be joined, and Christ, who was both Priest and King, should be born of both according to the flesh". Thus Aaron married Elizabeth of the tribe of Juda. Hence it may have been the case that the father of Elizabeth married a wife of the stock of David, and this would make the Blessed Virgin — who was of the stock of David — her kinswoman. Or conversely, that the father of the Blessed Virgin, being of David's stock, may have married a wife of the stock of Aaron", *Cf. S. T.* III. xxxi. 2 *ad* 2m.

4. 'Bethlehem' means 'House of bread'.

7. 'First-born son'; it does not follow that there were others later; the 'first-fruits' are always such whether others follow or not, *cf.* ii. 23. The Jews called their only children, 'first born'.

8. [On this manifestation see *S. T.* III. xxxvi].

11. 'Saviour', whence His name 'Jesus'; 'Christ' in Greek, 'Messias' in Hebrew, means 'the Anointed one', Acts x. 38. 'The Lord', the equivalent in the Greek translation of the Bible for Jehovah.

14. 'To men of good will'; this latter word may be in the nominative, 'to men good will' which reading gives a better balance to the clauses; the evidence is evenly balanced for both readings.

19. 'Pondering'; this does not mean that she doubted or did not understand the main facts, i. 26-56 shews us the fullness of Mary's comprehension of what had come to pass, but in

these words, pondering *them* in her heart. 20. And the shepherds returned, glorifying and praising God, for all the things they had heard, and seen, as it was told unto them.

The Persecution.

Gen. xvii.
12; Lev.
xii. 3.

21. And after eight days were accomplished that the child should be circumcised; his name was called JESUS, which was called by the angel, before he was conceived in the womb.

Purification.

Lev. xii. 6.
8.
Exod. xiii.
2; Nbs.
viii. 16.
Lev. xii. 8.

22. And after the days of her purification according to the law of Moses were accomplished, they carried him to Jerusalem, to present him to the Lord. 23. As it is written in the law of the Lord, *Every male opening the womb shall be called holy to the Lord.* 23. And to offer a sacrifice according as it is written in the law of the Lord, a pair of turtle doves, or two young pigeons.

Simeon.

25. And behold there was a man in Jerusalem named Simeon, and this man was just and devout, waiting for the consolation of Israel: and the Holy Ghost was in him. 26. And he had received an answer from the Holy Ghost, that he should not see death before he had seen the CHRIST of the Lord. 27. And he came by the Spirit into the temple. And when his parents brought in the child JESUS, to do for him according to the custom of the law, 28. He also took him into his arms, and blessed God, and said:

THE
CANTICLE
NUNC
DIMITTIS.

29. Now thou dost dismiss thy servant, O Lord, according to thy word in peace. 30. Because my eyes have seen thy salvation, 31. Which thou hast prepared before the face of all peoples: 32. A light to the revelation of the gentiles, and the glory of thy people Israel.

Simeon's prophecy.

Isa. vii.
14; Rom.
ix. 33; 1.
Pet. ii. 7.

33. And his father and mother were wondering at those things which were spoken concerning him. 34. And Simeon blessed them, and said to Mary his mother: Behold this *child* is set for the fall, and for the resurrection of many in Israel, and for a sign which shall be contradicted. 35. And thy own soul a sword shall pierce, that out of many hearts thoughts may be revealed.

Anna.

36. And there was one Anna, a prophetess, the daughter of Phanuel, of the tribe of Aser; she was far advanced in years, and had lived with her husband seven years from her virginity. 37. And she was a widow until fourscore and four years; who departed not from the temple, by fastings and prayers serving night and day. 38. Now she at the same hour coming in, confessed to the Lord; and spoke of him to all that looked for the redemption of Israel.

these marvels there was for her as well as for us scope for contemplation of God's wondrous designs.

2. 21-39. The Presentation of Christ in the Temple, the Purification of His Mother, Jesus is recognised as the Messiah.

21. Christ was circumcised as being of the stock of Abraham, to fulfil the Law, and to shew the reality of his human nature. For 'the Holy Name' see *S. T.* xxxvii. 2.

In ver. 22 we read 'after the days of her purification' as we should expect from Lev. xxii. 6-8 where the details of the mother's purification are given. But as a matter of fact the reading 'her' has only the slightest support from the Greek Mss, practically all of which have 'His', and certainly Christ is the central figure in the scene. Christ's 'purification' would then be a general term covering His 'redemption', 'for the first-born of man thou shalt take a price', Nbs. xviii. 15, cf. Exod. xiii. 2, 12. His mother would of course undergo the ceremonial purification despite the fact that owing to her virginal conception she had no need of it.

25. 'The consolation', as foretold by Isaiah, xl. 1.

27. 'By the Spirit', *cp.* iv. 1 where Jesus is led 'by the Spirit' into the desert.

27. 'His parents'; *cp.* ver. 48 'thy father and I', also iii. 23 'as it was supposed, the son of Joseph'. "Joseph", says Ven. Bede, 'is called the Saviour's father not because he really was so, as the Photinians held, but for the preservation of Mary's reputation he was held by all to be so'; and St. Augustine: "Nor because he had not begotten Him should Joseph not be called Christ's father, for he could have been 'father' to some one not born of his wife but adopted".

29. *cp.* the words of Jacob to Joseph, 'Now I shall die with joy because I have seen thy face', Gen. xlv. 30.

32. Note the universality of salvation, also how significantly the Gentiles are put first.

33. 'Wondering', see note on ver. 19. They were not 'wondering' at the Child whose nature and person they understood since they were well aware of His origin, but at Simeon's unexpected action and words.

35. 'A sword shall pierce'. This may refer to the agony she suffered when witnessing the Passion of her Son. St. Basil says: "Standing at the foot of the Cross and witnessing all that happened, then, despite Gabriel's message, her own inexpressible conviction of His Divine conception, and the mighty miracles He had performed — her soul tottered within her", "that is", adds St. Thomas "because she saw the indignities He suffered in such contrast to His wondrous power", *S. T.* III. xxvii. 4 ad 2.

36. That is she had been married seven years and was now a widow aged eighty-four years.

*Return to
Nazareth.*

39. And after they had performed all things according to the law of the Lord, they returned into Galilee, to their city Nazareth. 40. And the child grew, and waxed strong, full of wisdom: and the grace of God was in him.

*VISIT TO
JERUSALEM.
Exod.
xxiii. 15;
xxxiv. 18;
Deut. xvi.
1.*

41. And his parents went every year to Jerusalem at the solemn day of the pasch. 42. And when he was twelve years old, they going up into Jerusalem according to the custom of the feast, 43. And having fulfilled the days, when they returned, the child JESUS remained in Jerusalem; and his parents knew it not.

*The Child
is lost*

44. And thinking that he was in the company, they came a day's journey, and sought him among their kinsfolks and acquaintance. 45. And not finding him, they returned into Jerusalem, seeking him.

and found

46. And it came to pass, that after three days they found him in the temple sitting in the midst of the doctors, hearing them and asking them questions. 47. And all that heard him were astonished at his wisdom and his answers.

*His
parents
marvel.*

48. And seeing *him*, they wondered. And his mother said to him: Son, why hast thou done so to us? behold thy father and I have sought thee sorrowing. 49. And he said to them: How is it that you sought me? did you not know that I must be about my father's business? 50. And they understood not the word, that he spoke unto them.

*CHILDHOOD
AT NAZA-
RETH.*

51. And he went down with them, and came to Nazareth: and was subject to them. And his mother kept all these words in her heart. 52. And JESUS advanced in wisdom and age, and grace with God and men.

*MISSION
OF THE
BAPTIST.
Mt. iii. 1-
12; Mk. i.
1-8; Jn. i.
1-8; 15, 19-
36; iii. 23-
30.
The
Baptist.*

3. 1. Now in the fifteenth year of the reign of Tiberius Cesar, Pontius Pilate being governor of Judea, and Herod being tetrarch of Galilee, and Philip his brother tetrarch of Iturea and the country of Trachonitis, and Lysanias tetrarch of Abilina. 2. Under the high-priests Annas and Caiphas: the word of the Lord was made unto John the son of Zachary, in the desert. 3. And he came into all the country about the Jordan, preaching the baptism of penance for the remission of sins;

*Fulfillment
of Pro-
phesy.
Isa. xl. 3-4.*

4. As it was written in the book of the sayings of Isaiah the prophet: *A voice of one crying in the wilderness: Prepare ye the way of the Lord, make straight his paths.* 5. *Every valley shall be filled; and every mountain and hill*

2. 40. The vainglorious Josephus says with extraordinary naïveté: "When I was a mere child, only about fourteen years old, everybody praised my application to study; the chief priests as well as the headmen of the town constantly came to me for more exact information on points of the Law", *Life* 2. St. Luke's account of the Child in the Temple stands in striking contrast to this.

42. There is no hint that this was the first occasion on which He came up; it is surely more probable that Mary and Joseph brought Him every year. This was the first time however that He had taken independent action.

43. 'Fulfilled the days', they stayed, that is, for the octave day with its solemn feast, *cf.* Exod. xii. 15 ff.

44. The notion that the men and the women travelled in separate companies seems to rest on no earlier authorities than Ven. Bede and St. Bonaventure.

46. 'After three days', counting presumably from the time of their setting out on the return journey till the time of the recovery; a parallel, on that supposition, to the 'three days' in the tomb.

48. 'Thy Father'; St. Joseph was so in the eyes of men, iv. 22, see note on ii. 27.

49. 'My Father's business'. Is it even a tacit correction? Origen, *Hom.* xx on St. Luke, seems to take it for granted that the phrase 'in the things that are My Father's' means 'in His Father's house' *viz.* in the Temple, as though He would say with a smile: 'Knowing Me for what I am, where else did you expect to find me save in My Father's house?'.

50. 'They understood not'. Such knowledge as they had of the *fact* of the Incarnation of the Son of God did not involve a full understanding of all that was implied in it.

52. His human mind developed naturally. The intellect has two functions: it gropes and discovers, it also stores up impressions. Christ's intellect was perfect in both respects, He acquired knowledge experimentally, see note on Heb. v. 8, while His mind was also a storehouse of all knowledge such as the human mind could have, see *S. T.* III. 4, xv. 8.

3. 1-2. Is any event in the history of the world so carefully dated as this? Note the similar careful dating of such significant events as the erection of the Tabernacle Nbs. i. 1, and of the Temple of Solomon, 3. Kgs. vi. 1, 37-38.

'The fifteenth year of Tiberius' or A. D. 29/30, see *Aids to the Bible* iv (II) pp. 363 ff.

2. Note the *two* high-priests and *cf.* Jn. xviii. 13, 24, Acts iv.

6. The High Priesthood was for life, Nbs. xxxv. 25. Hence,

shall be brought low : and the crooked shall be made straight, and the rough ways, plain: 6. And all flesh shall see the salvation of God.

*John's
preaching.
Mt. iii. 7.
Mt. xxiii.
33.
Jn. viii.
39-59.*

7. He said therefore to the multitudes that went forth to be baptized by him: Ye offspring of vipers, who hath shewed you to flee from the wrath to come? 8. Bring forth therefore fruits worthy of penance, and do not begin to say, We have Abraham for our father. For I say unto you, that God is able of these stones to raise up children to Abraham. 9. For now the axe is laid to the root of the trees. Every tree therefore that bringeth not forth good fruit, shall be cut down, and cast into the fire.

*JOHN'S
ADVICE
TO ALL
CLASSES.
Jas. ii. 15;
1. Jn. iii.
17.*

Publicans.

Soldiers.

10. And the people asked him, saying: What then shall we do? 11. And he answering, said to them: He that hath two coats, let him give to him that hath none; and he that hath meat, let him do in like manner. 12. And the publicans also came to be baptized, and said to him: Master, what shall we do? 13. But he said to them: Do nothing more than that which is appointed you. 14. And the soldiers also asked him, saying: And what shall we do? And he said to them: Do violence to no man, neither calumniate any man: and be content with your pay.

*HIS WIT-
NESS TO
CHRIST.*

*Acts. i. 5,
xi. 16,
xix. 4.*

15. And as the people were of opinion, and all were thinking in their hearts of John, that perhaps he might be the Christ: 16. John answered, saying unto all: I indeed baptize you with water; but there shall come one mightier than I, the latchet of whose shoes I am not worthy to loose; he shall baptize you with the Holy Ghost and with fire. 17. Whose fan is in his hand, and he will purge his floor: and will gather the wheat into his barn, but the chaff he will burn with unquenchable fire. 18. And many other things exhorting did he preach to the people.

*Herod is
rebuked
by him.
Mt. xiv. 3-
12, Mk. vi.
17-30.*

*BAPTISM
OF CHRIST.
Mt. iii. 13-
17; Mk. i.
9-11; Jn. i.
32-33.
ix. 35; Mt.
xvii. 5; II.
Pet. i. 17.*

19. But Herod the tetrarch, when he was reproved by him for Herodias his brother's wife, and for all the evils which Herod had done. 20. He added this also above all, and shut up John in prison.

21. Now it came to pass, when all the people were baptized, that JESUS also being baptized and praying, heaven was opened: 22. And the Holy Ghost descended in a bodily shape as a dove upon him: and a voice came from heaven: Thou art my beloved Son, in thee I am well pleased.

23. And JESUS himself was beginning about the age of

despite the fact that the Romans made the High Priests mere puppets and changed them at will, the Jews must still have regarded only one of them as actually the High Priest, though others would bear the title officially — at least in Roman eyes. St. Luke however has been more exact here than is generally supposed, for the best reading shews that he did not write 'under the High Priests' but 'in the High-Priesthood of' thus avoiding the statement or suggestion that here were actually two High Priests at the same time.

3. 3. Penance': more correctly 'repentance which should win remission of sins'; for the translation see Mk. i. 15, Acts iii. 19.

The account given by Josephus of John's Baptism is noteworthy: "He was a good man and commanded the Jews to practice virtue both as to righteousness towards one another and piety towards God, and so to come to baptism; for he said that this washing with water would be acceptable to God if they made use of it not in order to the remission of some sins, but for the purification of the body, supposing always that the soul was thoroughly purified beforehand by righteousness". Josephus adds that John's influence over the Jews was such that Herod feared lest they might start a rebellion 'for they seemed ready to do anything he should advise', *Ant.* XVIII. v. 2.

8. 'Fruits worthy of penance': friendship does not demand equality in payment but only what is possible.

12. The Publicans always appear in a favourable light in this Gospel, v. 27, xvi, xviii. 10, xix. 2-10, etc. See note on Lk. xv. 1.

11-14. This section is found only in Lk.

14. 'Calumniate', literally 'play the sycophant', an expression supposed to be derived from the practice of denouncing exporters of figs — this is the meaning of the word. But just as a man who shakes a figtree produces a shower of figs, so too one who blackmails a rich man may produce a shower of gold; 'blackmail' is probably the sense here.

16. "John's whole work and teaching was preparatory to that of Christ, just as it is the business of the inferior workman to prepare the material for his chief to impress on it its ultimate perfection. Now grace was to be given to men by Christ, Jn. i. 17; consequently John's baptism conferred no grace but prepared the way for it since his teaching led men to faith in Christ, accustomed them to the rite of baptism, and prepared them by repentance for receiving the fruits of Christ's baptism", *S. T.* III. xxxviii. 3.

19. Herod Antipas, the Tetrarch, son of Herod the Great. He was banished, A. D. 39, to Lyons. He is called 'King' by courtesy, Mk. vi. 14.

21. The heavens were opened as a sign that by Baptism

GENEALOGY OF CHRIST.
Mt. i. 1-17.

thirty years: being (as it was supposed) the son of Joseph, who was of Heli, who was of Mathat, 24. Who was of Levi, who was of Melchi, who was of Janne, who was of Joseph, 25. Who was of Mathathias, who was of Amos, who was of Nahum, who was of Hesli, who was of Nagge.

26. Who was of Mahath, who was of Mathathias, who was of Semei, who was of Joseph, who was of Juda, 27. Who was of Joanna, who was of Reza, who was of Zorobabel, who was of Salathiel, who was of Neri,

The Exile.

28. Who was of Melchi, who was of Addi, who was of Cosan, who was of Helmadan, who was of Her, 29. Who was of Jesus, who was of Eliezer, who was of Joram, who was of Mathat, who was of Levi, 30. Who was of Simeon, who was of Judas, who was of Joseph, who was of Jona, who was of Eliakim, 31. Who was of Melea, who was of Menna, who was of Mathatha, who was of Nathan, who was of David, 32. Who was of Jesse, who was of Obed, who was of Booz, who was of Salmon, who was of Naasson, 35. Who was of Aminadab, who was of Aram, who was of Esron, who was of Phares, who was of Judas,

The Patriarchs.

34. Who was of Jacob, who was of Isaac, who was of Abraham, who was of Thare, who was of Nachor, 35. Who was of Sarug, who was of Ragau, who was of Phaleg, who was of Heber, who was of Sale, 36. Who was of Cainan, who was of Arphaxad, who was of Sem, who was of Noe, who was of Lamech, 37. Who was Mathusale, who was of Henoch, who was of Jared, who was of Malaleel, who was of Cainan, 38. Who was of Henos, who was of Seth, who was of Adam, who was of God.

TEMPTATION OF CHRIST.
Mt. iv. 1-11, Mk. i. 12-13.

4. 1. And JESUS being full of the Holy Ghost, returned from the Jordan, and was led by the Spirit into the desert, 2. For the space of forty days; and was tempted by the devil. And he ate nothing in those days; and when they were ended he was hungry.

'The concupiscence of the flesh'.
Deut. viii. 3.

3. And the devil said to him: If thou be the Son of God, say to this stone that it be made bread. 4. And JESUS answered him: It is written: that *man liveth not by bread alone, but by every word of God.*

'The concupiscence of the eyes'.

5. And the devil led him into a high mountain, and shewed him all the kingdoms of the world in a moment of time. 6. And he said to him: To thee will I give all this power,

the Kingdom of heaven, hitherto closed to man, was now opened to him. "But after Baptism man needs to pray continually if he is to enter heaven. For although sin is remitted by Baptism there yet remains concupiscence assailing us from within; also the world and the devil from without", hence is added 'and praying', *S. T. III. xxxix, 6. 5.*

3. 22. 'As a dove'. The dove was not, of course, the Holy Spirit but a symbol of the Spirit, "something which suddenly appeared for that purpose and as suddenly ceased to be", *S. T. III. xxxix. 6.*

23. ['Beginning', so W. and Rh.; T. 'when he began', Cr. G. A. 'began to be about'; R. V. 'when he began to teach, was about']. Thirty was Joseph's age when before Pharaoh. David's age when he began to reign, it was the age too when a Levite entered on his service.

23-38. The genealogy. Mt. descends, Lk. ascends; between David and Zorobabel Lk. has 20, Mt. 15 names, and all differ save Salathiel; between Zorobabel and Joseph Lk. has 17 generations, Mt. 10, and all the names differ. It has been thought that Mt. gives the line through Joseph, Lk. that through the female line: thus Lk. would really be saying 'as was supposed the son of Joseph (but really of Mary) who was of...'. It seems safer to regard both as giving the line of Joseph, and suppose that he is called son of Heli by Lk. and son of Jacob by Mt., as being legally son of one and actually son of the other, an instance, that is, of the Levirate law whereby a surviving brother raised up seed to his deceased brother's widow, Deut. xxv. 5-6. Mt. xxii. 23-27, Lk. xx. 28-33. Eusebius, *H. E. I. vii. 1-10*, has preserved the statement that Jacob did this in the case of his deceased brother Heli, in which case Joseph would be actually son of Jacob but legally of Heli.

A further difficulty: Mt. makes Salathiel son of Jeconias on whom Jeremias pronounced the curse of sterility, xxii. 24-30, whereas Lk. makes him son of Neri. Possibly Jeconias adopted the sons of Neri who was of the line of Nathan. This would explain Zach. xii. 12, where the families of Nathan as well as of David are described as 'apart', in view, that is, of the Messianic promises. Thus a single adoption and one Levirate marriage will explain all the difficulties.

4. 1. 'Full of the Holy Ghost', see Acts vi. 3, 5, vii. 55, all of St. Stephen, and *cp.* Jn. xiv. 16-17, 26, xvi. 13-14, 1. Jn. ii. 20, 27.

1-13. For the theology of these temptation see, *S. T. III. xli.*

3. St. Luke, who gives various apparitions of Angels i. 11, xxii. 43, Acts, xvi. 9, seems here deliberately to refrain from portraying the evil spirit.

'The Son of God'; in the original there is no definite article; the devil had heard the Divine Voice at the Baptism

and the glory of them; for to me they are delivered, and to whom I will, I give them. 7. If thou therefore wilt adore before me, all shall be thine. 8. And JESUS answering said to him: It is written: *Thou shalt adore the Lord thy God, and him only shalt thou serve.*

Deut. vi.
13, x. 20.

*'The pride
of life'.*

Ps. xc. 11.

Deut. vi.
16.

*Preaching
in Galilee.*
Mt. iv. 12-
17; Mk. i.
14-15.

VISIT TO
NAZARETH.
Mt. xiii.
54-58; Mk.
vi. 1-6.
*Reads
in the
synagogue.*
Isa. lxi.
1-2.

*His
Exposition*

*The appli-
cation.*

Mt. xiii.
5-7; Mk.
vi. 4;

9. And he brought him to Jerusalem, and set him on a pinnacle of the temple; and said to him: If thou be the son of God, cast thyself from hence. 10. For it is written, that *he hath given his angels charge over thee, that they keep thee:* 11. And that *in their hands they shall bear thee up, lest perhaps thou dash thy foot against a stone.* 12. And JESUS answering said to him: It is said, *Thou shalt not tempt the Lord thy God.* 13. And all the temptation being ended, the devil departed from him for a time.

14. And JESUS returned in the power of the Spirit into Galilee, and the fame of him went out through the whole country. 15. And he taught in their synagogues, and was magnified by all.

16. And he came to Nazareth where he was brought up: and he went into the synagogue according to his custom on the sabbath-day; and he rose up to read, 17. And the book of Isaiahs the prophet was delivered unto him. And as he unfolded the book, he found the place where it was written:

18. The spirit of the Lord is upon me, wherefore he hath anointed me, to preach the gospel to the poor; he hath sent me, to heal the contrite of heart: 19. To preach deliverance to the captives, and sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord, and the day of reward.

20. And when he had folded the book, he restored it to the minister and sat down. And the eyes of all in the synagogue were fixed on him. 21. And he began to say to them: This day is fulfilled this scripture in your ears.

22. And all gave testimony to him: and they wondered at the words of grace that proceeded from his mouth, and they said: Is not this the son of Joseph?

23. And he said to them: Doubtless you will say to me this similitude: Physician, heal thyself: as great things as we have heard done in Capharnaum, do also here in thy own country. 24. And he said: Amen I say to you, that no prophet is accepted in his own country. 25. In truth I say to you, there were many widows in the days of Elias in Israel,

'Thou art My Beloved Son', Mk. i. 11, and therefore knew that this Jesus of Nazareth was in some sense 'a son of God', i. e. well-pleasing to God, but he did not know what that really meant in His case; hence his 'temptations' or probings in the hope that He would reveal His precise nature. "Christ" says St. Augustine "was known to the devils just so much as He desired, and He desired it so far as was suitable; yet their knowledge of Him was not that of the Holy Angels, namely by That which is Eternal Life, but by certain temporal effects of His power". The devils knew the Son of God was to come, but seeing Him hunger they were mystified, for they knew not that He was to come in the weakness of the flesh. But when they saw His miracles then they conjectured that He might be the Son of God, *cf.* note on ii. 35.

4. 5. That is he pointed out where they lay.

5. 9. The order of the second and third temptations is inverted in Mt. iv. "What could be clearer than that Luke has knowingly anticipated events, for he patently knew that Christ had already done great works in Capharnaum as he himself says, but which he is aware that he has not yet set down?" St. Augustine, *De Consensu*, ii. 90.

8. Christ does not here suggest that He Himself was the 'Lord', though of course He was so; He is simply quoting Moses who had declared that none save the Lord God was to be adored.

9. 'A pinnacle of the Temple'. Eusebius has preserved for us the account by Hegesippus of the death of St. James the Just, the Brother of the Lord, and Bishop of Jerusalem: the preaching of James, he says, so disturbed the sectarians in Jerusalem that they asked him "to persuade the multitude not to be led astray concerning Jesus. Stand therefore upon the pinnacle of the Temple that from that high position thou mayest clearly be seen and thy words may be heard by all the people". But when St. James seized the opportunity to preach the sound doctrine once more, they threw him down and slew him, *Hist. Eccles.* II. xxiii. 11-18.

All these temptations came from without, from the evil spirit; for in the unfallen human nature which the Son of God had taken there was no seed of discord, no room for the rebellion of the lower nature against the higher. But it does not follow that these temptations were really exterior happenings; they may have been produced in Christ's imagination by the agency of the devil without any appeal to His external organs of sense, such as sight and hearing. If this was the case we could more readily understand how the devil took Him up into a mountain or on to the pinnacle of the Temple; it was in imagination, not in objective reality.

III Kgs.
xvii. 9.

Eliseus.
IV Kgs.
v. 14.

*They reject
Him.*

Jn. viii.
59.

CAPHAR-
NAUM.
Mt. iv. 12-
17; Mk. i.
14-15, 21-
22.

*The man
with the
unclean
spirit.*

Mk. i. 23-
28.
Ps. xv. 10,
Dan. ix.
24.

*He heals
Simon's
wife's
mother.*
Mt. viii. 14-
17; Mk. i.
29-39.

*Many
cures.*

HE
PREACHES
THROUGH-
OUT
GALILEE.

when heaven was shut up three years and six months, when there was a great famine throughout all the earth. 26. And to none of them was Elias sent, but to Sarepta of Sidon, to a widow woman. 27. And there were many lepers in Israel in the time of Eliseus the prophet; and none of them was cleansed but Naaman the Syrian.

28. And all they in the synagogue, hearing these things, were filled with anger. 29. And they rose up and thrust him out of the city: and they brought him to the brow of the hill, whereon their city was built that they might cast him down headlong. 30. But he passing through the midst of them, went his way.

31. And he went down into Capharnaum, a city of Galilee; and there he taught them on the sabbath-days. 32. And they were astonished at his doctrine: for his speech was with power.

33. And in the synagogue there was a man who had an unclean devil, and he cried out with a loud voice, 34. Saying: Let us alone, what have we to do with thee, JESUS of Nazareth? art thou come to destroy us? I know thee who thou art, the Holy One of God. 35. And JESUS rebuked him, saying: Hold thy peace, and go out of him. And when the devil had thrown him into the midst, he went out of him, and hurt him not at all. 36. And there came fear upon all, and they talked among themselves, saying: What word is this, for with authority and power he commandeth the unclean spirits, and they go out? 37. And the fame of him was published into every place of the country.

38. And JESUS rising up out of the synagogue, went into Simon's house. And Simon's wife's mother was taken with a great fever, and they besought him for her. 39. And standing over her, he commanded the fever, and it left her. And immediately rising, she ministered to them.

40. And when the sun was down, all they that had any sick with divers diseases, brought them to him. But he laying his hands on every one of them, healed them. 41. And devils went out from many, crying out and saying: Thou art the Son of God. And rebuking them, he suffered them not to speak; for they knew that he was Christ.

42. And when it was day, going out he went into a desert place: and the multitudes sought him, and came unto him: and they stayed him that he should not depart from them.

4. 12. To 'tempt God' is to expect unreasonable help from Him, see note on ver. 8.

13. 'For a time', *cf.* Jn. xii. 31, xiii. 2. St. Ambrose remarks that "Scripture would not have said, 'all the temptation being ended, the devil departed from Him' unless in those three temptations were contained the subject-matter of all sins, for the causes of the temptations are the causes of all cupidity: the pleasures of the flesh, desire of glory and greed of power".

17-19. Sound doctrine on the meaning of the Incarnation will enable us to realise that Christ, being God Himself, had, by His Spirit speaking through Isaiah, written this very passage that He Himself might read it 'in the fulness of time' in that synagogue.

17, 20. 'Unfolded' and 'folded', better 'unrolled' and 'rolled up', for the Scriptures were written on rolls, *cf.* Ps. xxxix. 8.

20. 'To the minister', that is to the subordinate of the Ruler of the Synagogue.

22. 'Son of Joseph'. St. Luke would not himself, after his account of the virginal conception, have so spoken of Him; he is giving us what the people of Nazareth would quite naturally say. St. Mark, who had given no account of the Sacred Infancy, seems to go out of his way to refer to it when he makes these Nazarenes call Him 'son of Mary', vi. 3.

25-27. Significantly He opens His ministry by teaching the universality of salvation; it was this that infuriated them, *cf.* Acts xxii. 21-22.

28. St. John, ii.-iv, has filled in the gap here and in Matth. and Mk., with the two miracles at Cana and the episode of the woman of Samaria. This may explain how it came to pass ver. 17, that He was apparently asked to read. These Nazarenes give a curious example of the determination not to believe and the extremes to which this can drive men.

30. 'Passing through...' "To stand in the midst of these plotters and not be seized was a glorious proof of His Divinity", says St. Chrysostom; *cf.* Jn. viii. 59 on which Theophylact remarks: "He did not hide Himself away in a corner of the temple as though afraid; He did not skulk behind a wall or a pillar, but by His Divine power He made Himself invisible to His assailants and passed through their midst". "From all which it appears" says St. Thomas "that Christ, when He would, changed the souls of men by His Divine power, and this not only by justifying them and infusing wisdom — which is the goal of all miracles, but also by affecting them from without, that is either by terrifying them or stupefying them or alluring them, and all these things come under the 'miraculous', S. T. III. xlv. 3 ad 1.

31. Capharnaum, now Tell Hum, a corruption of Kefr Nahum or the village of Nahum, the Prophet. It was the

43. To whom he said: To other cities also I must preach the kingdom of God: for therefore am I sent. 44. And he was preaching in the synagogues of Galilee.

CALL
OF THE
APOSTLES.
The
sermon.
Mt. iv. 18-
22: Mk. i.
16-20: Jn.
i. 35-51.

5. 1. And it came to pass that when the multitudes pressed upon him to hear the word of God, he stood by the lake of Genesareth. 2. And saw two ships standing by the lake: but the fishermen were gone out of them and were washing their nets. 3. And going up into one of the ships that was Simon's, he desired him to draw back a little from the land. And sitting he taught the multitudes out of the ship.

The
draught of
fish.

4. Now when he had ceased to speak, he said to Simon: Launch out into the deep, and let down your nets for a draught. 5. And Simon answering, said to him: Master, we have laboured all the night, and have taken nothing; but at thy word I will let down the net. 6. And when they had done this, they enclosed a very great multitude of fishes, and their net broke. 7. And they beckoned to their partners that were in the other ship, that they should come and help them. And they came, and filled both the ships, so that they were almost sinking.

Peter's
faith.

8. Which when Simon Peter saw, he fell down at JESUS'S knees, saying: Depart from me, for I am a sinful man, O Lord. 9. For he was wholly astonished, and all that were with him, at the draught of the fishes which they had taken.

10. And so were also James and John the sons of Zebedee, who were Simon's partners. And JESUS saith to Simon: Fear not; from henceforth thou shalt catch men. 11. And having brought their ships to land, leaving all things they followed him.

CURE OF A
LEPER.
Mt. viii. 1-
4: Mk. i.
40-45.

12. And it came to pass, when he was in a certain city, behold a man full of leprosy, who seeing JESUS, and falling on his face, besought him, saying: Lord, if thou wilt, thou canst make me clean. 13. And stretching forth *his* hand he touched him, saying: I will. Be thou cleansed. And immediately the leprosy departed from him. 14. And he charged him that he should tell no man, but, Go, shew thyself to the priest, and offer for thy cleansing according as Moses commanded, for a testimony to them.

He retires
to pray.

15. But the fame of him went abroad the more, and great multitudes came together to hear, and to be healed *by him* of their infirmities. 16. And he retired into the desert and prayed.

scene of many miracles, v. 18, vii. 2, Mt. ix. 9, 35, also of the discourse on the Holy Eucharist, Jn. vi. Lying at the head of the Sea of Galilee and on 'the way of the sea', Isa. ix. 1, Mt. iv. 15, it was central and hence a good point of departure for Christ's missionary journeys. The account of the whole district given by Josephus, *Wars*, III. x. 7-8, should be read.

4. 34-35. "Although the devil spoke the truth", says St. Athanasius, "yet Christ silenced him... to make us see that we must not pay attention to evil spirits even when they say what appears true. It is wrong for us who have Holy Scripture to be instructed by the devil", cf. *S. T.* II-II, xciv. 4.

39. The cure was instantaneous.

39. Note the physician's touch: it was a 'great' fever, distinct, that is, from the 'lesser' fevers as classified by Galen; for similar medical details in St. Luke's Gospel note v. 12, vi. 6, viii. 43 — where compare Mk. v. 26, xiii. 11, Acts iv. 22, etc.

41. 'The Christ' and 'the Son of God' are here identified, cf. Jn. xx. 31.

5. 1-2. Mt. and Mk., while giving the opening and closing words of this narrative, omit the miracle.

1. 'Lake'; to St. Luke the Greek, familiar with the Mediterranean, 'the Sea of Galilee' was only a pool.

3. It is significant that 'the ship was Simon's', especially when so many other passages assign him a superior position.

10. "In grave and doubtful matters we need long deliberation and the advice of many. As regards entering religion three things have to be considered: first the actual question of entering religion or not; as regards this there can be no doubt but that it is the greater good; anyone who questions that dishonours Christ who gave this counsel. Hence St. Augustine says: 'The Rising Sun, that is Christ, calls you; yet you look towards the setting sun, to men, that is, who are mortal and fallible'. Then we can consider entrance into religion from the standpoint of the strength of the person who would enter; and here again there is no room for questioning since people who go into religion do not trust that they will be able to support that kind of life by their own strength but by the help of God's grace. Isa. xl. 31. Of course if there exists some special impediment — bodily health or debts or anything of that sort — then we need deliberation and counsel from people who will, we hope not hinder but further the project, Eccl. xxxvii. 12. In the last place we have to consider how we are to enter and what religious Order we ought to choose; and on this point too we need deliberation as well as counsel from those who will not prove a hindrance", *S. T.* III. clxxxix. 10.

THE PA-
RALYTIC.
Mt. ix. 2-
8; Mk. ii.
2-12.

17. And it came to pass on a certain day, as he sat teaching, that there were also Pharisees and doctors of the law sitting by, that were come out of every town of Galilee and Judea and Jerusalem; and the power of the Lord was to heal them. 18. And behold men brought in a bed a man who had the palsy: and they sought means to bring him in and to lay him before him. 19. And when they could not find by what way they might bring him in, because of the multitude, they went up upon the roof, and let him down through the tiles with his bed into the midst before JESUS.

He forgives sins.

20. Whose faith when he saw, he said: Man, thy sins are forgiven thee. 21. And the scribes and Pharisees began to think, saying: Who is this who speaketh blasphemies? Who can forgive sins, but God alone? 22. And when JESUS knew their thoughts, answering he said to them: What is it you think in your hearts? 23. Which is easier to say, Thy sins are forgiven thee: or to say, Arise and walk?

He cures the man.

24. But that you may know that the son of man hath power on earth to forgive sins (he saith to the sick of the palsy) I say to thee, Arise, take up thy bed, and go into thy house. 25. And immediately rising up before them, he took up the bed on which he lay; and he went away to his own house, glorifying God. 26. And all were astonished: and they glorified God. And they were filled with fear, saying: We have seen wonderful things to-day.

CALL OF
LEVI.
Mt. ix. 9-
13; Mk. ii.
14-17.

27. And after these things he went forth, and saw a publican named Levi, sitting at the receipt of custom, and he said to him: Follow me. 28. And leaving all things, he rose up and followed him. 29. And Levi made him a great feast in his own house; and there was a great company of publicans, and of others, that were at table with him.

Murmurs of the Pharisees.

30. But the Pharisees and scribes murmured, saying to his disciples: Why do you eat and drink with publicans and sinners? 31. And JESUS answering, said to them: They that are whole, need not the physician: but they that are sick. 32. I came not to call the just, but sinners to penance.

Cf. xv. 1-
10, xix. 10.
ON FAST-
ING.
Mt. ix. 14-
17; Mk. ii.
18-22.
Jn. iii. 29.

33. And they said to him: Why do the disciples of John fast often and make prayers, and the disciples of the Pharisees in like manner; but thine eat and drink? 34. To whom he said: Can you make the children of the bridegroom fast, whilst the bridegroom is with them? 35. But the days will come when the bridegroom shall be taken away from them, then shall they fast in those days.

5. 11. The transition seems sudden yet perhaps less sudden than the conversion of Saul or of the Magdalen. [The lesson is a profound one: "The religious state", says St. Thomas, "is a spiritual preparation for the attainment of perfect charity since by the observances of religious life hindrances to perfect charity — things which tie down a man's affections to earthly matters — are removed. But the fact that a man's affections are thus turned earthwards not only keeps him from the perfection of charity but sometimes even leads to the actual loss of charity itself, since by clinging unduly to temporal good things a man turns away from the Unchangeable Good and thus sins mortally... Consequently to enter religion is not meant only for those already practised in the commandments and who wish to attain to greater perfection, but also for those who are not so practised but who wish to avoid sin more easily and attain to perfection", *S. T. II-II.clxxxix. 1.*]

14. 'Charged him': see note on Mt. xii. 16; Christ always upholds the Mosaic Law while repudiating Pharisaic additions to it, xxiii. 2-3, Mk. vii. 1-13.

16. References to Christ's prayer are more frequent in Lk. than in the other Gospels, *cf.* vi. 12, ix. 18, etc.

17. A formal delegation to spy upon Him.

23-24. See notes on Mt. ix. 5-6.

27. Lk. does not press the identity of Levi with 'Matthew the publican', Mt. ix. 9, x. 3.

28. St. Jerome explains his prompt obedience: "The glory and majesty of Christ's hidden Godhead, which shone out even in His human face, could draw with a glance all who saw Him".

32. If men had not sinned would the Son of God have become man? Asks St. Thomas, and he answers: "When it is question of those things which depend simply on God's will and are in no sense due to His creatures, our only source of knowledge is Holy Scripture the Incarnation is depicted as due to the sin of the first man so that it is more fitting to say that the work of the Incarnation was meant by God as a remedy for sin, and consequently that had man not sinned the Incarnation would not have taken place. At the same time God's power is not restricted to this, He could have come in the flesh even though sin had never existed", *S. T. III. i. 3.*

34. His hearers would recall Ps. xlv. 1-10, the Messianic portrait of the Bridegroom.

The old garment.

The new wine.

36. And he spoke also a similitude to them: That no man putteth a piece from a new garment upon an old garment: otherwise he both rendeth the new, and the piece taken from the new agreeth not with the old. 37. And no man putteth new wine into old bottles: otherwise the new wine will break the bottles, and it will be spilled and the bottles will be lost. 38. But new wine must be put into new bottles; and both are preserved. 39. And no man drinking old, hath presently a mind to new: for he saith, The old is better.

THE
CORNFIELD
Mt. xiii. i-
8; Mk. ii.
23-28.
*The
Sabbath.*

1 Kgs.
xxi. 6.

6. 1. And it came to pass on the second first sabbath, that as he went through the cornfields his disciples plucked the ears, and did eat, rubbing them in their hands. 2. And some of the Pharisees said to them: Why do you that which is not lawful on the sabbath-days? 3. And JESUS answering them, said: Have you not read so much as this, what David did, when himself was hungry and they that were with him: 4. How he went into the house of God, and took and ate the bread of proposition, and gave to them that were with him, which is not lawful to eat, but only for the priests? 5. And he said to them: The son of man is Lord also of the sabbath.

THE
WITHERED
HAND.
Mt. xii. 10-
14; Mk. iii.
1-7.
*The
Sabbath.*

6. And it came to pass also on another sabbath, that he entered into the synagogue, and taught. And there was a man, whose right hand was withered. 7. And the scribes and Pharisees watched if he would heal on the sabbath; that they might find a accusation against him. 8. But he knew their thoughts; and said to the man who had the withered hand: Arise, and stand forth in the midst. And rising he stood forth.

The Cure.

9. Then JESUS said to them: I ask you, if it be lawful on the sabbath-days to do good or to do evil; to save life, or to destroy? 10. And looking round about on them all, he said to the man: Stretch forth thy hand. And he stretched it forth; and his hand was restored. 11. And they were filled with madness; and they talked one with another, what they might do to JESUS.

CHOICE
OF THE
TWELVE.
Mt. x. 1-
42; Mk. iii.
13-19.

12. And it came to pass in those days, that he went out into a mountain to pray, and he passed the whole night in the prayer of God. 13. And when day was come, he called unto him his disciples; and he chose twelve of them (whom also he named Apostles): 14. Simon whom he surnamed Peter, and Andrew his brother, James and John, Philip and

5. 36-39. The spirit of the New Dispensation is not that of the Old, *cf.* ix. 55.

6. 1. 'The second-first Sabbath', a most mysterious term; no satisfactory explanation has been found. From the reference to the harvest it must have been about May. St. Jerome (Ep. lii. 8-9) tells us that when he once asked St. Gregory Nazianzen what this meant the Saint told him to put that question to him when he was in the pulpit, for then, he added, it is not permitted to question the preacher. St. Gregory meant, of course that he did not know the answer.

5. 'Lord also of the Sabbath' which was the Creator's first enactment, Gen. i.

11. 'Filled with madness'; they completely lost their mental balance when they realised the way in which their petty-mindedness was thus laid bare and confuted. In 2. Tim. iii. 9 St. Paul uses the same word, there translated 'folly', of Jannes and Mambres the magicians who were put to confusion by Moses.

12. 'The prayer of God', note this wonderful expression; also how previous to the momentous act of choosing His Apostles, Christ prayed to give us an example.

"Had there been only one will in Christ, namely the Divine, then in no sense could He have prayed, since the Divine will is of itself effective of whatsoever it wills, Ps. cxxxiv. 6. But since in Christ the human will and the Divine are distinct, and the human will is not of itself capable of carrying out what it wishes except by the Divine power, it follows that Christ could fittingly pray as being a man and having a human will"; further: "Christ prayed both for those things which were to be done by Divine power and for those which were to be done by His human will, for the power and operation of the soul of Christ depended on God 'who worketh in us both to will and to accomplish', Phil. ii. 13", *S. T. III xiii. 4 ad 3* and *xxi. 1*. Moreover, though He knew perfectly what would happen, yet "Among other future things were certain things which He knew would be done *because* He prayed", *ib.* *xxi. 1 ad 2*.

14. The name 'Peter' or Cephas was given to him when Christ first called him, Jn. i. 42.

Bartholomew, 15. Matthew and Thomas, James *the son of* Alphaeus, and Simon who is called Zelotes, 16. And Jude *the brother of* James, and Judas Iscariot who was the traitor.

SERMON
ON THE
PLAIN.
Mt. v-vii.
Mk. iii. 7-
8.

17. And coming down with them, he stood in a plain place, and the company of his disciples, and a very great multitude of people from all Judea and Jerusalem, and the sea-coast both of Tyre and Sidon, 18. Who were come to hear him, and to be healed of their diseases. And they that were troubled with unclean spirits, were cured. 19. And all the multitude sought to touch him, for virtue went out from him, and healed all.

*The Bea-
titudes.*

20. And he, lifting up his eyes on his disciples, said: Blessed are ye poor: for yours is the kingdom of God. 21. Blessed are ye that hunger now: for you shall be filled. Blessed are ye that weep now: for you shall laugh. 22. Blessed shall you be when men shall hate you, and when they shall separate you, and shall reproach you, and cast out your name as evil, for the son of man's sake. 23. Be glad in that day and rejoice; for behold, your reward is great in heaven. For according to these things did their fathers to the prophets.

*Their
counter-
part.*

24. But wo to you that are rich: for you have your consolation. 25. Wo to you that are filled: for you shall hunger. Wo to you that now laugh: for you shall mourn and weep. 26. Wo to you when men shall bless you: For according to these things did their fathers to the false prophets. 27. But I say to you that hear: Love your enemies, do good to them that hate you. 28. Bless them that curse you, and pray for them that calumniate you. 29. And to him that striketh thee on the *one* cheek, offer also the other. And him that taketh away from thee thy cloak, forbid not to take thy coat also. 30. Give to every one that asketh thee, and of him that taketh away thy goods, ask them not again. 31. And as you would that men should do to you, do you also to them in like manner.

COUNSELS
OF PERFECTION.

*Universal
charity.*

32. And if you love them that love you, what thanks are to you? for sinners also love those that love them. 33. And if you do good to them who do good to you, what thanks are to you? for sinners also do this. 34. And if you lend to them of whom you hope to receive, what thanks are to you? for sinners also lend to sinners, for to receive as much.

*Not only to
the good.*

6. 14-16. The other lists of the Twelve will be found in Mt. x. 2-4, Mk. iii. 16-19, Acts i. 13. Though the order is varied in some cases yet Peter is always the first, just as Judas is always the last.

16. 'Jude (brother) of James', Mk. calls him Thaddeus, perhaps using a second name he had so as to avoid confounding him with the traitor, *cp.* Jn. xiv. 22. 'James' is presumably to be identified with 'James (son) of Alphaeus' who is also 'brother (cousin) of the Lord', and the Bishop of Jerusalem.

'Who was the traitor', more correctly 'who became the traitor'.

17. Note how the crowds flock from all parts of Palestine and *cp.* Mt. iv. 24, ii. 15, Mk. iii. 7-12.

18-19. This gives us some idea of the strenuous days of our Lord's public ministry.

20-22. The Beatitudes are not virtues, nor the Gifts of the Holy Spirit, but acts flowing from them. The promised rewards will be perfectly attained only in the next life, yet even here on earth we can receive them in part: "Those rewards" says St. Thomas "can, in a sense, begin even in this life. For even in this life men obtain God's mercy; even in this life God can, in some sort, be seen by the eye purified by the Gift of understanding; even in this life those who repress their feelings, and so approach to the likeness of God, are called 'sons of God'. But all this more perfectly in our Fatherland", *S. T. I-II. lxix. 2.*

Lk. gives but four 'beatitudes', but the eight given by Mt. are embraced in these four.

25. For the place of recreation in the lives of even the highest contemplatives see *S. T. II-II. clxviii. 2.*

27-38. These are not 'commandments' so much as 'counsels of perfection' (see Index).

17-49. This sermon differs in many respects from the Sermon on the mount, Mt. v-vii; but the doctrine is the same, and what is not given here is found elsewhere, notably in ch. xii. Christ must often have repeated His teaching. While inclining to the view that they are distinct sermons, St. Augustine, points out that St. Luke gives us the story of the leper, v. 12-13, as S. Matthew does "not, however in the same order but, as is the Evangelist's wont, either remembering things they had omitted or giving us by anticipation events which

*Love of
Enemies.*

35. But love ye your enemies; do good, and lend, hoping for nothing thereby: and your reward shall be great, and you shall be the sons of the Highest: for he is kind to the unthankful, and to the evil.

Our model.

36. Be ye therefore merciful, as your Father also is merciful. 37. Judge not, and you shall not be judged. Condemn not, and you shall not be condemned. Forgive, and you shall be forgiven. 38. Give, and it shall be given to you: good measure and pressed down and shaken together and running over shall they give into your bosom. For with the same measure that you shall mete withal, it shall be measured to you again.

OF THE
INTERIOR
SPIRIT.

Mt. x. 24.
Jn. xiii.
16, xv. 20.

39. And he spoke also to them a similitude: Can the blind lead the blind? do they not both fall into the ditch? 40. The disciple is not above his master: but every one shall be perfect, if he be as his master. 41. And why seest thou the mote in thy brother's eye, but the beam that is in thy own eye thou considerest not? 42. Or how canst thou say to thy brother: Brother, let me pull the mote out of thy eye, when thou thyself seest not the beam in thy own eye? Hypocrite, cast first the beam out of thy own eye; and then shalt thou see clearly to take out the mote from thy brother's eye.

*'By their
fruits'.*
Mt. xii.
33.

43. For there is no good tree that bringeth forth evil fruit: nor an evil tree that bringeth forth good fruit. 44. For every tree is known by its fruit. For men do not gather figs from thorns; nor from a bramble bush do they gather the grape. 45. A good man out of the good treasure of his heart bringeth forth that which is good: and an evil man out of the evil treasure bringeth forth that which is evil. For out of the abundance of the heart the mouth speaketh.

*'Be doers
of the
word'.*

Rom. ii.
13; Jas. i.
22.

46. And why call you me Lord, Lord: and do not the things which I say? 47. Every one that cometh to me, and heareth my words, and doth them, I will shew you to whom he is like.

THE HOUSE
BUILT ON A
ROCK.
Mt. vii. 24-
27.

48. He is like to a man building a house, who digged deep, and laid the foundation upon a rock. And when a flood came the stream beat vehemently upon that house, and it could not shake it; for it was founded on a rock. 49. But he that heareth, and doth not; is like to a man building his house upon the earth without a foundation: against which the stream beat vehemently, and immediately it fell, and the ruin of that house was great.

took place later"; he notes too that both in Matthew and Luke the parable of the man who built a tower concludes the sermon: "we can then readily imagine that Luke has given us the same sermon as Matthew has, while omitting some features the latter has and adding others which he has not, developing too some points in words which differ from those used by Matthew while preserving the same substantial truth", *De Consensu*, ii. 44-45.

It should be noted too that both in Mt. and in Lk. the sermon is an inaugural one, it introduces Christ's formal teaching; but it is not easy to imagine an inaugural sermon being repeated. A comparison of the two sermons will shew, in addition to many slighter differences, how St. Luke has omitted all the opposition between the spirit which animated the Old Law and that which is to pervade the New.

6. 38. See note on Mt. xxv. 21.

39. 'Ditch', the allusion is probably to the innumerable cisterns by the wayside in Palestine; it requires skill to avoid them.

43. 'No good tree that bringeth forth evil fruit'. If by 'tree' we are to understand any individual or any society then no man is good nor any assemblage of men, since 'we are all prone to evil from our youth'; Christ alone could say 'Which of you shall convince Me of sin?'. Hence by 'tree' we must understand 'principle'; no evil principle as such can bring forth good, nor can any good principle as such bring forth evil. Now the Church of God is human and Divine, even as was its Founder, Christ. From what is Divine in the Church no evil can come, neither from its Founder, nor from its doctrines. But the human element in it, the men whom, from bad it was to make good, are at all times prone to error. Hence even the heads of the Church on earth can, as men, sin and do wrong. But when they are acting precisely as representatives of the Supreme Head who is in heaven, that is when as His Vicars, and speaking in His Name, they tell the Church, the Body of Christ, what He has revealed and what that Revelation means, then they are speaking from no evil principle — their own corruptible, human, fallible, mind and will — but from the Principle of all good, the Holy Spirit. *cf.* Jn. xiv. 17, 26.

48-49. It is impossible not to see the connexion between this parable and the promise made to St. Peter xvi. 16-18. The 'rock' of course is Christ, but it was He who gave to St. Peter the qualities which fitted him to be — after Christ — the Rock on which the Church was built, *cf.* Ephes. ii. 20-22, 1. Cor. iii. 11. This parable should be compared with that in Mt. vii. 24-27 when some interesting differences in treatment will appear.

THE CENTURION'S SERVANT.
Mt. viii. 5-13.

7. 1. And when he had finished all his words in the hearing of the people, he entered into Capharnaum. 2. And the servant of a certain centurion, who was dear to him, being sick, was ready to die. 3. And when he had heard of JESUS, he sent unto him the ancients of the Jews, desiring him to come and heal his servant. 4. And when they came to JESUS, they besought him earnestly, saying to him. He is worthy that thou shouldest do this for him. 5. For he loveth our nation: and he hath built us a synagogue.

His humility.

'Domine non sum dignus'.

6. And JESUS went with them. And when he was now not far from the house, the centurion sent his friends to him, saying: Lord, trouble not thyself. For I am not worthy that thou shouldest enter under my roof. 7. For which cause neither did I think myself worthy to come to thee; but say the word, and my servant shall be healed. 8. For I also am a man subject to authority, having under me soldiers and I say to one, Go, and he goeth; and to another, Come, and he cometh; and to my servant, Do this, and he doth it. 9. Which JESUS hearing, marvelled: and turning about to the multitude that followed him, he said: Amen I say to you, I have not found so great faith not even in Israel. 10. And they who were sent being returned to the house, found the servant whole who had been sick.

THE SON OF THE WIDOW AT NAIM.

11. And it came to pass afterwards, that he went into a city that is called Naim; and there went with him his disciples, and a great multitude. 12. And when he came nigh to the gate of the city, behold a dead man was carried out, the only son of his mother; and she was a widow: and a great multitude of the city was with her. 13. Whom when the Lord had seen, being moved with mercy towards her, he said to her: Weep not.

He is restored to life.

xxiv. 19;
Jn. iv. 19

14. And he came near and touched the bier. And they that carried it, stood still. And he said: Young man, I say to thee, arise. 15. And he that was dead, sat up, and began to speak. And he gave him to his mother. 16. And there came a fear upon them all: and they glorified God, saying: A great prophet is risen up among us: and God hath visited his people.

MESSAGE OF THE BAPTIST.
Mt. xi. 2-7.

17. And this rumour of him went forth throughout all Judea, and throughout all the country round about. 18. And John's disciples told him of all these things. 19. And John called to him two of his disciples, and sent them to JESUS,

7. 2. It is remarkable that all the centurions or 'captains' mentioned in the Gospels and Acts appear in a very favourable light, *cf.* Mt. viii. 3-13, also the centurion at Calvary, Mt. xxvii. 34, Mk. xv. 39-45, Lk. xxiii. 47; Acts x, xxii. 25-26, xxiii. 17, xxvii. 3, 43.

5. 'He hath built us', this does not do justice to the original: 'he *himself* hath built', an extraordinary thing for a Gentile to do.

7. ['Say the word', so T. Gr. G. Rh. and R. V.; but W. 'by word'; A. 'in a word'; the Latin, 'tantum dic verbo']. He seems to have heard of the cure thus wrought at Cana, Jn. iv. 46-54. The centurion's words have, of course, passed into the liturgy of the Blessed Sacrament as an expression of reverential fear; apropos of them St. Thomas remarks: "Reverence for this Sacrament means that fear is combined with our love, that is why reverential fear of God is called filial fear, for from love springs desire to receive and from fear the humility which makes us revere. Hence, too, it comes that daily reception and occasional abstinence both spring from reverence for the Blessed Sacrament. Hence, too, St. Augustine's words: 'If one says we ought to receive daily and another says not, let everyone do what according to his faith he devoutly thinks he should do. For there is no conflict between Zacheus and this Centurion when the former received Him with joy and the latter said 'I am not worthy that Thou shouldst enter under my roof'; both honoured the Saviour, though in different fashion'. Yet love and faith, to which the Scriptures are ever urging us, are preferable to fear, so that when Peter said 'Depart from me, O Lord, for I am a sinful man!' Jesus replied: 'Fear not!'" S. T. III. lxxx. 10 ad 3. See notes on Mt. viii. 9.]

8. He means that as a military man he realises the force of the word of command; he says in effect; 'You have only to do what I do — give an order'.

11. The distance between Capharnaum and Naim was some twenty-five miles; Naim, like Nazareth, is nowhere mentioned in the Old Testament.

15. He raised the daughter of Jairus just dead, this lad on the way to the tomb, Lazarus when he had been dead four days.

19. St. Chrysostom points out that John did not ask because he himself was ignorant but in order that his disciples might be convinced out of Christ's own mouth.

saying: Art thou he that art to come; or look we for another? 20. And when the men were come unto him, they said: John the Baptist hath sent us to thee, saying: Art thou he that art to come; or look we for another?

*Many
miracles.*

21. (And in that same hour, he cured many of their diseases, and hurts, and evil spirits: and to many that were blind he gave sight.) 22. And answering, he said to them: Go and relate to John what you have heard and seen: The blind see, the lame walk, the lepers are made clean, the deaf hear, the dead rise again, to the poor the gospel is preached: 23. And blessed is he whosoever shall not be scandalized in me.

Isa. xxxv.
5.

HIS EULOGY
ON THE
BAPTIST.
Mt. xli. 7-
35.

24. And when the messengers of John were departed, he began to speak to the multitudes concerning John. What went ye out into the desert to see? a reed shaken with the wind? 25. But what went you out to see? a man clothed in soft garments? Behold they that are in costly apparel and live delicately, are in the houses of kings. 26. But what went you out to see? a prophet? Yea, I say to you, and more than a prophet: 27. This is he of whom it is written *Behold I send my angel before thy face, who shall prepare thy way before thee.*

Mal. iii. 1;
Mk. i. 2.

28. For I say to you: Amongst those that are born of women, there is not a greater prophet than John the Baptist. But he that is the lesser in the kingdom of God, is greater than he.

*Obstinacy
of the
Pharisees.*

29. And all the people hearing, and the publicans, justified God, being baptized with John's baptism. 30. But the Pharisees and the lawyers despised the counsel of God against themselves, being not baptized by him.

31. And the Lord said: Whereunto then shall I liken the men of this generation? and to what are they like? 32. They are like to children sitting in the market-place, and speaking one to another, and saying: We have piped to you, and you have not danced: we have mourned, and you have not wept.

*They reject
Christ and
the Baptist
for oppo-
site things.
Mt. iii. 4;
Mk. i. 6.*

33. For John the Baptist came neither eating bread nor drinking wine; and you say: He hath a devil. 34. The son of man is come eating and drinking; and you say: Behold a man that is a glutton and a drinker of wine, a friend of publicans and sinners. 35. And wisdom is justified by all her children.

7. 26. John was 'more than a Prophet' because "he was the end of the Law and the beginning of the Gospel", *S. T. III. xxxviii. 1 ad 2.*

28. 'He that is lesser'. St. Thomas explains this of the Angels; 'the lowest Angel is superior to the highest man' [*S. T. I. cviii. 2 ad 3, cxvii. 2.*] But on Mt. xi. 11 he suggests that it refers to the Blessed in heaven: 'the least of them is greater than the greatest of us who are on the way thither'; it may also, he says, refer to members of the Church here on earth, in the sense, presumably, that our privileges as Christians are greater than any possessed by those under the Old Dispensation.

30. The Scribes and Pharisees had been too proud to submit to John's baptism, *cf. iii. 10-14.*

32. They condemned Christ for doing what they had condemned John for not doing.

31-35. The condensed form in which this picture is presented makes it easy to miss the point. It is not the children who are playing who are condemned, but the sulky onlookers who refuse to play either game.

37-50. "God perfectly cures the whole man; sometimes suddenly, as for example when He straightway restored Peter's mother-in-law to perfect health so that 'immediately rising she ministered to them'. At other times He does so in successive steps, as in the case of the blind man whose sight He restored, Mk. viii. 22-26. Similarly in the spiritual order: a man's heart may be so profoundly moved and converted that he suddenly attains to perfect spiritual health so that not only is his sin forgiven but all the vestiges of sin are removed, as appears in the case of the Magdalen. Sometimes, however God first forgives the sin by the workings of His grace and then afterwards, by His cooperating grace, removes in successive steps the vestiges of sin", *S. T. III. lxxxvi. 5 ad 1m.*

35. 'And wisdom...', better 'Yet wisdom'. 'The Apostles realised', says St. Augustine. "that the Kingdom of God is not in meat and drink but in patiently bearing tribulation; no

THE SINFUL WOMAN. 36. And one of the Pharisees desired him to eat with him. And he went into the house of the Pharisee, and sat down to meat. 37. And behold a woman that was in the city, a sinner, when she knew that he sat at meat in the Pharisee's house, brought an alabaster box of ointment; 38. And standing behind at his feet, she began to wash his feet with tears, and wiped them with the hairs of her head, and kissed his feet, and anointed them with the ointment.

The Pharisees' criticism. 39. And the Pharisee, who had invited him, seeing it, spoke within himself, saying: This man, if he were a prophet, would know surely who and what manner of woman this is that toucheth him, that she is a sinner. 40. And JESUS answering, said to him: Simon, I have somewhat to say to thee. But he said: Master, say it.

The two creditors. 41. A certain creditor had two debtors, the one owed five hundred pence, and the other fifty. 42. And whereas they had not wherewith to pay, he forgave them both. Which therefore of the two loveth him most? 43. Simon answering said: I suppose that he to whom he forgave most. And he said to him: Thou hast judged rightly.

The Pharisee rebuked. 44. And turning to the woman, he said unto Simon: Dost thou see this woman? I entered into thy house, thou gavest me no water for my feet; but she with tears hath washed my feet, and with her hairs hath wiped them. 45. Thou gavest me no kiss; but she, since she came in, hath not ceased to kiss my feet. 46. My head with oil thou didst not anoint; but she with ointment hath anointed my feet.

He forgives her sins. 47. Wherefore I say to thee: Many sins are forgiven her, because she hath loved much. But to whom less is forgiven, he loveth less. 48. And he said to her: Thy sins are forgiven thee. 49. And they that sat at meat with him began to say within themselves: Who is this that forgiveth sins also? 50. And he said to the woman: Thy faith hath made thee safe, go in peace.

Mk. xvi. 9. 8. 1. And it came to pass afterwards, that he travelled through the cities and towns, preaching and evangelizing the kingdom of God; and the twelve with him. 2. And certain women who had been healed of evil spirits and infirmities; Mary who is called Magdalen, out of whom seven devils were gone forth, 3. And Joanna the wife of Chusa Herod's steward, and Susanna, and many others who ministered unto him of their substance.

Mt. xxvii. 55-56, Mk. xv. 40-41, Lk. xxiii. 49.

abundance uplifted them, no want depressed them... Either kind of life is lawful and praiseworthy, whether a man retires from the company of his fellows and abstains from things, or whether he mixes in their society and leads the ordinary life".

7. 37-50. Since the days of St. Gregory the Great, *d.* 604, the Church of the West has regarded this sinful woman as identical with Mary Magdalen, viii. 2, and with Mary of Bethany. x. 38-42. The Greek Church treats them as three distinct persons and keeps three different feasts. Non-Catholic writers take the same view, apparently on the ground that the 'sinner' and the 'contemplative' cannot have been the same person; see note on Jn. xi. 2, and on Lk. viii. 2.

47. "For the remission of an offence against God a man's will must be so changed that he turns to God and at the same time detests his previous turning away from Him and has a firm purpose of amendment; all this pertains to repentance as a virtue. Hence it is impossible for any sin to be forgiven without repentance as a virtue; but God can forgive sin without the Sacrament of Penance", *S. T.* III. lxxxvi. 2.

The charity which procures forgiveness of sin presupposes faith for without that we should not know what to love; hence while love of God is the immediate cause of our forgiveness, the remote but necessary cause is our faith; this combination is expressed in St. Paul's 'faith that worketh through charity', Gal. v. 6.

'To whom less is forgiven he loveth less'. That one should experience less forgiveness than another is due to his lack of love; we must not read it as though a person who had less need of forgiveness loved less, for then the saints who sinned but little would love but little. It is owing to the immensity of the Divine love in their regard that they are Saints and not sinners. The above deals with the theological question, what namely is the real cause of forgiveness of sin. But the words 'many sins are forgiven her...' seem out of harmony with the parables; hence some would interpret: "her many sins are forgiven and I rightly say so in accordance with agreed on above (ver. 43), for she has given such indubitable signs of love"; according to this interpretation the theological question was not touched on by Christ.

8. 2. This statement may be St. Luke's veiled way of identifying her with the sinful woman; *cp.* Jn. xi. 2 which seems rather to look backwards to this historical fact than to the further anointing which John proceeds to give in ch. xii.

3. Joanna was also present at the Crucifixion, xxiv. 10. From her and Manahen, Acts xiii. 1, Lk. may have derived his knowledge of the court of Herod Antipas, xxiii. 7-12.

THE SOWER. 4. And when a very great multitude was gathered together and hastened out of the cities unto him, he spoke by a similitude. 5. The sower went out to sow his seed. And as he sowed some fell by the way side, and it was trodden down, and the fowls of the air devoured it. 6. And other some fell upon a rock; and as soon as it was sprung up, it withered away, because it had no moisture. 7. And other some fell among thorns, and the thorns growing up with it, choked it. 8. And other some fell upon good ground; and being sprung up yielded fruit a hundred fold. Saying these things, he cried out: **He** that hath ears to hear, let him hear.

Why in Parables. 9. And his disciples asked him what this parable might be. 10. To whom he said: To you it is given to know the mystery of the kingdom of God: but to the rest in parables, that seeing they may not see, and hearing may not understand.

The Explanation. 11. Now the parable is this: The seed is the word of God. 12. And they by the way side are they that hear; then the devil cometh, and taketh the word out of their heart, lest believing they should be saved. 13. Now they upon the rock, *are they* who when they hear, receive the word with joy: and these have no roots: for they believe for awhile, and in time of temptation they fall away. 14. And that which fell among thorns, are they who have heard, and going their way, are choked with the cares and riches and pleasures of this life, and yield no fruit. 15. But that on the good ground are they who in a good and perfect heart, hearing the word, keep it, and bring forth fruit in patience.

The Candle. 16. Now no man lighting a candle covereth it with a vessel, or putteth it under a bed; but setteth it upon a candlestick, that they who come in may see the light. 17. For there is not anything secret, that shall not be made manifest; nor hidden, that shall not be known and come abroad. 18. Take heed therefore how you hear. For whosoever hath, to him shall be given; and whosoever hath not, that also which he thinketh he hath, shall be taken away from him.

19. And his mother and brethren came unto him; and they could not come at him for the crowd. 20. And it was told him: Thy mother and thy brethren stand without, desiring to see thee. 21. Who answering said to them: My mother and my brethren, are they who hear the word of God, and do it.

VISIT OF HIS MOTHER. Mt. xii. 46-50; Mk. iii. 32-35.

8. 4-8. Four classes of hearers are indicated: a) those quite insensible to spiritual things; b) those readily but only superficially influenced; c) the undecided and wavering; d) those whose moral and spiritual, sense is fully awakened.

4. 'By a similitude' that is 'by a parable'.

5-15. Lk. only gives the one parable, with Christ's explanation; his presentment of it differs in many small details from that in Mt. and Mk. just as these differ from one another. It is not so much a written document which the Evangelists are using as the common material for preaching. An oft-told story will hardly ever be re-told in precisely the same words.

5. 'Stony ground'; this hardly expresses the real significance of the original which implies rather a rocky subsoil affording no depth of earth.

10. 'That seeing...'. Neither miracles nor parables produced this blindness of heart, rather did they bring out into the open the blindness or unwillingness to see which was already there, see notes on Mt. xiii. 14 and Jn. xii. 37-41.

'Parable' is from a Greek verb meaning 'to put alongside' and thus, by way of illustration, 'to compare'. It may be described as a developed proverb since given in the form of a story. The Proverbial 'Physician heal thyself' could easily be presented in narrative form. In the same way allegory is extended metaphor, for the latter is a figure of speech. Thus 'Christ the Good Shepherd' is a figure of speech or a metaphor, when developed, as in Jn. x, it becomes an allegory. 'Parable' differs from 'fable'; for while the latter illustrates human life from the animal or vegetable kingdom, *e.g.* Jud. ix. 8-15, parables bring Divine truths before us through the medium of some human story. Hence 'parable' may be defined as a story which, either true or possessing all the appearances of truth, exhibits in the sphere of natural human life a process parallel to one which exists in the ideal and spiritual world.

11. 'The mysteries of the kingdom', the 'secrets of the King of kings,' hidden from the heathen but not from the Apostles. St. Paul constantly refers to these secrets; sometimes he embraces under that term the Incarnation, 1. Tim. iii. 9, the 'mysterium fidei', iii. 16, Tit. ii. 13, *cf.* Rom. xvi. 25; at other times the blindness of Israel regarding the incorporation of the heathen into the Church of Christ, Rom. xi. 25, Ephes. ii throughout, iii. 6, vi. 19, Col. iv. 3, *cf.* Col. i. 26, ii. 2; at other times the Gospel-preaching in general, 1. Cor. ii. 7, Col. iv. 3; also the spiritual union between Christ and His Church, Ephes. v. 32.

18. In matters of faith no amount of natural aptitude which a man 'hath' can avail without charity, for in the absence of this the natural powers, and even the virtues, dry up.

21. See note on Mk. iii. 33-5.

THE STORM
AT SEA.
Mt. viii. 23-
27; Mk. iv.
35-40.

22. And it came to pass on a certain day, that he went into a little ship with his disciples, and he said to them: Let us go over to the other side of the lake. And they launched forth. 23. And when they were sailing, he slept; and there came down a storm of wind upon the lake, and they were filled, and were in danger. 24. And they came and awakened him, saying: Master, we perish. But he arising rebuked the wind and the rage of the water; and it ceased, and there was a calm. 25. And he said to them: Where is your faith? Who being afraid, wondered, saying one to another: Who is this (think you) that he commandeth both the winds and the sea, and they obey him?

THE POS-
SESSED
MAN.
Mt. viii.
28-34; Mk.
v. 1-20.

26. And they sailed to the country of the Gerasens which is over against Galilee. 27. And when he was come forth to the land, there met him a certain man who had a devil now a very long time, and he wore no clothes, neither did he abide in a house, but in the sepulchres. 28. And when he saw JESUS, he fell down before him; and crying out with a loud voice, he said: What have I to do with thee, JESUS, Son of the most high God? I beseech thee, do not torment me. 29. For he commanded the unclean spirit to go out of the man. For many times it seized him, and he was bound with chains, and kept in fetters; and breaking the bonds he was driven by the devil into the deserts.

'Legion'.

30. And JESUS asked him, saying: What is thy name? But he said: Legion; because many devils were entered into him. 31. And they besought him that he would not command them to go into the abyss. 32. And there was there a herd of many swine feeding on the mountain; and they besought him that he would suffer them to enter into them. And he suffered them.

The swine.

33. The devils therefore went out of the man, and entered into the swine; and the herd ran violently down a steep place into the lake, and was stifled. 34. Which when they that fed them saw done, they fled away, and told it in the city and in the villages.

*The Gera-
sens re-
ject Him.*

35. And they went out to see what was done; and they came to JESUS, and found the man, out of whom the devils were departed, sitting at his feet, clothed, and in his right mind, and they were afraid. 36. And they also that had seen told them how he had been healed from the legion. 37. And all the multitude of the country of the Gerasens

8. 19-21. On the fact that Lk., as compared with Mt. xii. 46-50, assigned a somewhat different time to this episode St. Augustine says: "Luke did not keep to the (chronological) order of events but anticipated it, he told it here because he then remembered it", *De Consensu*, ii. 27.

24. The calm was instantaneous.

27. Mt. viii. 28, says there were two possessed men, see notes there and on Mk. v.

31-33. St. Chrysostom says: "Christ did not allow the devils to go into the swine because He was persuaded by them, but firstly to shew men the immense extent of the harm which evil spirits who assail men can do; also to make us see that they dare do nothing, even against swine, without His permission; lastly to indicate what very much graver things they could do to men than to those swine unless Divine Providence help us".

besought him to depart from them; for they were taken with great fear. And he going up into the ship returned back again.

The apostolate of the demoniac.

38. Now the man, out of whom the devils were departed, besought him that he might be with him. But JESUS sent him away, saying: 39. Return to thy house, and tell how great things God hath done to thee. And he went through the whole city, publishing how great things JESUS had done to him.

THE DAUGHTER OF JAIRUS IS DYING. Mt. ix. 18-26; Mk. v. 22-43.

40. And it came to pass, that when JESUS was returned, the multitude received him: for they were all waiting for him. 41. And behold there came a man whose name was Jairus, and he was a ruler of the synagogue: and he fell down at the feet of JESUS, beseeching him that he would come into his house. 42. For he had an only daughter almost twelve years old, and she was dying. And it happened, as he went, that he was thronged by the multitudes.

THE WOMAN WITH THE ISSUE OF BLOOD. Mt. ix. 20-2; Mk. v. 25-34.

43. And there was a certain woman having an issue of blood twelve years, who had bestowed all her substance on physicians, and could not be healed by any: 44. She came behind him, and touched the hem of his garment; and immediately the issue of her blood stopped. 45. And JESUS said: Who is it that touched me? And all denying, Peter and they that were with him said: Master, the multitudes throng and press thee, and dost thou say, Who touched me? 46. And JESUS said: Some body hath touched me; for I know that virtue is gone out from me.

Her faith.

47. And the woman seeing that she was not hid, came trembling, and fell down before his feet: and declared before all the people for what cause she had touched him, and how she was immediately healed: 48. But he said to her: Daughter, thy faith hath made thee whole; go thy way in peace.

Jairus' daughter.

49. As he was yet speaking, there cometh one to the ruler of the synagogue, saying to him: Thy daughter is dead, trouble him not. 50. And JESUS hearing this word, answered the father of the maid: Fear not; believe only, and she shall be safe. 51. And when he was come to the house, he suffered not any man to go in with him, but Peter, and James, and John, and the father and mother of the maiden.

He raises her to life.

52. And all wept and mourned for her. But he said: Weep not; the maid is not dead, but sleepeth. 53. And they laughed him to scorn, knowing that she was dead. 54. But he

8. 37. 'And He, going up... returned'. It is quite characteristic of St. Luke thus to close the episode and yet return to the now emancipated man and his request. See i. 56, of Our Lady's return home after visiting St. Elizabeth, where he leads us to imagine that she did not stay for Elizabeth's delivery; similarly, iii. 20, having mentioned the Baptist's influence with the people he rounds it off by telling briefly of his imprisonment.

There is in this whole episode an air of calm majesty and an absence of the features generally associated with magical enchantments which cannot fail to impress, *cf.* Acts xix. 13-15.

41. The Rulers of the Synagogues were important officials and might naturally be expected to resent Christ's claims, *cf.* xiii. 14, but, like the Publicans, they generally appear in a good light in the New Testament, *cf.* Acts xviii. 8, 17.

43. Compare this remark by 'the beloved physician' with the somewhat ironical addition made by St. Mark, 'but rather the worse', v. 26.

44. 'Hem of His garment', an unfortunate translation, for the reference is not to the hem but to the 'fringe' which according to the Law they had to wear "in the corners of their garments, putting in them ribands of blue, that when they shall see them they may remember all the commandments of the Lord, Nbs. xv. 38-39; Christ, then, observed the letter of the Law even in this slight particular. The word is correctly rendered 'fringe' in Mt. xxiii. 5 but not in ix. 20, xiv. 26, Mk. vi. 56.

"What should we say if this narrative occurred in the Apocrypha? Should we not speak of it as an evident fiction? and are we likely to do less, whenever we have arrived at a proper pitch of unscrupulousness, and what is nowadays called critical acumen, in analysing and disposing of what we have hitherto received as divine?", Newman, *Discussions and Arguments*, p. 225.

45. 'Peter and they that were with him', for this expression *cf.* Mk. i. 36, xvi. 7.

47. It took some courage on the part of the woman to make this public declaration, for her complaint was not an evident one any more than her cure had been.

54. It is somewhat surprising that Mt. ix. 25 omits the Aramaic words 'Talitha cumi' given in Mk. vi. 41, Lk., writing for those to whom such words would be meaningless naturally omits them.

50. 'Believe only', this demand for a faith which is a confident trust in Christ's power to heal is constantly repeated in the Gospel *cf.* Mt. viii. 13, ix. 28, Mk. v. 36, ix. 22-23, xi. 24, xvi. 16-17. It was an act of mental surrender founded

taking her by the hand, cried out, saying: Maid, arise. 55. And her spirit returned, and she arose immediately And he bid them give her to eat. 56. And her parents were astonished, whom he charged to tell no man what was done,

MISSION
OF THE
TWELVE.
Mt. x. 1-
42; Mk. vi.
7-12.

9. 1. Then calling together the twelve apostles, he gave them power and authority over all devils, and to cure diseases. 2. And he sent them to preach the kingdom of God, and to heal the sick. 3. And he said to them: Take nothing for your journey, neither staff, nor scrip, nor bread, nor money, neither have two coats. 4. And whatsoever house you shall enter into, abide there, and depart not from thence. 5. And whosoever will not receive you, when ye go out of that city, shake off even the dust of your feet for a testimony against them.

Acts. xiii.
51.

Herod's
fears.
Mt. xiv. 1-
3; Mk. vi.
14-16.

6. And going out they went about through the towns preaching the gospel and healing everywhere. 7. Now Herod the tetrarch heard of all things that were done by him; and he was in a doubt because it was said 8. By some, that John was risen from the dead: but by other some, that Elias had appeared; and by others, that one of the old prophets was risen again. 9. And Herod said: John I have beheaded; but who is this of whom I hear such things? And he sought to see him.

xxiii. 8.

HE FEEDS
5000 MEN.
Mt. xiv. 13-
23; Mk. vi.
31-46; Jn.
vi. 1-15.

10. And the apostles, when they were returned, told him all they had done: and taking them he went aside into a desert place apart, which belongeth to Bethsaida. 11. Which when the people knew they followed him, and he received them, and spoke to them of the kingdom of God, and healed them who had need of healing. 12. Now the day began to decline. And the twelve came and said to him: Send away the multitude, that going into the towns and villages round about, they may lodge and get victuals; for we are here in a desert place.

The
Miracle.

13. But he said to them: Give you them to eat. And they said: We have no more than five loaves and two fishes: unless perhaps we should go and buy food for all this multitude. 14. Now there were about five thousand men. And he said to his disciples: Make them sit down by fifties in a company. 15. And they did so. And made them all sit down. 16. And taking the five loaves and the two fishes, he looked up to heaven, and blessed them: and he broke,

on the marvels they had seen and heard, for these were of so convincing a character that 'the devils also believe and tremble, Jas. ii. 19, "as it were compelled by the evidence" says St. Thomas.

8. 51. See notes on Mt. ix. 25 and Mk. v. 37.

56. For the real meaning of these charges, not to reveal what must of necessity have been made known at once, see note on Mk. vi. p.

9. 3. 'Neither staff' *cf.* Mk's 'but a staff only' and see notes on Mk. vi. 8.

5. St. Paul acted on this to the letter, Acts xiii. 51.

7. 'Herod the Tetrarch', or Herod Antipas, see notes on Mt. xiv. 1, p.

8. 'Old Prophets' better 'the Prophets of old'.

'Elias', because he had not died but been transported to heaven, 4 Kgs. ii.; moreover he was regarded as the herald of the Messiah to come, Mal. iii. 1-3, though the Baptist had come 'in the spirit and power of Elias', Lk. i. 17.

9. Though the miracles are performed by the Apostles and away from Christ yet by a sound theological instinct even Herod seems to attribute them to Christ.

10. Bethsaida-Julias at the N. E. angle of the Sea of Galilee.

11. St. Luke has omitted to state that He had crossed by boat *cf.* Mt. xiv. 13, Mk. vi. 32-33; hence these crowds are not from Bethsaida or the East coast but from the Western shore.

12-17. The only miracle recorded in all four Gospels. It marks a central point in Christ's ministry; from Jn. vi. 4, we gather that it took place about the second or third Passover of His teaching life, see note on Jn. ii. 13. It marked the culminating point in the training of the Apostles, it introduced the doctrine of the Holy Eucharist, it led up to Peter's confession of faith, it was followed by instructions on Christ's Passion, Death and Resurrection, and by Transfiguration which was intended to confirm their faith in His Godhead despite His human sufferings.

16. Note our Lord's series of acts: He took, He raised His eyes to heaven, He blessed the bread and then He broke it; all this has been taken over by the Church in the ceremonies and rites of the consecration at Mass.

"Since the capacity for reasoning belongs to man alone, the very fact that he reasons, if only about some one thing, is sufficient to prove that he is a man. Since, then, to work miracles by one's own power belongs to God alone, any single miracle which Christ wrought by His own power suffices to prove that He is God", S. T. III. xliii. 4 ad 3m.

and distributed to his disciples, to set before the multitude. 17. And they did all eat, and were filled. And there were taken up of fragments that remained to them, twelve baskets.

CONFES-
SION OF
PETER.

Mt. xvi. 13-
20; Mk.
viii. 27-30;
Jn. vi. 68-
70.

18. And it came to pass; as he was alone praying, his disciples also were with him: and he asked them, saying: Whom do the people say that I am? 19. But they answered, and said: John the Baptist; but some say Elias; and others say that one of the former prophets is risen again. 20. And he said to them: But whom do you say that I am? Simon Peter answering, said: The Christ of God. 21. But he strictly charging them, commanded they should tell this to no man,

THE
PASSION
FORETOLD.

Mt. xvi. 21-
28; Mk.
viii. 31-39.

The Cross.

Mt. x. 38;
Lk. xiv. 27.
Lk. xvii.
23; Jn. xii.
25.

Mt. x. 33;
II Tim. ii.
12.

*His
Coming.*

Mt. xvi.
28; Mk.
viii. 39.

22. Saying: The son of man must suffer many things, and be rejected by the ancients and chief priests and scribes, and be killed, and the third day rise again.

23. And he said to all: If any man will come after me, let him deny himself and take up his cross daily, and follow me. 24. For whosoever will save his life, shall lose it; for he that shall lose his life for my sake, shall save it. 25. For what is a man advantaged, if he gain the whole world, and lose himself, and cast away himself?

26. For he that shall be ashamed of me and of my words, of him the son of man shall be ashamed when he shall come in his majesty, and that of his Father, and of the holy Angels.

27. But I tell you of a truth: There are some standing here that shall not taste death till they see the kingdom of God.

THE
TRANSFI-
GURATION.

Mt. xvii. 1-
13; Mk. ix.
1-12; II.
Pet. i. 13-
21.

*Moses and
Elias.*

28. And it came to pass about eight days after these words, that he took Peter and James and John, and went up into a mountain to pray. 29. And whilst he prayed, the shape of his countenance was altered, and his raiment became white and glittering. 30. And behold two men were talking with him. And they were Moses and Elias, 31. Appearing in majesty. And they spoke of his decease that he should accomplish in Jerusalem. 32. But Peter and they that were with him were heavy with sleep. And waking, they saw his glory, and the two men that stood with him.

*The Voice
from
heaven.*

33. And it came to pass that as they were departing from him, Peter saith to JESUS: Master, it is good for us to be here; and let us make three tabernacles, one for thee, and one for Moses, and one for Elias: not knowing what he said. 34. And as he spoke these things there came a cloud,

9. 20. Lk. omits the Promises to St. Peter given in Mt. xvi, presumably because he was going to give a Promise, xxii. 31-32, which would, without that in Mt., be unintelligible to the Apostolic body, *cf.* Mk. ix. 32-33.

26. His Coming 'in glory' to judge the world.

27. His Coming in His kingdom which is the Church and which should be fully inaugurated with the destruction of Jerusalem, see notes on Mt. xxiv. and Mk. xiii.

29. ["That the glory of Christ's soul did not, from the first moment of His Conception, shine out in His body arose from the Divine arrangement whereby He might, in a body capable of suffering, work out the mystery of our Redemption. This does not mean, however, that Christ was deprived of the power of transmitting the glory of His soul to His body; this indeed is what He did in His Transfiguration though not in the same way as in the glorified body (*i. e.* the body as it will be after the Resurrection). For brilliance passes to the glorified body from the soul as a permanent quality affecting the body. Whereas, then, bodily brilliance is not miraculous in a glorified body in the Transfiguration the brilliance passed from His Godhead and His soul to His body, yet even then not like an immanent quality affecting His body but rather as something transient, like the atmosphere, for instance, when illumined by the sun. Hence the brilliance then appearing in Christ's body was miraculous, precisely as when He walked on the waves of the sea", *S. T.* III. xlv. 2.]

"Let no one imagine that because Christ is said to have been 'transfigured' He therefore lost His former appearance or features, or that His body ceased to be a real body, or that He took to Himself a spiritual body or one made from the air. The Evangelist shews us how He was transformed when he says His face shone as the sun and His garments were made white as snow'. For here it is the splendour of His face that is shewn, the whiteness of His garments that is described; His substance is not removed, it is changed into glory" *St. Jerome on Matth. xvii, cf. S. T.* III. xlv. 1 *ad 1m.*

36. *Cf.* 2. Pet. i. 12-18. The Transfiguration is generally associated with Mt. Tabor though Mt. Hermon is very much nearer to Caesarea Philippi, Mt. xvi. 13, Mk. viii. 27, than is Tabor; the connexion of the two mountains in Ps. lxxxviii. 12 may have given rise to the idea that Hermon was the mount of the Transfiguration.

and overshadowed them: and they were afraid, when they entered into the cloud. 35. And a voice came out of the cloud, saying: This is my beloved Son, hear him. 36. And whilst the voice was uttered, JESUS was found alone, And they held their peace, and told no man in those days any of these things which they had seen.

THE
EPILEPTIC
BOY.
Mt. xvii.
11-20; Mk.
ix. 13-28.

37. And it came to pass the day following, when they came down from the mountain, there met him a great multitude. 38. And behold a man among the crowd cried out, saying: Master, I beseech thee, look upon my son, because he is my only one. 39. And lo, a spirit seizeth him, and he suddenly crieth out, and he throweth him down and teareth him so that he foameth, and bruising him he hardly departeth from him. 40. And I desired thy disciples to cast him out, and they could not.

The Cure.

41. And JESUS answering said: O faithless and perverse generation, how long shall I be with you and suffer you? Bring hither thy son. 42. And as he was coming to him, the devil threw him down and tore him. 43. And JESUS rebuked the unclean spirit, and cured the boy, and restored him to his father.

*Prediction
of His
Passion.*

44. And all were astonished at the mighty power of God: but while all wondered at all the things he did, he said to his disciples: Lay you up in your hearts these words, for it shall come to pass that the son of man shall be delivered into the hands of men. 45. But they understood not this word, and it was hid from them, so that they perceived it not. And they were afraid to ask him concerning this word.

Mt. xviii. 1-
11; xix. 13-
15; Mk. ix
33-36.

46. And there entered a thought into them, which of them should be greater. 47. But JESUS seeing the thoughts of their heart, took a child and set him by him. 48. And said to them: Whosoever shall receive this child in my name, receiveth me: and whosoever shall receive me, receiveth him that sent me. For he that is the lesser among you all, he is the greater.

*Miracles
in Christ's
Name.
Mk. ix. 37-
40.*

49. And John answering, said: Master, we saw a certain man casting out devils in thy name, and we forbade him, because he followeth not with us. 50. And JESUS said to him: Forbid him not: for he that is not against you, is for you.

51. And it came to pass when the days of his assumption were accomplishing, that he steadfastly set his face to go to

9. 37. 'The day following'. There is no need to suppose the Transfiguration took place at night; they presumably spent the night on the mountain: Lk. probably computed the days as a Hebrew would, from the evening before.

39. Indisputably a case of epilepsy as the details both here and in Mk. ix. 2-25 shew. Yet the whole context supposes that the boy was possessed and we can only presume that he was both an epileptic and possessed by an evil spirit. It is conceivable that his epileptic state made him more accessible to such an invasion.

41. The transcendence of Christ is clearly referred to in these words; He belongs to another world.

In his famous picture of the Transfiguration Raphael has depicted the contrast between the peace and tranquillity of the Transfiguration scene and the turmoil here on earth; this may be hinted at in Christ's exclamation here.

43. 'Restored him to his father', in Lk. only.

44. Notice the brevity, even the obscurity of this prediction of the Passion *cf.* Mk. ix. 30.

44. Note the purposed contrast between the two natures of Christ: His was 'the mighty power of God' but with our human nature He had taken on Himself to be 'tempted in all things, like as we are' Heb. iv. 15. Naturally enough the disciples — especially those who had just come from that unforgettable scene — could not understand His words about His future sufferings at the hands of men.

45-46. Two lessons intended to bring home to them the true spirit of those who would follow Him.

48. 'The greater'. The Greek text has 'great', as though our Lord meant that such should be truly great, without instituting any comparison.

51. The break is so startling that here if anywhere a fresh chapter should begin.

51-xix. 28. Christ's journeyings towards Jerusalem for the last time, *cf.* xiii. 33, xvii. 11, xviii. 31, xix. 11, 28; thus Lk. differs from Mt. and Mk. in his arrangement. Most of the episodes are peculiar to Lk., the fruit of his own personal investigations during St. Paul's imprisonment at Caesarea, Acts xxiii. 33-xxiv. 27.

51. 'The days of His assumption'. A reference to his 'ascension' Mk. xvi. 19, Acts i. 2-11. Here it embraces the steps that were to lead to that goal, *viz.* His Passion and death. As man he was 'assumed' or taken up', as God he 'ascended'.

BEGINS
FINAL
JOURNEY
TO JERU-
SALEM.
*Rejected in
Samaria.*

Jn. iv. 39-
42.
*'Fire from
heaven'.*

FOLLOWING
OF CHRIST.
Mt. viii. 19-
22.

*His
poverty.*

MISSION
OF THE
SEVENTY-
TWO.

Mt. ix. 37.
Harvest.

Mt. x. 16.

Poverty.
Mt. x. 10.
Mk. vi. 8.
Peace.

Deut.
xxiv. 14;
Mt. x. 10;
1 Tim.
v. 18.
Miracles.

*Those that
reject them*

Jerusalem. 52. And he sent messengers before his face: and going they entered into a city of the Samaritans, to prepare for him. 53. And they received him not, because his face was of one going to Jerusalem.

54. And when his disciples James and John had seen this, they said: Lord, wilt thou that we command fire to come down from heaven and consume them? 55. And turning, he rebuked them, saying: You know not of what spirit you are. 56. The son of man came not to destroy souls, but to save. And they went into another town.

57. And it came to pass as they walked in the way, that a certain man said to him: I will follow thee whithersoever thou goest. 58. JESUS said to him: The foxes have holes, and the birds of the air nests; but the son of man hath not where to lay his head. 59. But he said to another: Follow me. And he said: Lord, suffer me first to go, and to bury my father. 60. And JESUS said to him: Let the dead bury their dead; but go thou, and preach the kingdom of God. 61. And another said: I will follow thee, Lord, but let me first take my leave of them that are at my house. 62. JESUS said to him: No man putting his hand to the plough, and looking back, is fit for the kingdom of God.

10. 1. And after these things the Lord appointed also other seventy-two: and he sent them two and two before his face into every city and place whither he himself was to come. 2. And he said to them: The harvest indeed is great, but the labourers are few. Pray ye therefore the Lord of the harvest, that he send labourers into his harvest. 3. Go: Behold I send you as lambs among wolves.

4. Carry neither purse, nor scrip, nor shoes; and salute no man by the way. 5. Into whatsoever house you enter, first say: Peace be to this house: 6. And if the son of peace be there, your peace shall rest upon him: but if not, it shall return to you. 7. And in the same house remain, eating and drinking such things as they have. For the labourer is worthy of his hire. Remove not from house to house.

8. And into what city soever you enter, and they receive you, eat such things as are set before you; 9. And heal the sick that are therein, and say to them: The kingdom of God is come nigh unto you.

10. But into whatsoever city you enter, and they receive

9. 54. Note their name 'Boanerges' (i. e. Sons of Thunder) Mk. iii. 17.

They were at the moment in Samaria whence Ochozias king of Israel had sent his 'captains of fifty' to capture Elias, with the result that 'fire came down from heaven and consumed them', 4. Kgs. i; hence the proposal of James and John. But theirs was not now to be the spirit of Elias nor of his time.

58. Thus Our Lord's poverty was extreme despite the assistance afforded Him by the women from Galilee, viii. 2-3.

59. St. Cyril suggests that his father was not dead but old, and that the man wanted to look after him till his death, but that Christ knew there were others who could do this. This and the following verses are naturally applied to the question of entering Religion; "it is preferable" says St. Thomas "to enter Religion with a view to testing oneself than not to enter at all, for that is the first step to remaining in it altogether. Nor ought we to say of a man who thus makes experiment that he has 'looked back' unless he has withdrawn from something he was bound to", *S. T. II-II, ci. 4 ad 2* and *clxxxix. 6*.

10. 1. The reading 'Seventy' is better supported than the 'Seventy-two' of the Latin and some Greek texts.

"There exists no catalogue of the Seventy disciples" says Eusebius, *Hist. Eccles.* I. xii. 1-3; but he tells us that in his day Barnabas, Matthias, Sosthenes and Thaddeus were supposed to have been among them. Further he quotes Clement of Alexandria as saying in a work now lost that 'Cephas was one of the Seventy disciples', a man who bore the same name as the Apostle Peter and of whom St. Paul says 'When Cephas came to Antioch I withstood him to the face'; this is interesting as shewing at what an early date men felt the difficulty of this famous scene.

This sending of the Seventy-two is peculiar to Lk., but many of the details find their parallel in Mt. ix-x, the mission of the Twelve. "In the Apostles we have the Episcopal character, in the Seventy-two disciples that of the priests", Ven. Bede. "To the Seventy-two disciples correspond not only priests who have the care of souls but all those in lesser orders who help the Bishops in their work; for we are not told that the Lord assigned to the Seventy-two definite districts but that 'He sent... before His face into every city and place whither He Himself was to come'. It was only fitting, then, that in addition to 'ordinary' prelates others should be asked to assist in this task owing to the multitude of the faithful and the difficulty of finding sufficient men who could be assigned to individual people", *S. T. II-II. clxxxviii. 4 ad 5*.

you not, going forth into the streets thereof, say: 11. Even the very dust of your city that cleaveth to us we wipe off against you. Yet know this that the kingdom of God is at hand. 12. I say to you, it shall be more tolerable at that day for Sodom, than for that city.

Wo to the unbelieving cities. 13. Wo to thee, Corozain, wo to thee, Bethsaida. For if in Tyre and Sidon had been wrought the mighty works that have been wrought in you, they would have done penance long ago, sitting in sackcloth and ashes. 14. But it shall be more tolerable for Tyre and Sidon at the judgment, than for you. 15. And thou, Capharnaum, which art exalted unto

Mt. x. 40-41; Jn. xiii. 20.

heaven: thou shalt be thrust down to hell. 16. He that heareth you, heareth me: and he that despiseth you, despiseth me: And he that despiseth me, despiseth him that sent me.

They return.

17. And the seventy-two returned with joy, saying: Lord, the devils also are subject to us in thy name. 18. And he said to them: I saw satan like lightning falling from heaven.

Mk. xvi. 17-18.

19. Behold, I have given you power to tread upon serpents and scorpions, and upon all the power of the enemy, and nothing shall hurt you. 20. But yet rejoice not in this that spirits are subject unto you: but rejoice in this, that your names are written in heaven.

GLORY TO GOD.
Mt. xi. 25-27; Jn. xi. 41-42.

21. In that same hour he rejoiced in the Holy Ghost, and said: I confess to thee, O Father, Lord of heaven and earth, because thou hast hidden these things from the wise and prudent, and hast revealed them to little ones. Yea, Father, for so it hath seemed good in thy sight. 22. All things are delivered to me by my Father, and no one knoweth who the Son is but the Father; and who the Father is but the Son, and to whom the Son will reveal him.

Privileges of the New Dispensation.

Mt. xiii. 16.

23. And turning to his disciples, he said: Blessed are the eyes that see the things which you see. 24. For I say to you that many prophets and kings have desired to see the things that you see, and have not seen them; and to hear the things that you hear, and have not heard them.

THE
GREATEST
COMMAND-
MENT.

Mt. xxii. 35-40; Mk. xii. 28-44.

25. And behold a certain lawyer stood up, tempting him; and saying: Master, what must I do to possess eternal life? 26. But he said to him: What is written in the law? how readest thou? 27. He answering, said: *Thou shalt love the Lord thy God with thy whole heart, and with thy whole soul, and with all thy strength, and with all thy mind, and thy neighbour as thyself.* 28. And he said to him: Thou

10. 13. Note how 'Tyre and Sidon (cities of the Gentiles) are contrasted with the cities of the Jews.

15. 'Exalted', by Christ's teaching there; the contrast with the geographical position of the city would have impressed His hearers, for, lying as it does on the shores of the Sea of Galilee Capharnaum was situated some 680 ft. below the level of the Mediterranean.

18. The Eternal Son of God witnessed the overthrow of Satan who fell through pride; the disciples must beware of the same subtle vice.

19. For an example of this, see Acts xxviii. 3-5.

20. 'The Book of Life', see Exod. xxxii. 32, Ps. lxxviii. 29, Dan. xii. 1, Phil. iv. 3, Heb. xii. 23 'written in the heavens', Apoc. xiii. 8 'the Book of the Lamb', xx. 12, xxi. 27.

21-22. St. John's Gospel is markedly different in tone from Mt. Mk. and Lk., yet here and in Mt. xi. 25-30 we have phrases which might well have been penned by St. John, so clearly do they bring out Christ's claim to be God.

21. This is the perpetual contrast between 'the wise and prudent' which is so pronounced a feature of Christ's teaching, *cf.* Mt. xvi. 17. xviii. 3-4, xxvi-10, and seized on by St. Paul as one of characteristic features of Christian life, Rom. i. 22-23, 1. Cor. i. 21, 26-29, 2. Cor. iv. 3-7.

24. See Heb. xi. 13-16 for the yearning of the Patriarchs for the fulfilment of the Promises made to them.

25. 'Lawyer', that is a man learned in the Mosaic Law, 'a Doctor of the Law' Mt. xxii. 35, but in St. Luke the Greek word there used is always rendered 'lawyer' as being presumably more intelligible to his Roman readers, *cf.* vii. 30, xi. 45-53, 52; in xi. 53 where the Greek has 'scribe', the Vulgate has 'lawyer', see Tit. iii. 9 and 13.

hast answered right: this do, and thou shalt live. 29. But he willing to justify himself, said to JESUS: And who is my neighbour?

THE GOOD
SAMARITAN.

30. And JESUS answering, said: A certain man went down from Jerusalem to Jericho, and fell among robbers, who also stripped him, and having wounded him, went away leaving him half dead. 31. And it chanced that a certain

The priest.

priest went down the same way; and seeing him, passed by.

The Levite.

32. In like manner also a Levite, when he was near the place and saw him, passed by. 33. But a certain Samaritan being

The Samaritan.

on his journey, came near him: and seeing him, was moved with compassion. 34. And going up to him, bound up his wounds, pouring in oil and wine: and setting him upon his own beast, brought him to an inn, and took care of him. 35. And the next day he took out two pence, and gave to the host, and said: Take care of him; and whatsoever thou shalt spend over and above, I at my return will repay thee.

The Lesson.

36. Which of these three in thy opinion was neighbour to him that fell among the robbers? 37. But he said: He that shewed mercy to him. And JESUS said to him: Go, and do thou in like manner.

MARY AND
MARTHA.

38. Now it came to pass as they went, that he entered into a certain town: and a certain woman named Martha received him into her house. 39. And she had a sister called Mary, who sitting also at the Lord's feet, heard his word. 40. But Martha was busy about much serving. Who stood and said: Lord, hast thou no care that my sister hath left me alone to serve? speak to her therefore, that she help me. 41. And the Lord, answering, said to her: Martha, Martha, thou art careful, and art troubled about many things. 42. But one thing is necessary. Mary hath chosen the best part, which shall not be taken away from her.

LESSONS
ON PRAYER

11. 1. And it came to pass, that as he was in a certain place praying, when he ceased, one of his disciples said to him: Lord, teach us to pray, as John also taught his disciples. 2. And he said to them: When you pray, say: Father, hallowed be thy name. Thy kingdom come. 3. Give us this day our daily bread. 4. And forgive us our sins, for we also forgive every one that is indebted to us. And lead us not into temptation.

THE LORD'S
PRAYER.
Mt. vi. 9-13.

THE
FRIEND AT
MIDNIGHT.

5. And he said to them: Which of you shall have a friend, and shall go to him at midnight, and shall say to him:

10. 30. As so often, Christ only answers indirectly, by a story or parable.

31-32. 'Passed by', literally 'passed by on the other side'. They were presumably coming down from Jerusalem after fulfilling their ministry, *cf.* i. 8-9, 23, and were consequently at leisure.

33. The Samaritan was 'on his journey', *viz.* on business. Note Jn. iv. 9, Lk. xvii. 16-18. The Samaritans were a mixed people, the descendants of the Ten tribes—so far as these were left by the Assyrians after the storming of Samaria in B. C. 721, and of the peoples of Babylonia, Cutha, etc. whom the Assyrians brought in to replace the Israelites carried into captivity, 4 Kgs. xvii. Between this mixed populace and the Jews a bitter enmity had always persisted since the return of the latter from the Captivity. *Cf.* Neh. iv. Jn. iv. 9.

35. 'Two pence', or two denarii. The silver coin called 'denarius' was the labourer's daily wage, *cf.* Mt. xx. 2.

36. Our Lord inverts the lawyer's question, *ver.* 29.

38. 'A certain town', Lk. is not more precise, presumably because he did not know: inspiration is not revelation, *cf.* viii. 22, xi. 1.

39. See note on vii. 37, *cf.* Jn. xi. "Those who are prone to the passions, are, strictly-speaking, through the impulse these give to activity, more fit for the active life owing to the restlessness of their minds. Hence says St. Gregory: 'Some people are so restless that if they have perforce to rest from toil they toil all the more, for the more time they have in which to think, the greater the tumult they have to put up with interiorly'. On the other hand some people have a natural purity and restfulness of spirit which makes them fit for contemplation, and if they are set wholly to the active life it will prove detrimental to them. Hence both those who are more suited to the active life can through its exercise be prepared for the contemplative, and those, too, who are suited for the contemplative life can undertake active occupations so as to be thereby made fit for contemplation", *S. T. II-II. clxxxii. 4 ad 3.*

11. 2-4. Note the slight differences between this version of the Lord's Prayer and that in Mt. vi. 9-13. [For a commentary see *S. T. II-II. lxxxiii. 9.*]

3. Expounding this of the Holy Eucharist, by an adaptation, St. Augustine remarks: "If it is 'daily Bread', why do you receive It but once a year as the Greeks in the East generally do? Receive It every day that it may profit you every day. If you receive It every day, for you 'every day' is to-day, Christ rises again for you every day, for it is 'to-day' when Christ rises again", *Sermon 28.*

Friend, lend me three loaves, 6. Because a friend of mine is come off his journey to me, and I have not what to set before him. 7. And he from within should answer and say: Trouble me not, the door is now shut, and my children are with me in bed; I cannot rise and give thee. 8. Yet if he shall continue knocking, I say to you, although he will not rise and give him, because he is his friend; yet because of his importunity he will rise, and give him as many as he needeth.

The

Lesson.

Mt. vii. 6-

12, xxi.

22; Mk.

xi. 24;

Jn. xiv.

13.

9. And I say to you, Ask, and it shall be given you: seek, and you shall find: knock, and it shall be opened to you. 10. For every one that asketh, receiveth: and he that seeketh, findeth: and to him that knocketh, it shall be opened. 11. And which of you if he ask his father bread, will he give him a stone? or a fish, will he for a fish give him a serpent? 12. Or if he shall ask an egg, will he reach him a scorpion? 13. If you then being evil, know how to give good gifts to your children, how much more will your Father from heaven give the good Spirit to them that ask him?

THE DUMB

MAN AND

THE CALUM-

NY OF THE

PHARISEES.

Mt. xii. 22-

24; ix. 32-

34.

The divided

Kingdom

14. And he was casting out a devil and the same was dumb; and when he had cast out the devil, the dumb spoke: and the multitudes were in admiration at it. 15. But some of them said: He casteth out devils by Beelzebub the prince of devils. 16. And others tempting, asked of him a sign from heaven. 17. But he seeing their thoughts, said to them: Every kingdom divided against itself shall be brought to desolation, and house upon house shall fall. 18. And if satan also be divided against himself, how shall his kingdom stand? because you say, that through Beelzebub I cast out devils. 19. Now if I cast out devils by Beelzebub: by whom do your children cast them out? Therefore they shall be your judges. 20. But if I by the finger of God cast out devils: doubtless the kingdom of God is come upon you.

The strong

man armed

Col. ii. 15.

21. When a strong man armed keepeth his court: those things are in peace which he possesseth. 22. But if a stronger than he come upon him and overcome him: he will take away all his armour wherein he trusted, and will distribute his spoils. 23. He that is not with me, is against me: and he that gathereth not with me, scattereth.

The

unclean

spirit.

Mt. xii. 43-

45.

24. When the unclean spirit is gone out of a man, he walketh through places without water, seeking rest: and not finding, he saith: I will return into my house whence I

11. 8. 'Give him as many as he needeth'. It is hard to suppose our Lord did not smile as He added this expressive touch; His hearers too must have enjoyed it.

9. 'And I say', better 'I also say'.

11. A stone may look like a loaf, a coiled-up scorpion an egg, a serpent an eel; but only a careless person would fail to look closely before giving them to a beggar.

13. The immediate contrast may be between earthly and therefore imperfect parents and our Heavenly, and therefore perfect, Father. At the same time it seems a clear testimony to original sin, for our nature as such is, though earthly, not evil, only as fallen in Adam can it be called evil.

14. In Mt. xii. 22-24 the man is both blind and dumb.

15. There seems to be two spellings: 'Beelzebub' often interpreted 'Lord of flies', but perhaps 'Lord of dung' as a contemptuous expression among the Hebrews for heathen deities; also and more commonly, 'Beelzebub' which is by some interpreted 'Lord of the air' whence perhaps St. Paul's 'prince of the power of this air'. Ephes. ii. 2, *cf.* vi. 12.

16. They probably had in mind the sign demanded by and accorded and Samuel, 1 Kgs xii. 16-20.

20. 'The Kingdom of God', clearly not heaven so much as 'the ruling' of God; the 'Kingdom' which is heaven and the vision of God is now being inaugurated in their midst.

'The finger of God', perhaps signifying that He wrought His cures and exorcisms by a gesture just as in the case of the centurion He had done it 'with a word'. The contrast between our Lord's magisterial exorcisms and those of the Jewish exorcists must have been patent to all; Josephus has a description of a famous exorcist of his day who put a ring into the nose of the possessed person, drew the devil out by the nose and then bade him overturn a cup of water near by as a proof that he had gone, *Ant.* VIII. ii. 5.

21. The 'strong man' is, from the context, the devil, *cf.* Mt. xii. 29, and owing to the fall of man and original sin men are his 'possession' *cf.* 2. Tim. ii. 26, 1. Jn. v. 19 where see the note p. 821.

22. See notes on Apoc. xx. 1-3.

24-26. A man has not done with the devil when he repents: there will be other more violent assaults to be met.

came out. 25. And when he is come, he findeth it swept and garnished. 26. Then he goeth and taketh with him seven other spirits more wicked than himself, and entering in they dwell there. And the last state of that man becomes worse than the first.

THE WOMAN WHO
BLESSED
HIM.

27. And it came to pass: as he spoke these things, a certain woman from the crowd lifting up her voice said to him: Blessed is the womb that bore thee, and the paps that gave thee suck. 28. But he said: Yea rather blessed are they who hear the word of God, and keep it.

DEMAND
FOR A SIGN
Mt. xii. 38-
42.

Jonas.
Jonas ii. 1.
Queen of
Sheba.

29. And the multitudes running together, he began to say: This generation is a wicked generation: it asketh a sign, and a sign shall not be given it, but the sign of Jonas the prophet. 30. For as Jonas was a sign to the Ninivites, so shall the son of man also be to this generation. 31. The queen of the south shall rise in the judgment with the men of this generation, and shall condemn them, because she came from the ends of the earth to hear the wisdom of Solomon; and behold more than Solomon here. 32. The men of Ninive shall rise in the judgment with this generation, and shall condemn it, because they did penance at the preaching of Jonas; and behold more than Jonas here.

The
Candle.
Mt. v. 15;
Mk. iv. 21.
Mt. vi. 22

33. No man lighteth a candle, and putteth it in a hidden place, nor under a bushel: but upon a candlestick, that they that come in may see the light. 34. The light of thy body is thy eye. If thy eye be single, thy whole body will be lightsome: but if it be evil, thy body also will be darksome. 35. Take heed therefore that the light which is in thee be not darkness. 36. If then thy whole body be lightsome, having no part of darkness; the whole shall be lightsome, and as a bright lamp shall enlighten thee.

TRADITIONS OF THE
PHARISEES
Mt. xxiii. 1-
36.

37. And as he was speaking, a certain Pharisee prayed him that he would dine with him. And he going in, sat down to eat. 38. And the Pharisee began to say, thinking within himself, why he was not washed before dinner. 39. And the Lord said to him: Now you Pharisees make clean the outside of the cup and of the platter; but your inside is full of rapine and iniquity. 40. Ye fools, did not he that made that which is without, make also that which is within?

Alms.
Tithes.

41. But yet that which remaineth, give alms; and behold all things are clean unto you. 42. But wo to you Pharisees,

11. 26. St. Thomas applies these words to those who enter, or are foolishly induced by others to enter, religious life without due consideration, *S. T. II-II clxxxix. 9*. It was to avoid such contingencies that the Council of Trent, Sess. xxv. 17, laid down rules about the minimum age at which people can take on themselves the obligations of the religious life, see *Codex juris canonici*, Nos. 538 ff.

28. "More blessed was Mary receiving faith in Christ than Mary conceiving the Flesh of Christ... her maternal relation to Him would have availed her nothing had she not borne Christ in her heart even more happily than in her flesh", St. Augustine, *de Virginitate* 3.

30-32. Jonas was a sign to the Ninivites by his preaching, so too Christ to the Jews, though for the most part they did not pay heed. See Mt. xii. 40 for a very different application of the story of Jonas though the context is the same.

31. 'The Queen of the South', for the Queen of Saba or Sheba, 3. Kgs. x. 1; the Greek of Lk. has translated the word 'Saba' by 'south', so in all English versions. See note on Mt. xii. 42.

33. We in our measure have to be 'lux mundi': "No person", says St. Augustine, "is justified in so giving himself up to leisure as to forget his neighbour's profit; nor on the contrary to be so busy as to forget the duty of contemplation of the things of God", *De Civitate Dei*, XIX. xix.

39. Our Lord seems to anticipate the attack, for He read the Pharisee's unspoken thoughts.

41. ['But yet that which remaineth, give alms'; the sense is obscure. W. 'that is over plus, give alms'; T. C. A. 'of that ye have'; R. V. 'Give for alms those things that are within'. The Latin 'quod superest' agrees with W., and St. Thomas explains it of superfluities from which we have to give alms, *S. T. II-II. xxxii. 5*.]

because you tithe mint and rue and every herb, and pass over judgment, and the charity of God. Now these things you ought to have done, and not to leave the other undone. 43. Wo to you Pharisees, because you love the uppermost seats in the synagogues, and salutations in the market-place.

*Whited
sepulchres*

44. Wo to you, because you are as sepulchres that appear not, and men that walk over are not aware.

*REBUKE
TO THE
LAWYERS.*

*Mt. xxiii.
4; Jn. vii.
19, Acts.
xv. 10.*

45. And one of the lawyers answering, saith to him: Master, in saying these things, thou reproachest us also. 46. But he said: Wo to you lawyers also; because you load men with burdens which they cannot bear, and you yourselves touch not the packs with one of your fingers. 47. Wo to you who build the monuments of the prophets: and your fathers killed them. 48. Truly you bear witness that you consent to the doings of your fathers: for they indeed killed them, and you build their sepulchres.

*The blood
of the
martyrs is
on them.*

49. For this cause also the wisdom of God said: I will send to them prophets and apostles, and some of them they will kill and persecute. 50. That the blood of all the prophets which was shed from the foundation of the world, may be required of this generation. 51. From the blood of Abel unto the blood of Zacharias, who was slain between the altar, and the temple. Yea I say to you, it shall be required of this generation.

Gen. iv.8.

*They have
'sealed'
the Scrip-
tures.*

52. Wo to you lawyers, for you have taken away the key of knowledge: you yourselves have not entered in, and those that were entering in you have hindered. 53. And as he was saying these things to them, the Pharisees and the lawyers began violently to urge him, and to oppress his mouth about many things, 54. Lying in wait for him, and seeking to catch something from his mouth that they might accuse him.

*THE SPIRIT
OF THE
PHARISEES.
Mt. xvi. 6;
Mk. viii.
15.*

12. 1. And when great multitudes stood about him, so that they trod one upon another, he began to say to his disciples: Beware ye of the leaven of the Pharisees, which is hypocrisy. 2. For there is nothing covered, that shall not be revealed: nor hidden, that shall not be known. 3. For whatsoever things you have spoken in darkness, shall be published in the light: and that which you have spoken in the ear in the chambers, shall be preached on the house-tops.

Fear God.

4. And I say to you, my friends: Be not afraid of them who kill the body, and after that have no more that they can

11. 42-44. Three 'woes' for the Pharisees. Is it because they actually are seated at table that He omits the clause 'the highest places at suppers', Mk. xii, 39, as being too patently ironical?

43. Cf. xx. 46-47.

45. 'Lawyers', see note on x. 25.

46-52. Three 'woes' for the Lawyers; note how Christ does not shrink from this direct challenge, cf. Mk. xii. 35.

47-48. The reason is clear in Mt. xxiii. 29-31. Here it would seem to be ironical: 'You — who are ready to slay Me the Prince of Prophets, build monuments to the Prophets whom your fathers slew!'

49. 'The Wisdom of God' speaking, that is by His Prophets, cf. Jer. xxv. 4, xxvi. 5. Note the different setting in Mt. xxiii. 34.

50. The first and last murders of the Old Testament; for Zacharias see 2. Paral. xxiv. 22. In Mt. xxiii. 35 we have "Zacharias the Son of Barachias" this would refer us to the prophet Zacharias i. 1, and may be simply due to a copyist's error.

53. 'Oppress' means 'stop'.

12. 1. If we can forget the chapter-division we may feel that St. Luke is now setting before us the scene that was going on outside the house of the Pharisee where things were in an uproar, xi. 53-54. The populace always so favourable to our Lord, though so fickle, *cf.* xix. 37 ff., 48, xx. 9, 26, 45, and xxiii. 23, would seem to have gathered outside; Christ now comes out and addresses them, note particularly 'I say to you, my friends', ver. 4, *cf.* Jn. xv. 14-1'.

1-12. An instruction in view of troubles they will have to face sooner or later.

2-3. From Mt. x. 26-27 it would seem that Christ here refers to a change which will come over their preaching, at first it will be in private, then in public; or: all hypocrisies shall then be revealed, *cf.* 2. Cor. iv. 3-5.

do. 5. But I will shew you whom ye shall fear: fear ye him, who after he hath killed, hath power to cast into hell. Yea, I say to you, fear him. 6. Are not five sparrows sold for two farthings, and not one of them is forgotten before God? 7. Yea, the very hairs of your head are all numbered. Fear not therefore: you are of more value than many sparrows.

We must confess Christ. 8. And I say to you, whosoever shall confess me before men, him shall the son of man also confess before the Angels of God. 9. But he that shall deny me before men, shall be denied before the Angels of God.

Sin against the Holy Spirit. 10. And whosoever speaketh a word against the son of man, it shall be forgiven him: but to him that shall blaspheme against the Holy Ghost it shall not be forgiven.

Mt. xii. 31-32; Mk. viii. 28-29. 11. And when they shall bring you into the synagogues, and to magistrates and powers, be not solicitous how or what you shall answer, or what you shall say. 12. For the Holy Ghost shall teach you in the same hour what you must say.

Persecution. 13. And one of the multitude said to him: Master, speak to my brother that he divide the inheritance with me. 14. But he said to him: Man, who hath appointed me judge or divider over you? 15. And he said to them: Take heed and beware of all covetousness: for a man's life doth not consist in the abundance of things which he possesseth.

Covetousness. 16. And he spoke a similitude to them saying: The land of a certain rich man brought forth plenty of fruits. 17. And he thought within himself, saying: What shall I do, because I have no room where to bestow my fruits? 18. And he said: This will I do: I will pull down my barns, and will build greater: and into them will I gather all things that are grown to me, and my goods. 19. And I will say to my soul: Soul, thou hast much goods laid up for many years, take thy rest, eat, drink, make good cheer. 20. But God said to him: Thou fool, this night do they require thy soul of thee; and whose shall those things be which thou hast provided? 21. So is he that layeth up treasure for himself, and is not rich towards God.

Parable of the Rich fool. 22. And he said to his disciples: Therefore I say to you, be not solicitous for your life what you shall eat; nor for your body, what you shall put on. 23. The life is more than the meat, and the body is more than the raiment. 24. Consider the ravens, for they sow not, neither do they reap,

TRUST IN GOD.
Mt. vi. 25-34.
Ravens.

12. 5. "Servile and filial fear do not stand in the same relation to God; for servile fear regards God as the principle that inflicts pain, whereas filial fear regards Him as the Goal from whom a man shrinks from being separated by sin", *S. T.* 11-II. xix. 5 *ad* 2.

11-12. See note on Mt. x. 19.

16. 'Similitude', *i. e.* a parable.

20. Note the terribly impersonal 'they' and *cp.* 'the Angels of God', vers. 8-9.

22. "Our Lord does not prohibit necessary anxiety but only such as is unbecoming. Now with regard to temporal affairs there are four things which may make anxiety unfitting. First of all we cannot make temporal things the one object of life, nor can we serve God for the sake of necessary food and clothing: 'Lay not up to yourselves treasures on earth', Mt. vi. 19. Secondly, we must not be so anxious about temporal things as to despair of God's help with regard to them: 'Your Father knoweth that ye have need of all these things'. vi. 32. Thirdly, we have to avoid a presumptuous anxiety such as leads a man to suppose that by his own carefulness he will be able to provide all the needs of this life without God's help; this is what He means when reminding us that we cannot add to our stature. Fourthly, we must not anticipate anxieties; we must not, that is, be anxious to-day about what is not 'to-day' but to-morrow. "Be not therefore solicitous for to-morrow", *ib.* 34", *S. T.* I-II. cviii. 3 *ad* 5m.

neither have they storehouse nor barn, and God feedeth them. How much are you more valuable than they? 25. And which of you by taking thought can add to his stature one cubit?

Lilies.

26. If then ye be not able to do so much as the least thing, why are you solicitous for the rest? 27. Consider the lilies how they grow: they labour not, neither do they spin. But I say to you, not even Solomon in all his glory was clothed like one of these. 28. Now if God clothe in this manner the grass that is to-day in the field, and to-morrow is cast into the oven; how much more you, O ye of little faith?

Food and clothing.

29. And seek not you what you shall eat, or what you shall drink: and be not lifted up on high. 30. For all these things do the nations of the world seek. But your Father knoweth that you have need of these things. 31. But seek ye first the kingdom of God and his justice, and all these things shall be added unto you.

Treasure in heaven
Mt. vi. 19.
21.

32. Fear not, little flock, for it hath pleased your Father to give you a kingdom. 33. Sell what you possess, and give alms. Make to yourselves bags which grow not old, a treasure in heaven which faileth not: where no thief approacheth, nor moth corrupteth. 34. For where your treasure is, there will your heart be also.

Need of watchfulness.
Mt. xxiv.
42-51, Mk
xiii. 35-37.

35. Let your loins be girt, and lamps burning in your hands. 36. And you yourselves like to men who wait for their lord, when he shall return from the wedding: that when he cometh and knocketh, they may open to him immediately. 37. Blessed are those servants, whom the Lord when he cometh, shall find watching. Amen I say to you, that he will gird himself, and make them sit down to meat, and passing will minister unto them. 38. And if he shall come in the second watch, or come in the third watch, and find them so, blessed are those servants.

He will come suddenly.

39. But this know ye, that if the householder did know at what hour the thief would come, he would surely watch, and would not suffer his house to be broken open. 40. Be you then also ready: for at what hour you think not, the son of man will come.

**PETER'S
QUESTION;
THE FAITH-
FUL SER-
VANT.**
Mt. xxiv.
45-51.

41. And Peter said to him: Lord, dost thou speak this parable to us, or likewise to all? 42. And the Lord said: Who (thinkest thou) is the faithful and wise steward, whom his lord setteth over his family, to give them their measure

12. 22-34. Note the parallels to the Sermon on the Mount, Mt. v-vii.

28. Fuel was a scarcity in the East so dried grass was used.

29. 'Lifted up on high', that is 'not buoyed up with false hopes'; but the context here would rather demand another meaning attaching to the same word: 'be not in a state of uneasy suspense', the word is used by Josephus as descriptive of the state of mind of the people who waited for Roboam's answer to their deputation, *Ant.* VIII. viii. 2, *cf.* 3. Kgs. xii. 1-15.

31. "Temporal good things are to be sought not primarily but secondarily (in dignity, that is, not in time); the kingdom of heaven as necessary for us, temporal good things as good for us. At the same time not all anxiety about temporal things is forbidden us but only such as is undue and superfluous; when the mind is occupied with temporal things and makes them its goal, then it is depressed by them; but when it makes use of them for attaining eternal beatitude, then it is not depressed by them but rather lifted up out of itself", *S. T.* II-II. lxxxiii. 6 ad 1, 2, 3.

36-40. This watchfulness which our Lord demands is the mark of a prudent person: "a prudent man is one who has an accurate sense of what is to be done; such an accurate sense can be acquired either by finding it out for oneself or by learning it from others. Hence just as docility means that a man wisely secures the sound opinions of others, so shrewdness means that a man is well trained in acquiring by his own efforts a sound estimate of things", *S. T.* II-II. xlix. 4.

38-39. This picture of our Lord coming 'like a thief in the night' or unexpectedly, pervades the Gospel, *cf.* Lk. xxi. 34-36, Mt. xxv. 5-19. 1. Thess. v. 2-6, 2. Pet. iii. 10, Apoc. iii. 3. xvi. 16.

of wheat in due season? 43. Blessed is that servant, whom when his lord shall come he shall find so doing. 44. Verily I say to you, he will set him over all that he possesseth.

*The
negligent
servant.*

45. But if that servant shall say in his heart, My lord is long a coming; and shall begin to strike the men-servants and maid-servants, and to eat and to drink, and be drunk; 46. The lord of that servant will come in the day that he hopeth not, and at the hour that he knoweth not, and shall separate him, and shall appoint him his portion with unbelievers.

*Sins of
ignorance.*

47. And that servant who knew the will of his lord, and prepared not *himself*, and did not according to his will, shall be beaten with many stripes. 48. But he that knew not and did things worthy of stripes, shall be beaten with few stripes. And unto whomsoever much is given, of him much shall be required: and to whom they have committed much, of him they will demand the more.

THE CROSS
Mt. x. 34-
35.

49. I am come to cast fire on the earth; and what will I but that it be kindled? 50. And I have a baptism, wherewith I am to be baptized: and how am I straitened until it be accomplished.

*Not peace
but the
sword.*

51. Think ye that I am come to give peace on earth? I tell you no, but separation. 52. For there shall be from henceforth five in one house divided; three against two, and two against three. 53. The father *shall be divided* against the son, and the son against his father, the mother against the daughter, and the daughter against her mother, the mother-in-law against the daughter-in-law, and the daughter-in-law against her mother-in-law.

Lk. xiv
26-35.

54. And he said also to the multitudes: When you see a cloud rising from the west, presently you say: A shower is coming; and so it happeneth: 55. And when ye see the south wind blow, you say: There will be heat; and it cometh to pass. 56. You hypocrites, you know how to discern the face of the heaven and of the earth: but how is it that you do not discern this time? 57. And why even of yourselves do you not judge that which is just?

Mt. xvi. 2-
3.

*Punish-
ment.*

Mt. v. 25-
26.

58. And when thou goest with thy adversary to the prince, whilst thou art in the way endeavour to be delivered from him: lest perhaps he draw thee to the judge, and the judge deliver thee to the exactor, and the exactor cast thee into

12. 46. 'Separate', literally 'cut him asunder', as tradition tells us was done to Isaias, *cf.* Heb. xi. 37, and as David is said to have done to the Ammonites 2 Kgs. xiii. 31, *cp.* 1. Paral. xx. 3.

48. There is such a thing as culpable ignorance, when, that is, a person does not take the trouble to inform himself of what he ought to know, an example is given in vers. 54-57; *cf.* S. T. I-II. lxxvi.

50. *Cp.* the sons of Zebedee Mk. x. 38.

53. The Donatist schism in Africa afforded, as indeed does every schism, glaring examples of this: "Unhappy folk who, though believing in Christ, yet while they share their meals in common at home cannot partake together at Christ's table. Surely we must grieve at the spectacle of husband and wife who in guarantee of mutual fidelity often pledge themselves to one another in the Name of Christ, yet rend Christ's very Body by their separate communions? This is a grievous scandal, the triumph of the devil!" St. Augustine, *Ep.* xxiii. And again: "Unity has fled; husband goes to Church, here wife goes there. Should he say: 'Be the same as I am, for I am your husband', she will only reply: 'I will die in that communion which was my father's before me!'", *Ep.* cviii. 17.

56. 'Hypocrites', hardly to be taken in our modern sense of the word; both in Greek and as taken over by the Latins, it signifies a 'comedian'; no better equivalent could be found than our 'humbugs'; they were acute enough in temporal concerns; it could only be through self-deception then that they failed to see the patent signs of the times; they knew the prophecies of Jacob, Gen. xlix. 10, and an alien, Herod, sat on the throne; they must have known too that the times signified by Daniel, ix, had come, yet they shut their eyes.

58. 'Until', *cf.* note on Mt. v. 25. In the parable itself it is implied that the debt can be paid and that then release will follow. But it is precarious to argue thence, in reliance on the parable, that there is a Purgatory whence there will be release because our debt is such as can be paid. The doctrine is true of course but does not strictly follow from this passage.

prison. 59. I say to thee, thou shalt not go out thence, until thou pay the very last mite.

NEED OF
REPEN-
TANCE.

13. 1. And there were present at that very time some that told him of the Galileans, whose blood Pilate had mingled with their sacrifices. 2. And he answering said to them: Think you that these Galileans were sinners above all the men of Galilee, because they suffered such things? 3. No, I say to you: but unless you shall do penance, you shall all likewise perish. 4. Or those eighteen upon whom the tower fell in Siloe, and slew them: think you that they also were debtors above all the men that dwelt in Jerusalem? 5. No, I say to you: but except you do penance, you shall all likewise perish.

THE
BARREN
FIG-TREE.

6. He spoke also this parable: A certain man had a fig-tree planted in his vineyard, and he came seeking fruit on it, and found none. 7. And he said to the dresser of the vineyard: Behold for these three years I come seeking fruit on this fig-tree, and I find none. Cut it down therefore; why cumbereth it the ground? 8. But he answering said to him; Lord, let it alone this year also, until I dig about it, and dung it. 9. And if happily it bear fruit: but if not, then after that thou shalt cut it down.

HE CURES
ON THE
SABBATH
THE INFIRM
WOMAN.

10. And he was teaching in their synagogue on their sabbath. 11. And behold there was a woman who had a spirit of infirmity eighteen years: and she was bowed together, neither could she look upwards at all. 12. Whom when JESUS saw, he called her unto him, and said to her: Woman, thou art delivered from thy infirmity. 13. And he laid his hands upon her, and immediately she was made straight, and glorified God.

His
defence.

14. And the ruler of the synagogue, (being angry that JESUS had healed on the sabbath,) answering said to the multitude: Six days there are wherein you ought to work. In them therefore come, and be healed: and not on the sabbath-day. 15. And the Lord answering him, said: Ye hypocrites, doth not every one of you on the sabbath-day loose his ox or his ass from the manger, and lead them to water? 16. And ought not this daughter of Abraham, whom satan hath bound, lo, these eighteen years, be loosed from this bond on the sabbath-day? 17. And when he said these things, all his adversaries were ashamed: and all the

13. 1. Nothing is known of this episode but it is in accordance with what we know of Pilate, *cf.* Josephus, *Ant.* xviii. iii. 1-2, *Wars*, II. ix. 4. In the case referred to he had evidently slain Galileans as they were in the act of sacrificing in the Temple on one of their periodical visits to Jerusalem, probably for the Passover.

2-3. They seem to have argued that these Galileans must have been very grave sinners for God to have allowed such a thing, *cf.* Jn. ix. 1-3.

4. Nothing is known of this episode. Siloe is the village to the south of Jerusalem and near it is the pool called 'Siloe' because its waters were 'sent' through the rock from the Virgin's Fountain, Jn. ix. 7. In the prophecy of Jacob, Gen. xlix. 10, the Messiah is according to the Greek version, spoken of, as he 'that is to be sent'.

7. 'Three years', perhaps a reference to the three years of His own teaching.

15. [St. Thomas puts this difficulty: "The Decalogue has to be observed under the New Law, yet the third Commandment is not kept either on the Sabbath or on Sunday since men cook and travel and fish on it". He answers: "The observance of Sunday succeeded that of the Sabbath in the New Law, not owing to a precept of the Law but from the Church's enactment and the custom of Christian people. Nor is Sunday observance under the New Law, a symbol of things to come as it was under the Old Law; hence the prohibition of work on the Sunday is not so severe as it was for the Sabbath, and certain tasks can be done on the Sunday which were prohibited on the Sabbath, cooking, for example. Moreover even as regards certain forbidden tasks a dispensation is more readily granted under the New than under the Old Law in cases of necessity; for a type is a protestation of the truth and therefore can never be detracted from in the slightest degree, whereas tasks considered in themselves can be changed according to circumstances of time and place", *S. T.* II-II. cxxii. 4 *ad* 4. 'The Son of man is Lord also of the Sabbath', and the Church is the body of Christ.]

17. The people, as usual, supported Him; it was their leaders who were obstinate. St. John always distinguishes between 'the crowd' and 'the Jews', *e. g.* vii. 12-13. This explains the vast numbers who embraced Christianity in the early days, Acts ii. 41, iv. 4, v. 14, vi. 7. etc.

people rejoiced for all the things that were gloriously done by him.

THE
MUSTARD-
SEED.
Mt. xiii. 31-
32; Mk. iv.
31.

18. He said therefore: To what is the kingdom of God like, and whereunto shall I resemble it? 19. It is like to a grain of mustard seed, which a man took and cast into his garden, and it grew, and became a great tree, and the birds of the air lodged in the branches thereof.

THE
LEAVEN.
Mt. xiii. 33.

20. And again he said: Whereunto shall I esteem the kingdom of God to be like? 21. It is like to leaven, which a woman took and hid in three measures of meal, till the whole was leavened. 22. And he went through the cities and towns teaching, and making his journey to Jerusalem.

FEW
SAVED?
Mt. vii.
13.
Mt. xxv.
10.
'Doers of
the word'.

23. And a certain man said to him: Lord, are they few that are saved? But he said to them: 24. Strive to enter by the narrow gate: for many, I say to you, shall seek to enter, and shall not be able. 25. But when the master of the house shall be gone in, and shall shut the door, you shall begin to stand without, and knock at the door, saying, Lord, open to us: and he answering shall say to you, I know you not whence you are: 26. Then you shall begin to say: We have eaten and drunk in thy presence, and thou hast taught in our streets. 27. And he shall say to you: I know you not whence you are: depart from me, all ye workers of iniquity

Mt. vii.
23.
Ps. vi. 9;
Mt. xxv.
41.
*Rejection
of the
Synagogue.*

28. There shall be weeping and gnashing of teeth; when you shall see Abraham and Isaac and Jacob, and all the prophets in the kingdom of God, and you yourselves thrust out. 29. And there shall come from the east and the west and the north and the south; and shall sit down in the kingdom of God. 30. And behold, they are last that shall be first, and they are first that shall be last.

Mt. xix.
30, xx. 16;
Mk. x. 31.
HE CON-
DEMNS
HEROD.

31. The same day there came some of the Pharisees, saying to him: Depart and get thee hence, for Herod hath a mind to kill thee. 32. And he said to them: Go, and tell that fox, Behold I cast out devils, and do cures to-day and to-morrow, and the third day I am consummated. 33. Nevertheless I must walk to-day and to-morrow, and the day following, because it cannot be that a prophet perish out of Jerusalem.

*Lament
over Jeru-
salem.*

34. Jerusalem, Jerusalem, that killest the prophets, and stonest them that are sent to thee, how often would I have gathered thy children as the bird doth her brood under her

13. 18-21. The mustard tree with its rapid growth will signify the expansion of the Christian Church, while the leaven, working secretly as an interior spirit, will signify the intensive growth. See notes on Mt. xiii. 31-32.

22. Thus Christ preached even in the tiniest villages, *cf.* Mt. ix. 35, Mk. vi. 6.

26. See note on ix. 51.

23. The questioner does not seem to ask whether many are finally saved, but if they are many who are in the way of salvation, note the present tense of the participle and *cp.* Acts iii. 47, I. Cor. i. 18, 2. Cor. ii. 15.

24. '...shall not be able', it is better to remove the full stop and read straight on.

25. *Cp.* Matth. xxv. 11-12.

26. 'Thou hast taught in our streets'; they heard and they felt the force of what was said, but they never acted upon it.

28. 'Weeping and gnashing of teeth', the fact that in Greek there is the definite article before each of these shews that it is some well-known thing that is referred to.

29-30. The universality of salvation; it is not for the Jews only though they were 'the first', *cp.* Acts ii. 39, iii. 26, xv. 8-9, etc.

'The last and the first', here there is no definite article; it is then a purely general statement. As a matter of fact the Patriarchs who were the first members of God's kingdom here on earth were presumably the first to enter it. But here it would seem to refer to the Jews and the Gentiles; the former were the first called but they were to be rejected, *cf.* Acts xiii. 46.

31. Our Lord was probably in Peraca, or the East side of the Jordan; in that case He would be in Herod's dominions and perhaps not far from the fortress of Machaerus where Herod had imprisoned and put to death the Baptist. This action of the Pharisees is perhaps unique in the Gospels where they generally appear in a bad light, yet *cp.* vii. 36, xiv. 1. Even here it is probable that their action was motivated by their intense nationalism which made them opponents of Herod and his regime.

32. 'That fox'; Herod Antipas was a time-server. An Idu-mean, he pretended to be a Jew but lived like a heathen. He flattered the Roman power and the Jewish authorities; he slew the Baptist, jeered at Christ, and was terrified at the thought that the Baptist might have risen from the dead to rebuke him. Even He who was 'meek and humble of heart' could condemn unsparingly, *cf.* Mt. xxiii. For more about Herod, see Lk. i-5, iii. 19 (notes and references).

Mt. xxiii. wings, and thou wouldst not? 35. Behold your house shall
37-39. be left to you desolate. And I say to you, that you shall not
see me till the time come, when you shall say: Blessed is
he that cometh in the name of the Lord.

THE MAN
WITH
DROPSY.

14. 1. And it came to pass when JESUS went into the house of one of the chief of the Pharisees on the sabbath-day to eat bread, that they watched him. 2. And behold, there was a certain man before him that had the dropsy. 3. And JESUS answering, spoke to the lawyers and Pharisees, saying: Is it lawful to heal on the sabbath-day? 4. But they held their peace. But he taking him, healed him, and sent him away.

*The
Sabbath.*

5. And answering them, he said: Which of you shall have an ass or an ox fall into a pit; and will not immediately draw him out on the sabbath-day? 6. And they could not answer him to these things.

LESSONS
ON HUMILI-
TY.

Mt. xxiii. 6.
Mk. xii. 39,
Lk. xi. 43,
xx. 46.

7. And he spoke a parable also to them that were invited, marking how they chose the first seats at the table, saying to them: 8. When thou art invited to a wedding, sit not down in the first place, lest perhaps one more honourable than thou be invited by him; 9. And he that invited thee and him, come and say to thee. Give this man place: and then thou begin with shame to take the lowest place. 10. But when thou art invited, go, sit down in the lowest place that when he who invited thee cometh, he may say to thee: Friend, go up higher. Then shalt thou have glory before them that sit at table with thee. 11. Because every one that exalteth himself, shall be humbled: and he that humbleth himself, shall be exalted.

Mt. xxiii.
12; Lk.
xxiii. 14.

12. And he said to him also that had invited him: When thou makest a dinner or a supper, call not thy friends, nor thy brethren, nor thy kinsmen, nor thy neighbours who are rich: lest perhaps they also invite thee again, and a recompense be made to thee. But when thou makest a feast, call the poor, the maimed, the lame, and the blind. 14. And thou shalt be blessed, because they have not wherewith to make thee recompense: for recompense shall be made thee at the resurrection of the just.

THE GREAT
SUPPER.
Mt. xxii. 2-
14; cf.

15. When one of them that sat at table with him, had heard these things, he said to him: Blessed is he that shall eat bread in the kingdom of God. 16. But he said to him: A certain man made a great supper, and invited many. 17. And

13. 34-35. 'Jerusalem', for the kings who reigned there. There is no reason to suppose that the Old Testament has told us of all the murders there perpetrated; but we have only to think of the murder of Zacharias by Joas, 2. Paral. xxiv. 20, of Urias by Joachim, Jer. xxvi. 20, of the horrors committed by Manasses, 4. Kgs. xxi. 16; of Manasses Josephus explicitly says that "he would not spare even the Prophets but every day slew some of them so that Jerusalem overflowed with blood", *Ant.* X. iii. 1. Nearer to Christ's own time Jerusalem had seen the crimes and murders committed by Antiochus Epiphanes, 1. Macc. i. 55-64, and as we learn from 2. Macc. iv. 7-17, these were done with more than the mere connivance of the priests themselves.

14. 1-24. The meal in the Pharisees house. Our Lord is evidently the guest of the day and they do not all seem ill-disposed, *cf.* vers. 12-15; in fact Christ Himself almost seems the aggressor.

1. They watched Him; in other words the invitation was part of the long plot to ensnare Him, *cf.* note on xii. 1.

7. Either the word 'parable' is used here in its broadest sense as any illustration or — as perhaps is more probable, Christ actually did propose a parable which is only hinted at here.

It might seem a discourtesy on His part to instance the case of the first seats when they were actually at table, yet He softens the asperity by taking the instance of another meal, a wedding feast, see note on xi. 42.

10. 'That when', not 'in order that' but 'with the result that'. Christ cannot have taught 'the pride that apes humility'.

11. ["Humility makes a person truly subject to direction in all respects, whereas the other virtues secure this only in their own proper sphere. Hence after the theological virtues, and after the intellectual virtues, which concern reason itself, and after justice — in particular legal justice — humility is more important than any other virtue", *S. T.* II-II. clxi. 5.]

12. 'Lest perhaps', lest that is, you by being invited by them receive a purely temporal recompense, whereas you might have had an eternal one.

14. "A man is not bound always to do gratis the works of mercy which he can do, otherwise we could never sell anybody anything since there is nothing which a man could not give in charity. When, however, a man does so act out of charity he ought to look for a Divine rather than a human recompense; when, for instance, a lawyer takes up the case of a poor man out of charity he should look for no human recompense but for a Divine; yet he is not always bound to help the poor for nothing", *S. T.* II-II. lxxi. 4 *ad* 1.

15-24. To grasp the parable note that they were invited and

Apoc. xix 9. he sent his servant at the hour of supper to say to them that were invited, that they should come, for now all things are ready. 18. And they began all at once to make excuse. The first said to him, I have bought a farm, and I must needs go out and see it; I pray thee, hold me excused. 19. And another said, I have bought five yoke of oxen, and I go to try them: I pray thee, hold me excused. 20. And another said, I have married a wife, and therefore I cannot come.

Rejection of the Synagogue. 21. And the servant returning told these things to his lord. Then the master of the house being angry, said to his servant: Go out quickly into the streets and lanes of the city, and bring in hither the poor and the feeble and the blind and the lame. 22. And the servant said: Lord, it is done as thou hast commanded, and yet there is room. 23. And the lord said to the servant: Go out into the highways and hedges; and compel them to come in, that my house may be filled. 24. But I say unto you, that none of those men that were invited shall taste of my supper.

25. And there went great multitudes with him: and turning he said to them: 26. If any man come to me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea and his own life also, he cannot be my disciple. 27. And whosoever doth not carry his cross and come after me, cannot be my disciple.

THE MAN WHO BUILT A TOWER. 28. For which of you having a mind to build a tower, doth not first sit down and reckon the charges that are necessary, whether he have wherewithal to finish it: 29. Lest after he hath laid the foundation, and is not able to finish it, all that see it begin to mock him, 30, Saying: This man began to build, and was not able to finish.

THE KING WHO WENT TO WAR. 31. Or what king about to go to make war against another king, doth not first sit down and think whether he be able with ten thousand to meet him that with twenty thousand cometh against him? 32. Or else while the other is yet afar off, sending an embassy, he desireth conditions of peace. 33. So likewise every one of you that doth not renounce all that he possesseth, cannot be my disciple.

Mt. v. 13 34. Salt is good. But if the salt shall lose its savour, wherewith shall it be seasoned? 35. It is neither profitable for the land, nor for the dunghill, but shall be cast out. He that hath ears to hear, let him hear.

had accepted ver. 16; then when the time came and the servants went out to say all was ready they began to excuse themselves; there is a certain irony in the answer put in the mouth of the married man!

14. 14-24. Again the universality of salvation; the Jews were 'the invited', the Gentiles they who were 'compelled to come in'; Rom. xi might be taken as a commentary on this parable.

23. 'Compel them to come in'. St. Augustine's use of this clause has been much misrepresented. He never uses it to justify compulsory conversion — such an idea was abhorrent to him. But when he saw the unexpected results of a compulsory law against heretics and schismatics like the Donatists, a law enacted by the civil and not by the ecclesiastical authorities, and due to the sanguinary excesses of the schismatics, he began to realise that there was something to be said for a sort of compulsion and quoted this text as an illustration.

It is clear however that Christ does insist on the positive duty of doing what He tells us. We cannot, says Newman, "consider the Gospel as a sort of literature or philosophy, open for all to take and appropriate, not confined to any set of men, yet still a real, existing system of religion... The view henceforth is to be that Christianity does not exist in documents, any more than in institutions; in other words the Bible will be given up as well as the Church. It will be said that the benefit which Christianity has done to the world, and which its Divine Author meant it should do, was to give an impulse to society, to infuse a spirit, to direct, control, purify, enlighten the mass of human thought and action, but not to be a separate and definite something, whether doctrine or association, objectively, integral, and with an identity, and for ever, and with a claim upon our homage and obedience", *Tracts for the Times*, Tract 85, 1838, published in *Discussions and Arguments*, ed. 1891, pp. 232-234.

26. "We are not commanded to hate our kith and kin because they are such, but only in so far as they keep us from God, and in this they are not our kin but our foes" *S. T.* II-II, xxvi. 7 ad 1.

28-33. St. Thomas comments on this apropos of due deliberation in entering religion, *S. T.* II-II. clxxxix. 10.

33. ["Perfection does not essentially consist in the actual renunciation of our property — rather is this an instrument of our perfection. Hence there is nothing to preclude a man's being in a state of perfection without accompanying renunciation of his property. But considered as a 'preparation', in the sense, that is, that a man should be *prepared* to surrender everything he has, then such renunciation belongs directly to perfection", *S. T.* II-II, clxxxiv, especially *art.* 7].

*Publicans
and Sin-
ners.*

15. 1. Now the publicans and sinners drew near unto him to hear him. 2. And the Pharisees and the scribes murmured, saying: This man receiveth sinners, and eateth with them.

THE
HUNDRED
SHEEP.
Mt. xii. 11-
12, xviii.
12.

3. And he spoke to them this parable, saying: 4. What man of you that hath an hundred sheep: and if he shall lose one of them, doth he not leave the ninety-nine in the desert, and go after that which was lost until he find it? 5. And when he hath found it, lay it upon his shoulders, rejoicing: 6. And coming home call together his friends and neighbours, saying to them: Rejoice with me, because I have found my sheep that was lost? 7. I say to you, that even so there shall be joy in heaven upon one sinner that doth penance, more than upon ninety-nine just who need not penance.

THE WO-
MAN WHO
LOST ONE
GROAT.

8. Or what woman having ten groats: if she lose one groat doth not light a candle and sweep the house and seek diligently, until she find it? 9. And when she hath found it, call together her friends and neighbours, saying: Rejoice with me, because I have found the groat which I had lost.

10. So I say to you, there shall be joy before the Angels of God upon one sinner doing penance.

THE PRO-
DIGAL SON.

11. And he said: A certain man had two sons; 12. And the younger of them said to his father: Father, give me the portion of substance that falleth to me. And he divided unto them his substance. 13. And not many days after, the younger son gathering all together, went abroad into a far country: and there wasted his substance living riotously.

*Riotous
living.*

His want.

14. And after he had spent all, there came a mighty famine in that country, and he began to be in want. 15. And he went, and cleaved to one of the citizens of that country. And he sent him into his farm to feed swine. 16. And he would fain have filled his belly with the husks the swine did eat: and no man gave unto him.

*His repen-
tance.*

17. And returning to himself, he said: How many hired servants in my father's house abound with bread, and I here perish with hunger? 18. I will arise, and will go to my father, and say to him: Father, I have sinned against heaven, and before thee: 19. I am not worthy to be called thy son: make me as one of thy hired servants.

His return.

20. And rising up he came to his father. And when he was yet a great way off, his father saw him, and was moved

15. 1. Commenting on Christ's active ministry as here displayed, St. Thomas remarks: "The contemplative life is, simply speaking, better than an active life which is occupied with corporal acts; but an active life which means that a person by preaching and teaching gives to others the fruits of his own contemplation is more perfect than a life which is purely contemplative, for such a life presupposes abundant contemplation", *S. T. III. xl. 1 ad 2.*

'The Publicans', really 'tax-gatherers'; the Latin word 'publicanus' meant one who farmed the taxes. The Romans farmed these out to members of the Equestrian order who in turn sub-let them. Since even payment of these taxes was abhorrent to a Jew, Lk. xx. 22, those members of their own race who, for the sake of gain, collected these taxes were held in peculiar abhorrence.

9. 'Friends', in the Greek and Latin it is 'her women friends' just as in ver. 6 the man summons his fellow-men.

10. Cf. ver. 7; the court of heaven, the 'just made perfect' and the Angels, have a personal interest in our welfare here below.

The 'two sons', as in Mt. xxi. 21-22, stand for Israel, the first-born who 'went not', and the Gentiles.

St. Augustine's commentary is instructive: 'The 'far country' is forgetfulness of God, and the famine there is absence of truth... Ver. 18, He has not as yet said these things to his Father, he merely promises to do so when he shall have come to Him. Realise, then, that 'to come to our Father' now means to be by faith in the Church where legitimate and profitable confession of one's sins is possible... Ver. 21, Now that he is in the Church he begins to confess his sins. Yet he does not say everything he had undertaken to say... Ver. 23, 'The first robe' is the dignity which Adam forfeited; the servants who bring it are the ministers of reconciliation... the 'fatted calf' is the Lord Himself loaded with opprobrium in His human flesh... Those same banquets are even now celebrated by the Church spread throughout the world; for that 'calf' is offered to the Father in the Body and Blood of the Lord and it feeds the entire family... Ver. 28, When 'the fulness of the Gentiles shall have come in then in due time will his Father go out so that all Israel may be saved, for the time will come when there will be a patent summons of all Israel to the salvation that is in the Gospel', *Quaestiones in Evangelia*, Qu. xxxiii in *Lucam*.

with compassion, and running to him, fell upon his neck and kissed him. 21. And the son said to him: Father, I have sinned against heaven, and before thee, I am not now worthy to be called thy son.

*His father's
reception
of him.*

22. And the father said to his servants: Bring forth quickly the first robe, and put it on him, and put a ring on his hand, and shoes on his feet: 23. And bring hither the fatted calf, and kill it, and let us eat and make merry: 24. Because this my son was dead, and is come to life again: was lost, and is found. And they began to be merry.

*The elder
brother*

25. Now his elder son was in the field, and when he came and drew nigh to the house, he heard music and dancing: 26. And he called one of the servants, and asked what these things meant. 27. And he said to him: Thy brother is come and thy father hath killed the fatted calf, because he hath received him safe.

*His petu-
lance.*

28. And he was angry, and would not go in. His father therefore coming out began to entreat him. 29. And he answering, said to his father: Behold, for so many years do I serve thee, and I have never transgressed thy commandment, and yet thou hast never given me a kid to make merry with my friends: 30. But as soon as this thy son is come, who hath devoured his substance with harlots, thou hast killed for him the fatted calf.

*His father
explains.*

31. But he said to him: Son, thou art always with me, and all I have is thine. 32. But it was fit that we should make merry and be glad, for this thy brother was dead, and is come to life again; he was lost, and is found.

**THE
UNJUST
STEWARD**
*His
dilemma*

16.1. And he said also to his disciples: There was a certain rich man who had a steward: and the same was accused unto him, that he had wasted his goods. 2. And he called him, and said to him: How is it that I hear this of thee? give an account of thy stewardship: for now thou canst be steward no longer. 3. And the steward said within himself: What shall I do, because my lord taketh away from me the stewardship? To dig I am not able; to beg I am ashamed. 4. I know what I will do, that when I shall be removed from the stewardship, they may receive me into their houses.

15. 20. 'A great way off'. Luke's master, St. Paul, uses the same expression, Ephes. ii. 13, almost as an echo of this parable.

24. "Whether innocent or repentant those who have the greater grace are the better and the more loved, though — others things being equal,—innocence is better and more loved. At the same time God is said to rejoice more over the repentant than the innocent because as a rule the repentant rise up more cautious, humble and fervent, also because one and the same grace is greater when we consider the repentant person who receives it while really deserving punishment, than in the case of an innocent person who did not observe punishment; £ 10 given to a poor man is a greater gift than £ 10 given to a king". *S. T. I. xx. 4 ad 4m.*

30. 'Harlots'; this is a gratuitous addition by the jealous brother, *cf.* ver. 13, though it may well be implied there.

16. 1. "We must say plainly, lest some should hear and should stumble: When comparisons are set out by Holy Scripture the thing itself is not praised by the Scriptures but an illustration is simply taken from it. For example, the Lord did not praise the unjust judge who would not listen to the widow's prayers and feared neither God nor man, yet He did take an illustration from him; similarly, He did not praise the lazy man who gave the three loaves, not out of friendship but simply because he was annoyed, yet He did take an illustration from him", St. Augustine, *on* Psalm vii. 6.

*His evasion
of it.*

5. Therefore calling together every one of his lord's debtors, he said to the first: How much dost thou owe my lord? 6. But he said: An hundred barrels of oil. And he said to him: Take thy bill and sit down quickly, and write fifty. 7. Then he said to another: And how much dost thou owe? Who said: An hundred quarters of wheat. He said to him: Take thy bill, and write eighty.

8. And the lord commended the unjust steward, forasmuch as he had done wisely: for the children of this world are wiser in their generation than the children of light.

*Christ's
comment.*

9. And I say to you: Make unto you friends of the mammon of iniquity, that when you shall fail they may receive you into everlasting dwellings. 10. He that is faithful in that which is least, is faithful also in that which is greater: and he that is unjust in that which is little, is unjust also in that which is greater.

*'Not two
masters'.*

11. If then you have not been faithful in the unjust mammon; who will trust you with that which is the true? 12. And if you have not been faithful in that which is another's; who will give you that which is your own? 13. No servant can serve two masters, for either he will hate the one, and love the other: or he will hold to the one, and despise the other. You cannot serve God and mammon.

*The Pharisees
are rebuked
for their
contempt.
xviii. 9-14.*

14. Now the Pharisees who were covetous, heard all these things: and they derided him. 15. And he said to them: You are they who justify yourselves before men, but God knoweth your hearts; for that which is high to men is an abomination before God.

Mt. xi. 12.

16. The law and the prophets were until John; from that time the kingdom of God is preached, and every one useth violence towards it. 17. And it is easier for heaven and earth to pass, than one tittle of the law to fall.

*DIVORCE.
Mt. v. 31-32, xix. 3-12; Mk. x. 2-12.*

18. Every one that putteth away his wife, and marrieth another, committeth adultery: and he that marrieth her that is put away from her husband, committeth adultery.

*DIVES AND
LAZARUS.
In life.*

19. There was a certain rich man, who was clothed in purple and fine linen: and feasted sumptuously every day. 20. And there was a certain beggar named Lazarus, who lay at his gate, full of sores, 21. Desiring to be filled with the crumbs that fell from the rich man's table, and no one did give him; moreover the dogs came and licked his sores.

16. 8. 'The lord', *viz.* his late master who could not but admire his shrewdness. 'The children...' Our Lord's own comment follows: "men of the world are more shrewd in their dealings with one another ('towards their generation' not 'in') than you, the children of the light, are towards one another", Ephes. v. 8.

9. The application: "So do you — like this wily steward — make friends now with your money so that when it shall fail..." The true text is almost certainly "when *it*" and not 'when ye'... Mammon was not a god (though personified in ver. 13, much as the belly is personified in Phil. iii. 19) but a Punic word meaning 'what we trust in'; it is connected with the word 'Amen'. Christ of course does not mean that to give one's ill-gotten goods in alms compensates for their ill-gotten character: "Riches are only 'wicked' to the wicked, that is to those who put their trust in them", or because they are ill-gotten, or lead to wickedness, *S. T.* II-II. vii. xxxii. 7 *ad* 1.

'The mammon of iniquity' is but a Hebrew way of saying 'the unjust mammon', ver. 9; the Hebrew language has little use for adjectives but expresses them in this round-about way.

16-18. These verses are apparently without connexion (see note on ver. 18) and deprived of their proper context.

16. "In every age there have not been wanting men endowed with the spirit of Prophecy, not of course for setting forth new doctrines touching the faith, but for guiding men's acts", *S. T.* II-II. clxxiv. 6 *ad* 3.

18. This is the conclusion of a long discourse in Peraea on divorce; the same is the case in xvii. 2, *cp.* Mt. xix and Mk. x. Note that the clause 'except it be for fornication', Mt. v. 32, xix. 9, is omitted here and in Mk. x. 11, *cf.* notes on Mt. v. 32, xix. 9.

In death. 22. And it came to pass that the beggar died, and was carried by the Angels into Abraham's bosom. And the rich man also died: and he was buried in hell. 23. And lifting up his eyes when he was in torments, he saw Abraham afar off, and Lazarus in his bosom: 24. And he cried, and said: Father Abraham, have mercy on me, and send Lazarus that he may dip the tip of his finger in water, to cool my tongue, for I am tormented in this flame.

The finality of their lot. 25. And Abraham said to him: Son, remember that thou didst receive good things in thy lifetime, and likewise Lazarus evil things: but now he is comforted, and thou art tormented. 26. And besides all this, between us and you there is fixed a great chaos: so that they who would pass from hence to you, cannot, nor from thence come hither.

Dives' petition for his brethren. 27. And he said: Then, father, I beseech thee that thou wouldst send him to my father's house, for I have five brethren, 28. That he may testify unto them, lest they also come into this place of torments.

The terrible answer. 29. And Abraham said to him: They have Moses and the prophets; let them hear them. 30. But he said: No, father Abraham, but if one went to them from the dead, they will do penance. 31. And he said to him: If they hear not Moses and the prophets, neither will they believe if one rise again from the dead.

BEWARE OF SCANDAL. Mt. x:lii. 6-9. 17. 1. And he said to his disciples: It is impossible that scandals should not come: but wo to him through whom they come. 2. It were better for him, that a millstone were hanged about his neck, and he cast into the sea, than that he should scandalize one of these little ones. 3. Take heed to yourselves. If thy brother sin against thee, reprove him: and if he do penance, forgive him. 4. And if he sin against thee seven times in a day, and seven times in a day be converted unto thee, saying, I repent: forgive him.

NEED OF FAITH. Mt. xvii. 19. 5. And the apostles said to the Lord: Increase our faith. 6. And the Lord said: If you had faith like to a grain of mustard-seed, you might say to this mulberry-tree, Be thou rooted up, and be thou transplanted into the sea: and it would obey you.

PARABLE OF THE SERVANT PLOUGHING. 7. But which of you having a servant plowing or feeding cattle, will say to him when he is come from the field: Immediately go, sit down to meat: 8. And will not rather say to

16. 22. 'Abraham's bosom', a term for Limbo.

"The souls of men can only attain to rest after death by the merits of faith, Heb. xi. 6. Now the first example of faith set before men is Abraham who was the first to cut himself off from unbelievers and received a special sign of his faith. Hence the rest given to men after death is called 'Abraham's bosom'. But the souls of the Saints did not after death obtain at every period the same rest; for whereas after the Coming of Christ they have rest in its fulness — enjoying the vision of God — yet previous to His Coming they have indeed that rest which means immunity from suffering but not such rest from desire as follows on attainment of our goal. Hence the state of the Saints previous to Christ's Coming can be looked at from the point of view of rest — and is thus termed 'Abraham's bosom'; also from the rest which it lacks — and thus it is called the Limbo of hell; these two were accidentally but not essentially identified previous to Christ's Coming", *S. T. Suppl.* lxix. 4.

24. 'Finger... tongue'; the resurrection had not yet taken place so that in reality they had neither finger nor tongue; yet these things cannot be otherwise expressed. It does not follow however that the 'flame' is metaphorical, *cf.* Mk. ix. 42-47.

25. 'Thy good things', according to the Greek text.

27-31. For the state of the dead note: "The souls of the dead can have an interest in the concerns of the living even though they may be ignorant of their state, just as *we* have an interest in *them* and offer suffrages for them though ignorant of their state. Moreover they can — though not by their own efforts — learn the affairs of the living either from the souls of those who go thither from here, or from Angels, or from evil spirits, or by revelation from the Holy Spirit", *S. T. I.* lxxxix. 8 *ad* 1.

In the damned this solicitude could not proceed from charity or love of God, for they have it not; but it might well proceed from a natural affection for their kinsfolk.

29. The Scriptures point out the way of salvation, but they nowhere insinuate that they are themselves the way, any more than a sign-post is the road or the goal of the journey.

17. 3. 'These little ones', see note on xvi. 18 above.

7-10. Even the marvels resulting from faith must not lead to undue exaltation: "God seeks no profit from our good

him: Make ready my supper, and gird thyself, and serve me whilst I eat and drink, and afterwards thou shalt eat and drink? 9. Doth he thank that servant, for doing the things which he commanded him? 10. I think not. So you also, when you shall have done all these things that are commanded you, say: We are unprofitable servants; we have done that which we ought to do.

THE TEN
LEPERS.

11. And it came to pass, as he was going to Jerusalem, he passed through the midst of Samaria and Galilee. 12. And as he entered into a certain town, there met him ten men that were lepers, who stood afar off; 13. And lifted up their voice, saying: JESUS, master, have mercy on us. 14. Whom when he saw, he said: Go, shew yourselves to the priests. And it came to pass, as they went, they were made clean.

Lev. xiv.
2.

Gratitude.

15. And one of them when he saw that he was made clean, went back, with a loud voice glorifying God, 16. And he fell on his face before his feet, giving thanks: and this was a Samaritan. 17. And JESUS answering, said: Were not ten made clean? and where are the nine? 18. There is no one found to return and give glory to God, but this stranger.

Lk. vii. 50.

19. And he said to him: Arise, go thy way; for thy faith hath made thee whole.

THE COM-
ING OF THE
KINGDOM.

20. And being asked by the Pharisees: when the kingdom of God should come? he answered them and said: The kingdom of God cometh not with observation: 21. Neither shall they say: Behold here, or behold there. For lo, the kingdom of God is within you.

*The Last
Things.*

Mt. xxiv.
23.

22. And he said to his disciples: The days will come when you shall desire to see one day of the son of man; and you shall not see it. 23. And they will say to you: See here, and see there. Go ye not after, nor follow them: 24. For as the lightning that lighteneth from under heaven, shineth unto the parts that are under heaven: so shall the son of man be in his day. 25. But first he must suffer many things, and be rejected by this generation.

*In the days
of Noe.*

Gen. vii.
7.
Mt. xxiv.
37-41.

26. And as it came to pass in the days of Noe, so shall it be also in the days of the son of man. 27. They did eat and drink, they married wives and were given in marriage, until the day that Noe entered into the ark: and the flood came and destroyed them all.

deeds but His own glory, that is the manifestation of His own goodness, such as He seeks, too, from His own works. From our worship of Him nothing accrues to Him, but to us; hence we merit at God's hands, not as though anything accrued to Him from our good deeds, but in so much as we do them for His glory", S. T. I-II cxiv. 1 *ad* 2.

17. 21. The term 'Kingdom of God' means rather 'the ruling or government of God' and thus has different significations according as it refers (1) to the principles of that government, *viz.* grace — as here; or (2) to those so governed, or (3) to the final state — heaven — of those who yield themselves to it, S. T. I-II. cviii. 1 *ad* 1.

"The 'Kingdom of God' consists principally in interior acts; but as a consequence of this there also pertain to it all those things without which such interior acts cannot be performed. Thus if the Kingdom of God consists in interior justice, peace and spiritual joy, it will follow that all such exterior acts as are opposed to these will equally be opposed to the Kingdom of God; consequently they are prohibited in the Gospel. Of things however which are in themselves indifferent as regards that Kingdom, such as eating this or that particular kind of food, it cannot be said that in them lies the Kingdom of God; whence the Apostle says 'The Kingdom of God is not meat and drink'", S. T. 1-2. cviii. 1 *ad* 1m.

Many profess to be 'Christians' while refusing to believe in the Gospels. To such people St. Augustine would say: "I wish you would shew me whence you derive your belief in Christ as the author of truth when you thus venture to accuse of falsehood men who wrote of Him, men whose authority rests on their recent memory of events and, because it has been corroborated, has come down to us their descendants. You yourselves never saw Christ nor talked with Him as the Apostles did, nor did He call you from heaven as He did Saul. What ideas then, can you have of Him, what can you believe about Him save what you learn from the Bible itself? Further if the Gospel is incorrect, that Gospel which has been spread abroad among all nations and is familiar to them, and which from the very outset of the preaching of Christ's Name has been of supreme authority in all the churches, what other Scripture can be adduced in support of belief in Christ, what other writings which a person who is determined not to believe the Gospels will not pronounce fictitious, when once you call in question the Gospel which we know so well!" *Contra Faustum*, xvi. 11.

In the days of Lot. 28. Likewise as it came to pass in the days of Lot: They did eat and drink, they bought and sold, they planted and built. 29. And in the day that Lot went out of Sodom, it rained fire and brimstone from heaven, and destroyed them all.

Lot's wife. 30. Even thus shall it be in the day when the son of man shall be revealed. 31. In that hour he that shall be on the house-top, and his goods in the house, let him not go down to take them away: and he that shall be in the field, in like manner let him not return back. 32. Remember Lot's wife.

God's sudden call. 33. Whosoever shall seek to save his life, shall lose it: and whosoever shall lose it, shall preserve it. 34. I say to you: in that night there shall be two men in one bed: the one shall be taken, and the other shall be left. 35. Two women shall be grinding together; the one shall be taken, and the other shall be left: two men shall be in the field; the one shall be taken, and the other shall be left. 36. They answering, say to him: Where Lord? 37. Who said to them: Whosoever the body shall be, thither will the eagles also be gathered together.

1 Thess. v. 17. 18. 1. And he spoke also a parable to them, that we ought always to pray, and not to faint. 2. Saying: There was a judge in a certain city, who feared not God, nor regarded man. 3. And there was a certain widow in that city, and she came to him, saying: Avenge me of my adversary. 4. And he would not for a long time. But afterwards he said within himself: Although I fear not God, nor regard man, 5. Yet because this widow is troublesome to me, I will avenge her, lest continually coming she weary me.

God's just judgement. 6. And the Lord said: Hear what the unjust judge saith. 7. And will not God revenge his elect who cry to him day and night: and will he have patience in their regard? 8. I say to you that he will quickly revenge them. But yet the son of man when he cometh, shall he find, think you, faith on earth?

The Pharisee and the Publican. 9. And to some who trusted in themselves as just, and despised others, he spoke also this parable: 10. Two men went up into the temple to pray: the one a Pharisee, and the other a publican. 11. The Pharisee standing prayed thus with himself: O God, I give thee thanks that I am

17. 36-37. When they ask 'Where?' they seem to have in mind a species of Armageddon which shall usher in the reign of the Messias. Christ gives no direct answer but insinuates that it will indeed be a battlefield full of corpses, but that the corpses will be theirs not those of their enemies, an allusion to the coming destruction of Jerusalem with its accompanying horrors. The 'eagles' should rather be 'vultures', He is referring to Job xxxix. 30.

18. 1. Prayer cannot actually be unceasing. Hence St. Augustine: "In faith, hope and charity we always pray, by unceasing desire", *Ep.* cxxx. 9; and St. Thomas: "Prayer should only last so long as it avails to excite the desire of interior fervour. When it goes beyond this, so that to continue in it only induces disgust, it should not be continued", and he quotes St. Augustine's remark from the same *Ep.* cxxx. 10: 'It is said that the brethren in Egypt (he is referring to the famous hermits) make use of very frequent but exceedingly brief prayers, little more than speedy ejaculations, lest the mind's intent uplifting towards God — so necessary for a man in prayer — should become dulled and fade away if prayer be long drawn out', *S. T. II-II. lxxxiii. 14.*

3. 'Came to him', really 'kept coming'.

5. 'Weary me', R. V. 'wear me out'; the Greek word is a very strong one, the one used by St. Paul in I Cor. ix. 27, 'I chastise my body'.

7. ['Patience', better 'long-suffering'. Magnanimity and longanimity, or 'long-suffering', go together; for the magnanimous are always able to bear long with people. Patience puts up with an evil that is actually present; if its removal is long-deferred patience becomes 'long-suffering'. "In the case of those who sin from weakness the only thing that seems insupportable is their long continuance in evil, hence they are borne with through long-suffering; whereas the very fact that men sin from pride seems insupportable, so that God only bears with them in patience", *S. T. II-II. cxxxvi. 5.*]

'Find faith?', *cf.* Mt. xxiv. 12-25-13 which shews that Christ speaks of persevering faith; *cf.* 2. Pet. iii. 3-4.

not as the rest of men, extortioners, unjust, adulterers, as also is this publican. 12. I fast twice in a week: I give tithes of all that I possess.

The Publican.

13. And the publican standing afar off would not so much as lift up his eyes towards heaven; but struck his breast, saying: O God, be merciful to me a sinner. 14. I say to you, this man went down into his house justified rather than the other: because every one that exalteth himself, shall be humbled; and he that humbleth himself, shall be exalted.

LITTLE CHILDREN
Mt. xix. 13-15; Mk. x. 13-16.

15. And they brought unto him also infants, that he might touch them. Which when the disciples saw, they rebuked them. 16. But JESUS calling them together, said: Suffer children to come to me, and forbid them not, for of such is the kingdom of God. 17. Amen I say to you: Who-soever shall not receive the kingdom of God as a child, shall not enter into it.

THE RICH RULER.
Mt. xix. 16-26; Mk. x. 17-27.

18. And a certain ruler asked him, saying, Good master, what shall I do to possess everlasting life? 19. And JESUS said to him: Why dost thou call me good? None is good but God alone. 20. Thou knowest the commandments: *Thou shalt not kill: Thou shalt not commit adultery; Thou shalt not steal: Thou shalt not bear false witness: Honour thy father and mother.* 21. Who said: All these things have I kept from my youth.

The Call and the refusal.

22. Which when JESUS had heard, he said to him: Yet one thing is wanting to thee: sell all whatever thou hast, and give to the poor, and thou shalt have treasure in heaven: and come follow me. 23. He having heard these things, became sorrowful: for he was very rich.

The danger of riches.

24. And JESUS seeing him become sorrowful, said: How hardly shall they that have riches enter into the kingdom of God. 25. For it is easier for a camel to pass through the eye of a needle, than for a rich man to enter into the kingdom of God. 26. And they that heard it said: Who then can be saved? 27. He said to them: The things that are impossible with men, are possible with God.

PETER AND THE REWARD.
Mt. xix. 27-30; Mk. x. 28-31.

28. Then Peter said: Behold we have left all things, and have followed thee. 29. Who said to them: Amen I say to you, there is no man that hath left house, or parents or brethren, or wife, or children, for the kingdom of God's sake, 30. Who shall not receive much more in this present time, and in the world to come life everlasting.

18. 13, 'A sinner', strictly 'the sinner'. "Repentance is not a separate virtue owing to the mere fact that a man grieves for a sin he has committed, for charity would produce that; it only becomes a separate virtue from the fact that a person grieves for a sin he has committed because it is an offence against God, also because he has a firm purpose of amendment. Nor does amendment for an offence against some one mean simply cessation from the offence; it further demands some compensation". St. Thomas then points out that the justice in question is not that which subsists between equals but rather that of son to father, servant to master, wife to husband, in other words, where one is under another's power, *S. T. III. lxxxv. 3.*

19. Christ is not suggesting that He Himself is not God, rather is He inviting the young man to see that only God could really answer his question. See note on Mk. x. 18.

22. Not a commandment but a counsel of perfection, *cf.* Mt. xix. 21.

25. It is idle to try and soften this expression. It is true that a 'rope' is almost the same word in Greek as that for a 'camel', also that there may have been a gate known as 'the eye of a needle'; but the point is that Christ used a strong expression to shew how hard it is for those who have everything the world can give to live with a view to the world to come, *cf.* 1. Tim. vi. 17-19.

24-27. "Why should God speak, unless He meant to say something? Why should He say it, unless He meant us to hear? Why should we be made to hear if it mattered not whether we accepted it or no? *What* the doctrine is, is another and distinct question; but that there is *some* doctrine revealed and that it is revealed in order that it may be received, and that it really *is* revealed,... that it is plain in one and the same substantial sense to all who sincerely and suitably seek for it, and that God is better pleased when we hold it than when we do not — all this seems a truism", Newman, Tract, 35, in *Discussions and Arguments*, ed. 1891, p. 131.

28. St. Peter's question is the natural sequel to this teaching; note that a temporal as well as an eternal reward is promised to those who have the courage lacking in the young man who made 'the great refusal'.

THE
PASSION
FORETOLD.
Mt. xx. 17-
19; Mk. x.
32-34.

Mk. ix. 31.

THE BLIND
MAN AT
JERICHO.
Mt. xx. 20-
34; Mk. x.
46-52.

31. Then JESUS took unto him the twelve, and said to them: Behold we go up to Jerusalem, and all things shall be accomplished which were written by the prophets concerning the son of man. 32. For he shall be delivered to the Gentiles, and shall be mocked, and scourged, and spit upon: 33. And after they have scourged him, they will put him to death; and the third day he shall rise again. 34. And they understood none of these things, and this word was hid from them, and they understood not the things that were said.

35. Now it came to pass, when he drew nigh to Jericho, that a certain blind man sat by the way-side, begging. 36. And when he heard the multitude passing by, he asked what this meant. 37. And they told him that JESUS of Nazareth was passing by. 38. And he cried out, saying: JESUS son of David, have mercy on me. 39. And they that went before, rebuked him, that he should hold his peace. But he cried out much more: Son of David, have mercy on me.

40. And JESUS standing commanded him to be brought unto him. And when he was come near, he asked him, 41. Saying: What wilt thou that I do to thee? But he said: Lord, that I may see. 42. And JESUS said to him: Receive thy sight; thy faith hath made thee whole. 43. And immediately he saw, and followed him, glorifying God. And all the people when they saw it, gave praise to God.

ZACIEUS

19. 1. And entering in, he walked through Jericho. 2. And behold there was a man named Zacheus: who was the chief of the publicans, and he was rich. 3. And he sought to see JESUS who he was, and he could not for the crowd, because he was low of stature. 4. And running before, he climbed up into a sycamore tree that he might see him: for he was to pass that way.

*He be-
comes
Christ's
host.*

5. And when JESUS was come to the place looking up, he saw him, and said to him: Zacheus, make haste and come down: for this day I must abide in thy house. 6. And he made haste and came down, and received him with joy. 7. And when all saw it, they murmured, saying that he was gone to be a guest with a man that was a sinner.

*His re-
pentance.*

8. But Zacheus standing said to the Lord: Behold, Lord, the half of my goods I give to the poor; and if I have wronged any man of anything, I restore him four-fold. 9. JESUS

18. 35. See notes on Mk. x. 46.

19. 1. Jericho as the first city on the West of Jordan which the Israelites captured so dramatically, Jud. vi. played a significant role in their history; there is something equally significant in the fact that Christ made His final approach to Jerusalem from this 'city of palm trees' as it was called, Deut. xxxiv. 3, Jos. vi. 26. Josephus gives a detailed description of it *Wars*, IV. viii. 2-3, *cf.* I. vi. 6, xviii. 5, *Ant.* XIII. i. 3, XIV. iv. 1.

1-10. Both Mt. and Mk. omit the story of Zacheus, but: "Since the Lord did many things, not all four Evangelists wrote down all; some gave one, some another, but all in perfect harmony... The things He did were the things that had to be done then; the things written down are what have to be read now... Some think the Evangelists contradict one another but that is only because they contradict peoples, notions", St. Augustine, *Sermo* ccxl. 1.

2. The publicans, or collectors of taxes imposed by the Romans, were detested as a class. They were in a sense 'renegade Jews'; yet in this Gospel they are always presented in a favourable light, *cf.* iii. 12, v. 27, vii. 29, xv. 1, xviii. 10.

5. Christ knew Zacheus was in the tree and also knew his name because He had created him and from eternity had fore-known the whole event.

8. 'I give', *i. e.* here and now; he is not boasting of virtuous habits he already has.

'If I have wronged'; he does not say, 'if perchance' but 'if — as I well know...' the Greek makes this clear.

9. 'Son of Abraham', not merely carnally — for that he was already — but in the true spirit of Abraham; see note on xviii 13 for true repentance.

said to him: This day is salvation come to this house: because he also is a son of Abraham. 10. For the son of man is come to seek and to save that which was lost.

PAPABLE
OF THE TEN
POUNDS.

11. As they were hearing these things, he added and spoke a parable because he was nigh to Jerusalem, and because they thought that the kingdom of God should immediately be manifested. 12. He said therefore: A certain nobleman went into a far country to receive for himself a kingdom, and to return. 13. And calling his ten servants, he gave them ten pounds, and said to them: Trade till I come. 14. But his citizens hated him: and they sent an embassy after him, saying: We will not have this man to reign over us.

*The invest-
igation.*

15. And it came to pass that he returned, having received the kingdom: and he commanded his servants to be called, to whom he had given the money; that he might know how much every man had gained by trading. 16. And the first came, saying: Lord, thy pound hath gained ten pounds. 17. And he said to him: Well done, thou good servant; because thou hast been faithful in a little, thou shalt have power over ten cities. 18. And the second came, saying: Lord, thy pound hath gained five pounds. 19. And he said to him: Be thou also over five cities.

*The careful
servants.*

*The un-
profitable
servant.*

20. And another came, saying: Lord, behold here is thy pound, which I have kept laid up in a napkin: 21. For I feared thee, because thou art an austere man: thou takest up what thou didst not lay down, and thou reapest that which thou didst not sow.

*His con-
demnation.*

22. He saith to him: Out of thy own mouth I judge thee, thou wicked servant. Thou knewest that I was an austere man, taking up what I laid not down, and reaping that which I did not sow: 23. And why then didst thou not give my money into the bank, that at my coming I might have exacted it with usury? 24. And he said to them that stood by: Take the pound away from him, and give it to him that hath ten pounds. 25. And they said to him: Lord, he hath ten pounds.

*The full
use of
gifts.
Mt. xiii. 12,
xxv. 29; Mk.
iv. 25; Lk.
viii. 18.*

26. But I say to you, that to every one that hath shall be given, and he shall abound: and from him that hath not, even that which he hath shall be taken from him. 27. But as for those my enemies, who would not have me reign over them, bring them hither; and kill them before me. 28. And

19. 12. Perhaps the only instance of Christ referring to current political events; for Archelaus had a magnificent palace at Jericho, Josephus, *Ant.* XVII. xiii. 1, and perhaps from this very city he had sailed to Rome to secure the kingship, *ib.* ix. 3; the same is recounted of Herod the Great *ib.* XIV. xiv, and of Antipas, *ib.* XVII. ix. 4.

12. This parable is very similar to that of the 'Ten talents' in Mt. xxv. 14 ff. but there is no need to identify them; our Lord must have repeated His teaching often and in many forms. The 'pound' here represents the 'mina' or 'maneh' of which 60 went to the silver talent valued at £240, the maneh was thus worth £4.

23. Our Lord must not be understood as endorsing usury, a thing forbidden in the Bible, *e. g.* Exod. xxii. 25, Lev. xxv. 35-37, Lk. vi. 35; He is — in the natural course of His story — merely speaking as the man of business in the story would speak. Usury strictly speaking means the taking a price for the loan of something which perishes by the very fact that it is used, *s. q.* food; this practice has been repeatedly condemned in the Church's Councils, *e. g.* in the Third, Fourth and Fifth of the Lateran, *cf. Codex Juris, can.* 1543. At the same time there are reasons which fully justify a man in demanding a moderate interest on money lent: the borrower may lose the capital, he may fail to repay it at the stipulated time, the lender might have put the money to a more profitable use, the very fact that the lender submits to a contract which ties up his money entitles him to some compensation; the civil law — and this is endorsed by the Ecclesiastical law — permits a moderate interest on money lent because this encourages the circulation of capital and thus promotes commerce.

26. He had the opportunity; to neglect it is to be deprived of what he had.

having said these things, he went before, going up to Jerusalem.

THE DAY
OF PALMS.
Mt. xxi. 1-
16; Mk. xi.
1; Jn. xii.
12-19.

29. And it came to pass, when he was come nigh to Bethphage and Bethania unto the mount called Olivet, he sent two of his disciples, 30. Saying: Go into the town which is over against you, at your entering into which, you shall find the colt of an ass tied, on which no man ever hath sitten: loose him, and bring him hither. 31. And if any man shall ask you: Why do you loose him? you shall say thus unto him: Because the Lord hath need of his service.

*They bring
the colt.*

32. And they that were sent went their way, and found the colt standing, as he had said unto them. 33. And as they were loosing the colt, the owners thereof said to them: Why loose you the colt? 34. But they said: Because the Lord hath need of him.

*The pro-
cession.
Jn. xii. 1-11.*

35. And they brought him to JESUS. And casting their garments on the colt, they set JESUS thereon. 36. And as he went, they spread their clothes underneath in the way. 37. And when he was now coming near the descent of mount Olivet, the whole multitude of his disciples began with joy to praise God with a loud voice, for all the mighty works they had seen, 38. Saying: Blessed be the king who cometh in the name of the Lord, peace in heaven, and glory on high.

*He rebukes
the Phari-
sees.*

39. And some of the Pharisees from amongst the multitude said to him: Master, rebuke thy disciples. 40. To whom he said: I say to you, that if these shall hold their peace, the stones will cry out.

*His lament
over Jeru-
salem.
Cp. xiv. 34-
35.*

41. And when he drew near, seeing the city, he wept over it, saying: 42. If thou also hadst known, and that in this thy day, the things that are to thy peace: but now they are hidden from thy eyes. 43. For the days shall come upon thee: and thy enemies shall cast a trench about thee, and compass thee round, and straiten thee on every side. 44. And beat thee flat to the ground, and thy children who are in thee: and they shall not leave in thee a stone upon a stone: because thou hast not known the time of thy visitation.

Mt. xxiv. 2;
Mk. xiii. 2;
Lk. xxi. 6.

HE CLEAN-
SES THE
TEMPLE.
Mt. xxi. 12-
13; Mk. xi.
15-18; Jn.
ii. 13-25.

45. And entering into the temple, he began to cast out them that sold therein and them that bought, 46. Saying to them: It is written: *My house is the house of prayer.* But you have made it a den of thieves. 47. And he was

19. 29. Bethphage, unidentified, not mentioned in the Old Testament.

34. 'The Lord', as so often in Lk., e. g. x. 1, xvii. 5, xxii. 61.

38. 'The King'. How much the populace realised the significance of their words is doubtful. In His own person the Messiah was to unite the Kingly, Priestly and Prophetic offices which were represented by Abraham and David, for the former was priest and prophet, the latter king and prophet, cp. Ps. cix. and Zach. vi.

40. It is worth noticing the different way in which Lk. presents this scene as compared with Mt. and Mk.

45. A fulfilment of Mal. iii. 1-3 which many present must have appreciated.

See notes on Mk. xi. 15-16, xv. 9, also on Jn. ii. 13.

For a vivid description of the Temple as it then appeared see Josephus, *Wars*, V. v throughout, but note especially: "The outward face of the Temple was covered all over with plates of gold of great weight, and at the first rising of the sun reflected back a very fiery splendour which made those who forced themselves to look upon it turn away their eyes... Some of its stones were forty-five cubits in length, five in height and six in breadth. Before this Temple stood the altar, fifteen cubits high and equal both in length and breadth, each measuring fifty cubits. It had corners like horns and was approached by a hardly noticeable slope. It was built without the use of any iron tool. There was a partition wall about a cubit in height; this was built of fine stones and beautiful to look at; it encompassed the Holy House and kept the people away from the priests. The innermost part of the Temple measured but twenty cubits and was separated from the outer part by a veil. In this inner part there was nothing at all; it was inaccessible and inviolable, to be seen by no one. It was called the Holy of Holies. When you went through the first cloisters into the second court you came to a partition made of stone, about three cubits in height and of singular beauty. On this there stood at equal distances pillars on which was set forth the law of purity, written in some cases in Greek, in others in Latin, and saying 'No stranger shall enter this Sanctuary'".

teaching daily in the temple. And the chief priest and the scribes and the rulers of the people sought to destroy him: 48. And they found not what to do to him. For all the people were very attentive to hear him.

'By what authority?'
Mt. xxi. 23-32; Mk. xi. 27-33

20. 1. And it came to pass that on one of the days, as he was teaching the people in the temple and preaching the gospel, the chief priests and the scribes with the ancients met together. 2. And spoke to him, saying: Tell us, by what authority dost thou these things? or, Who is he that hath given thee this authority? 3. And JESUS answering, said to them: I will also ask you one thing. Answer me: 4. The baptism of John, was it from heaven, or of men? 5. But they thought within themselves, saying: If we shall say, From heaven; he will say: Why then did you not believe him? 6. But if we say, Of men, the whole people will stone us: for they are persuaded that John was a prophet. 7. And they answered that they knew not whence it was. 8. And JESUS said to them: Neither do I tell you by what authority I do these things.

Their obstinacy

THE
VINEYARD.
Mt. xxi. 33-46; Mk. xii. 1-12.

9. And he began to speak to the people this parable: A certain man planted a vineyard, and let it out to husbandmen: and he was abroad for a long time. 10. And at the season he sent a servant to the husbandmen, that they should give him of the fruit of the vineyard. Who beating him sent him away empty. 11. And again he sent another servant. But they beat him also, and treating him reproachfully, sent him away empty. 12. And again he sent the third: and they wounded him also, and cast him out.

The servant.

The son and heir.

13. Then the lord of the vineyard said: What shall I do? I will send my beloved son: it may be when they see him, they will reverence him. 14. Whom when the husbandmen saw, they thought within themselves, saying: This is the heir, let us kill him, that the inheritance may be ours. 15. So casting him out of the vineyard, they killed him. What therefore will the lord of the vineyard do to them? 16. He will come, and will destroy these husbandmen, and will give the vineyard to others.

The condemnation of the Pharisees.
Ps. cxvii. 22; Is.

Which they hearing, said to him: God forbid. 17. But he looking on them, said: What is this then that is written, *The stone which the builders rejected, the same is become the head of the corner?* 18. Whosoever shall fall upon

20. 1. 'One of the days', viz. of Holy Week.

2. "By what authority?"

"That truth, which men are told they cannot find in Scripture, they will seek out of Scripture. They will never believe, they will never be content with, a religion without doctrines. The common sense of mankind decides against it. Religion cannot but be dogmatic; it ever has been. All religions have had doctrines, all have professed to carry with them benefits which could be enjoyed only on condition of believing the word of a supernatural informant, that is of embracing some doctrines or other". Newman, *Tract 85 in Discussions and Arguments*, ed. 1891, p. 134.

4. "John's baptism was not a Sacrament but a sacramental preparing men for Christ's Baptism... The rite was from God, Lk. iii. 2-3, who sent John, by interior revelation of the Holy Spirit, to baptize; but its effect was from man since nothing was done in it which man could not do... His was called 'the baptism of penance' because it led men to repentance and was indeed a certain protestation on their part that they would repent... hence, too, it was not administered to children... it neither conferred grace nor did it impress a character on the recipient, so that people thus baptized had to be baptized again in the Name of Christ", *S. T. III. xxxviii.*

5. 'Thought within themselves', better 'discussed among themselves'; in other words they went apart, discussed the answer they should give, and decided that it would be impossible to tell the truth! See note on Mk. xi. 32.

8. They refused to answer, Christ did the same. We must bear in mind the long disputes He had had with them already as narrated by St. John, v, vii-x.

14-19. To what extent did the Jews know what they were doing? St. Augustine says: "Their rulers, like the demons, knew He was the Messiah promised in the Law, for they saw fulfilled in Him all the signs which the Prophets had fore-

xxviii. 16: that stone, shall be bruised: and upon whomsoever it shall
 Acts. iv. fall, it will grind him to powder. 19. And the chief priests
 11; Rom. and the scribes sought to lay hands on him the same hour;
 ix. 3: 1. but they feared the people, for they knew that he spoke this
 Pet. ii. 7. parable to them.

*They end-
 eavour to
 ensnare
 Him.*

20. And being upon the watch, they sent spies, who should
 feign themselves just, that they might take hold of him
 in his words, that they might deliver him up to the authority
 and power of the governor. 21. And they asked him, say-
 ing: Master, we know that thou speakest and teachest right-
 ly; and thou dost not respect any person, but teachest the
 way of God in truth. 22. Is it lawful for us to give tribute
 to Cesar, or no? 23. But he considering their guile, said
 to them: Why tempt you me? 24. Shew me a penny.
 Whose image and inscription hath it? They answering said
 to him, Cesar's. 25. And he said to them: Render therefore
 to Cesar the things that are Cesar's and to God the things
 that are God's. 26. And they could not reprehend his word
 before the people: and wondering at his answer, they held
 their peace.

TRIBUTE TO
 CAESAR.
 Mt. xxii.
 16-22; Mk.
 xii. 13-17.

THE
 SADDUCEES
 AND THE
 RESURREC-
 TION.
 Mt. xxii.
 23-33; Mk.
 xii. 18-27.
*The wo-
 man with
 seven con-
 secutive
 husbands.*
 Deut.
 xxv. 5.

27. And there came to him some of the Sadducees, who
 deny that there is any resurrection, and they asked him.
 28. Saying: Master, Moses wrote unto us, If any man's
 brother die having a wife, and he leave no children, that his
 brother should take her to wife, and raise up seed unto
 his brother. 29. There were therefore seven brethren: and
 the first took a wife, and died without children. 30. And
 the next took her to wife, and he also died childless. 31. And
 the third took her. And in like manner all the seven, and
 they left no children, and died. 32. Last of all the woman
 died also. 33. In the resurrection therefore, whose wife
 of them shall she be? For *all* the seven had her to wife.

*We shall
 be as the
 Angels.*

34. And JESUS said to them: The children of this world
 marry, and are given in marriage: 35. But they that shall
 be accounted worthy of that world and of the resurrection
 from the dead, shall neither be married, nor take wives.
 36. Neither can they die any more: for they are equal to the
 angels, and are the children of God, being the children of
 the resurrection.

*The truth
 of the Re-
 surrection.*
 Ex. iii. 6.

37. Now that the dead rise again, Moses also shewed, at
 the bush, when he called the Lord: *The God of Abraham,*
and the God of Isaac, and the God of Jacob. 38. For he

told, but they did not know the mystery of His Godhead", I Cor. ii. 8. "Yet", adds St. Thomas, "their ignorance did not excuse their crime, for it was really affected ignorance since they saw such evident proofs of His Godhead but, through hatred and envy of Him, they distorted them, Jn. xv. 22-25. But the populace, ignorant of the mysteries of Holy Scripture, did not fully realise that He was either the Messiah or the Son of God, Acts iii. 17", S. T. III. xlvii. 5.

20. 9-18. A most vivid recapitulation of their history with its mercies, its apostasies, repentances and gradual hardening, despite all that God had done for them. None of His hearers can have failed to see its import, ver. 19.

21. See notes on Mk. xii. 13 tt.

21-22. The question was diabolic in its astuteness. If He said it was not lawful they would denounce Him to the Roman authorities; if He said it was lawful then they would denounce Him to the religious authorities. That the crowd realised the subtlety of the riddle is evident from ver. 26; St. Luke makes one almost hear their sigh of relief and amazement.

36. 'Equal to the Angels', not by receiving an Angelic nature but because, through God's grace, men can acquire such merit as shall make them 'equal to the Angels'. They are 'equal', too, in that they cannot die; and because they cannot die they do not marry. The Sadducees were here tacitly corrected in their false notions about Angels, cf. Acts xxiii. 8; S. T. I. cviii. 8.

37. See note on Mk. xii. 26. God is not the God of 'dead beings'; if, then, Moses called Him 'the God of Abraham' some four hundred years after the death of the latter, Abraham must have still been alive — though not on earth.

"Revelation implies a something revealed, and what is revealed is imperative on our faith, *because* it is revealed. Revelation implies imperativeness; it limits in its very notion our liberty of thought, because it limits our liberty of error, for error is one kind of thought", Newman, *Tract. 85, Discussions and Arguments*, ed. 1891, p. 132.

is not the God of the dead, but of the living: for all live to him. 39. And some of the scribes answering, said to him: Master, thou hast said well. 40. And after that they durst not ask him any more questions.

DAVID AND
CHRIST.
Mt. xxi. 9;
41-46; Mk.
xii. 35-37.
Ps. cix. 1.

41. But he said to them: How say they that Christ is the son of David? 42. And David himself saith in the book of Psalms: *The Lord said to my Lord, sit thou on my right hand, 43. Till I make thy enemies, thy footstool.* 44. David then calleth him Lord: and how is he his son?

HE DEN-
OUNCES THE
SCRIBES.
Mt. xxiii.
6; Mk. xii.
38-42.

45. And in the hearing of all the people, he said to his disciples: 46. Beware of the scribes, who desire to walk in long robes, and love salutations in the market-place, and the first chairs in the synagogues, and the chief rooms at feasts: 47. Who devour the houses of widows, feigning long prayer. These shall receive greater damnation.

THE
WIDOW'S
MITE.
Mk. xii. 41-
44.

21. 1. And looking on, he saw the rich men cast their gifts into the treasury. 2. And he saw also a certain poor widow casting in two brass mites. 3. And he said: Verily I say to you, that this poor widow hath cast in more than they all. 4. For all these have of their abundance cast into the offerings of God: but she of her want, hath cast in all the living that she had.

THE LAST
THINGS.
Mt. xxiv-
xxv; Mk.
xiii. 1-7.

5. And some saying of the temple, that it was adorned with goodly stones and gifts, he said: 6. These things which you see, the days will come in which there shall not be left a stone upon a stone that shall not be thrown down. 7. And they asked him, saying: Master, when shall these things be: and what shall be the sign when they shall begin to come to pass?

*Be not
misled.*

8. Who said: Take heed you be not seduced; for many will come in my name, saying I am he: and the time is at hand: go ye not therefore after them. 9. And when you shall hear of wars and seditions, be not terrified: these things must first come to pass, but the end is not yet presently.

*Great
signs.*

10. Then he said to them: Nation shall rise against nation, and kingdom against kingdom. 11. And there shall be great earthquakes in divers places, and pestilences and famines, and terrors from heaven, and there shall be great signs.

*Persecu-
tion.*

12. But before all these things they will lay their hands

20. 41. The Scribes, the official interpreter of the Scriptures, had praised Him but He at once convicts them too of their own ignorance of those very Scriptures and then adds the terrible condemnation in vers. 45-47 *cf.* Mt. xxiii. 13.

42. Can it justly be said that Christ here merely refers to the then accepted view that David was the author of this Psalm? It seems a positive affirmation; had it not been true there were many ways of referring to the facts without naming David as the author. Moreover the whole argument seems to depend on the Davidic authorship.

"Christ Jesus, the Son of God, is both God and man. God before all ages, man in our age. God, because He is the Word of God, 'and the Word was God'; man, because rational soul and flesh was joined to the Word in a oneness of Person. Hence inasmuch as He is God, He and the Father are one (thing), Jn. x. 30; inasmuch as He is man, the Father is greater than He, Jn. xiv. 28. Since, too, He was already the Only-begotten Son of God — not by grace but by nature, that He might also be full of grace He was made also Son of man. He Himself, then, the one Christ, both God and man. Still, 'being in the form of God He thought it not robbery to be' — what He always was by nature — 'equal to God'. Yet 'He emptied Himself, taking the form of a servant', Phil. ii. 6-7, though not thereby losing or diminishing the form of God. Thus was He made less while remaining equal, for the one was both, as already said. But, as the Word, He was one thing, as man another; as Word equal to the Father, as man less than the Father; one Son of God then — and the same is Son of man, one Son of man, and the same is Son of God; not two Sons of God God and man, but one Son of God; God without beginning, man with a definite beginning — Jesus Christ our Lord", St. Augustine, *Enchiridion*, xxxv.

21. 7-38. See notes on Mt. xxiv. and Mk. xiii.

11. 'Great signs'. "What those signs will be it is not easy to discover, for those which we read of in the Gospel belong not only to Christ's coming as Judge but also to the destruction of Jerusalem and to that Coming wherein Christ continually visits His Church, so much so that on close inspection it may be felt that none of them really refers to His final Coming, as St. Augustine remarks. For those signs mentioned in the Gospels: wars, terrors and the like, are things which have been happening since the beginning of the human race. We might of course say that then they will be much more marked, yet even then it is uncertain what degree of intensity would indicate the advent of Christ", S. T. *Suppl.* lxxiii. 1.

on you and persecute you, delivering you up to the synagogues, and into prisons, dragging you before kings and governors for my name's sake. 13. And it shall happen unto you for a testimony.

*He will
help them.*

14. Lay it up therefore in your hearts, not to meditate before how you shall answer. 15. For I will give you a mouth and wisdom, which all your adversaries shall not be able to resist and gainsay.

*They shall
be hated
and be-
trayed.*

16. And you shall be betrayed by your parents and brethren, and kinsmen and friends: and some of you they will put to death. 17. And you shall be hated by all men for my name's sake: 18. But a hair of your heads shall not perish. 19. In your patience you shall possess your souls.

*The des-
truction of
Jerusalem
Dan. ix.
27.*

20. And when you shall see Jerusalem compassed about with an army: then know that the desolation thereof is at hand. 21. Then let those who are in Judea flee to the mountains: and those who are in the midst thereof, depart out: and those who are in the countries, not enter into it. 22. For these are the days of vengeance, that all things may be fulfilled that are written.

*But this is
not the end*

23. But wo to them that are with child, and give suck in those days; for there shall be great distress in the land, and wrath upon this people. 24. And they shall fall by the edge of the sword: and shall be led away captives into all nations: and Jerusalem shall be trodden down by the gentiles: till the times of the nations be fulfilled.

*His Com-
ing to
Judge.*

25. And there shall be signs in the sun, and in the moon, and in the stars: and upon the earth distress of nations, by reason of the confusion of the roaring of the sea and of the waves. 26. Men withering away for fear, and expectation of what shall come upon the whole world. For the powers of heaven shall be moved: 27. And then they shall see the son of man coming in a cloud with great power and majesty. 28. But when these things begin to come to pass, look up and lift up your heads: because your redemption is at hand.

**PARABLE
OF THE
FIG-TREE**

29. And he spoke to them a similitude. See the fig-tree, and all the trees: 30. When they now shoot forth their fruit, you know that summer is nigh. 31. So you also when you shall see these things come to pass, know that the kingdom of God is at hand. 32. Amen I say to you, this

21. 19. " 'Possession' means peaceful dominion; hence a man is said 'to possess' his soul by patience in so far as he has plucked up by the roots passion due to those 'contrary' things whereby the soul is vexed", *S. T. II-II. cxxxvi. 2 ad 2*.

20. Note St. Luke's paraphrase of 'the abomination of desolation' — a phrase which a Roman like Theophilus would not understand.

25-26. These things are all beyond our understanding, as St. Augustine is careful to express it: "That these things will happen we must believe, but how or in what order experience will shew us better than any human intelligence can clearly discover". St. Thomas, however, after quoting these words with approval, yet says: "The final conflagration will, as far as its beginning is concerned, actually precede the Judgement, as is clearly shewn by the fact that the resurrection of the dead will precede the Judgement, I. Thess. iv. But this general resurrection and the glorification of the bodies of the Saints will be simultaneous, I. Cor. xv, 43. And simultaneously with the glorification of the bodies of the Saints the entire creation will be renewed after its proper fashion, Rom. viii. 21. Since, then, the conflagration is a preparation for this renovation it is perfectly evident that that conflagration, which is for the purification of the world, will precede the Judgement", *S. T. Suppl. lxxiv. 7*.

"It is far more certain that Revelation must contain a message, than that that message must be in Scripture. It is a less violence to one's feelings to say that part of it is revealed elsewhere than to say that nothing is revealed anywhere. There is an overpowering antecedent improbability in Almighty God's announcing that He has revealed something, and then revealing nothing; there is no antecedent improbability in His revealing it elsewhere than in an inspired volume", Newman *Tract 85, in Discussions and Arguments*, ed. 1891. p. 133.

32. 'This generation': if this refers to those then living, then it found its fulfilment in the destruction of Jerusalem some forty years later. But the Greek word also means 'race' and the Jewish race is to last to the end of time, cf. Rom. ix-xi.

generation shall not pass away, till all things be fulfilled. 33. Heaven and earth shall pass away, but my words shall not pass away.

Watchfulness.

34. And take heed to yourselves, lest perhaps your hearts be overcharged with surfeiting and drunkenness and the cares of this life: and that day come upon you suddenly. 35. For as a snare shall it come upon all that sit upon the face of the whole earth. 36. Watch ye therefore, praying at all times, that you may be accounted worthy to escape all these things that are to come, and to stand before the son of man.

37. And in the day-time he was teaching in the temple; but at night going out, he abode in the mount that is called Olivet. 38. And all the people came early in the morning to him in the temple to hear him.

THE PLOT
AGAINST
HIM.

22. 1. Now the feast of unleavened bread, which is called the pasch, was at hand. 2. And the chief priests and the scribes sought how they might put JESUS to death: but they feared the people.

The betrayal
Mt. xxvi.
14-16; Mk.
xiv. 10-11;
Jn. xiii. 27-30.

3. And Satan entered into Judas who was surnamed Iscariot, one of the twelve. 4. And he went, and discoursed with the chief priests and the magistrates, how he might betray him to them. 5. And they were glad, and covenanted to give him money. 6. And he promised. And he sought opportunity to betray him in the absence of the multitude.

THE LAST
SUPPER.
Mt. xxvi.
12-31; Mk.
xiv. 12-31;
Jn. xiii.
xvii.

7. And the day of the unleavened bread came, on which it was necessary that the pasch should be killed. 8. And he sent Peter and John, saying: Go and prepare for us the pasch, that we may eat. 9. But they said: Where wilt thou that we prepare? 10. And he said to them: Behold, as you go into the city, there shall meet you a man carrying a pitcher of water: follow him into the house where he entereth in: 11. And you shall say to the good man of the house: The master saith to thee: Where is the guest-chamber, where I may eat the pasch with my disciples? 12. And he will shew you a large dining-room furnished: and there prepare. 13. And they going, found as he said to them, and made ready the pasch.

The meal

14. And when the hour was come, he sat down and the twelve apostles with him. 15. And he said to them: With desire I have desired to eat this pasch with you before I

21. 33. 'Heaven' means 'the heavens', not the final destiny of the saved.

22-23. The independent character of St. Luke's account of the trial and death of Christ appears in the many sections of this narrative which he alone has, e. g. xxii. 8, 15, 24, 28-30, 43-44, 61, xxiii. 2, 5-16, 27-31, 34, 39-43, 46, 51.

22. 1. Writing for the Gentiles — *cf.* i. 1-4 — St. Luke naturally explains these terms which would have been meaningless to them.

3. See notes on Mt. xxvi and Mk. xiv.

4. 'The magistrates'. This should rather be 'captains' as in A. V.; Josephus, *Wars*, VI. v. 3 speaks of 'the captain of the Temple'; he was presumably not a civilian but a member of the priestly caste, *cf.* Neh. vii. 2, Jer. xx. 1, 2. Macc. iii. 4.

7. For the difficulty concerning the precise day on which Christ ate the Passover, see note on Jn. xix. 14

8. Lk. alone names Peter and John on this occasion.

10. This secrecy was meant to keep Judas in doubt as to Christ's movements.

15. ['With desire...']. "The effect of this Sacrament is not only an increase of habitual grace but a certain actual delight in its spiritual sweetness. And while the grace of Christ was not increased by His reception of this Sacrament yet He had a certain spiritual joy in thus newly instituting It... He, therefore partook of It spiritually and also Sacramentally, since He received His own body under the Sacramental species, for He knew and ordained It to be the Sacrament of His own body; yet He received It in a different fashion from others who receive It spiritually and Sacramentally, for they receive an increase of grace, and moreover need the outward Sacramental signs for perceiving Its truth", *S. T. III lxxxi. 1 ad 3.*]

suffer. 16. For I say to you, that from this time I will not eat it till it be fulfilled in the kingdom of God. 17. And having taken the chalice, he gave thanks, and said: Take, and divide it among you. 18. For I say to you, that I will not drink of the fruit of the vine, till the kingdom of God come.

INSTITUTION OF THE HOLY EUCHARIST. Mt. xxvi. 26-30; Mk. xiv. 22-26; 1. Cor. x. 16, xi. 23-25.

THE BETRAYER. Mt. xxvi. 21-25; Mk. xiv. 18-21, Jn. xiii. 10-11, 21-30.

HUMILITY. Mt. xx. 25-28; Mk. x. 42-45.

The inheritance of the Apostles.

He prays for Simon Peter.

Peter's self-confidence. Mt. xxvi. 33-35; Mk. xiv. 29-31; cp. Jn. xiii. 36-38.

19. And taking bread, he gave thanks, and brake; and gave to them, saying: This is my body which is given for you. Do this for a commemoration of me. 20. In like manner the chalice also, after he had supped, saying: This is the chalice, the new testament in my blood, which shall be shed for you.

21. But yet behold, the hand of him that betrayeth me is with me on the table. 22. And the son of man indeed goeth, according to that which is determined: but yet wo to that man by whom he shall be betrayed. 23. And they began to inquire among themselves which of them it was that should do this thing.

24. And there was also a strife amongst them, which of them should seem to be the greater. 25. And he said to them: The kings of the gentiles lord it over them; and they that have power over them, are called beneficent. 26. But you not so: but he that is the greater among you, let him become as the younger: and he that is the leader, as he that serveth. 27. For which is greater, he that sitteth at table or he that serveth? Is not he that sitteth at table? but I am in the midst of you as he that serveth:

28. And you are they who have continued with me in my temptations. 29. And I dispose to you, as my Father hath disposed to me, a kingdom: 30. That you may eat and drink at my table in my kingdom: and may sit upon thrones judging the twelve tribes of Israel.

31. And the Lord said: Simon, Simon behold satan hath desired to have you that he may sift you as wheat. 32. But I have prayed for thee that thy faith fail not: and thou being once converted, confirm thy brethren.

33. Who said to him: Lord, I am ready to go with thee both into prison and to death. 34. And he said: I say to thee, Peter, the cock shall not crow this day, till thou thrice deniest that thou knowest me.

And he said to them: 35. When I sent you without purse and scrip and shoes, did you want anything? 36. But they

22. 17-18. The precise Paschal ritual followed at that period is not certain, nor is it certain whether Lk. speaks of two 'cups' or of the same one mentioned before and after the bread.

19. "If any one shall say that in the words: 'This do for a commemoration of Me' Christ did not make His Apostles priests, or did not ordain them so that they and other priests should offer up His Body and Blood, let him be anathema", *Can. 2* of the Council of Trent on the *Sacrifice of the Mass*. This is one of the few instances where the Church has solemnly defined the precise meaning of a passage of Scripture.

28. Temptations', that is 'trials'.

29. 'Kingdom' rather 'authority' or 'dominion', *cf.* I Cor. xv. 24-28.

31. 'Simon, Simon': the repetition is emphatic; 'you' in the plural, or the Apostolic body; 'hath desired', the Greek means rather 'hath sought and obtained'.

32. 'For thee', in the singular, *cp.* Mt. xvi. 13-19 for a similar change of number. Christ's prayer — the prayer of God — was effective and creative (see notes on p. 379); by it Peter was permanently confirmed in the faith which never failed him, though his moral courage did.

['Being once converted', so all English versions except R., 'when once thou hast turned again'. 'Confirm', R. 'stablish'; for the same word in Greek see I. Thess. iii. 2, 13, II. Thess. ii. 16, I. Pet. v 10, etc.] Mt. and Jn. have each their own peculiar promise to Peter, Mt. xvi., Jn. xxi.; each omits what the other has, while Mk., as giving us Peter's preaching, has none at all. This verse is all the more striking in that it seems a direct answer to the 'strife' as to who should be greater in verse 24.

35. "These precepts which the Lord gave to the Apostles are not so much ceremonial observances as moral teachings; according to St. Augustine they are concessions rather than precepts. For He conceded them the power to go out to preach without scrip or staff or similar things since they had the right to accept the necessities of life from those to whom they preached, for, He adds: 'The labourer is worthy of his hire'. Nor does a man sin but rather does a work of supererogation when he carries his own things with him for his support while preaching and receives no assistance from those to whom he preaches — as did St. Paul. Some of the holy Doctors however have explained these precepts as merely temporary admonitions given to the Apostles when sent to preach in Judaea previous to Christ's Passion. Hence Christ concludes: "But now he that hath a purse let him take it, and likewise a scrip", meaning that the time of perfect liberty was at hand when men could be left wholly to their

Isa. liii.
12.

said: Nothing. Then said he unto them: But now he that hath a purse, let him take it, and likewise a scrip; and he that hath not, let him sell his coat, and buy a sword. 37. For I say to you, that this that is written must yet be fulfilled in me, *And with the wicked was he reckoned.* For the things concerning me have an end. 38. But they said: Lord, behold here *are* two swords. And he said to them: It is enough.

THE AGONY
IN THE
GARDEN.
Mt. xxvi.
36-46; Mk.
xiv. 32-42.

39. And going out he went according to his custom to the mount of Olives. And his disciples also followed him. 40. And when he was come to the place, he said to them; Pray, lest you enter into temptation. 41. And he was withdrawn away from them a stone's cast; and kneeling down he prayed, 42. Saying: Father, if thou wilt, remove this chalice from me: But yet not my will, but thine be done. 43. And there appeared to him an Angel from heaven strengthening him. And being in an agony, he prayed the longer. 44. And his sweat became as drops of blood trickling down upon the ground. 45. And when he rose up from prayer, and was come to his disciples, he found them sleeping for sorrow. 46. And he said to them: Why sleep you? arise, pray, lest you enter into temptation.

THE
ARREST.
Mt. xxvi.
47-56; Mk.
xiv. 43-52;
Jn. xviii. 1-
12.

47. As he was yet speaking, behold a multitude: and he that was called Judas, one of the twelve, went before them, and drew near to JESUS for to kiss him. 48. And JESUS said to him: Judas, dost thou betray the son of man with a kiss? 49. And they that were about him, seeing what would follow, said to him: Lord shall we strike with the sword? 50. And one of them struck the servant of the high-priest, and cut off his right ear. 51. But JESUS answering, said: Suffer ye thus far. And when he had touched his ear, he healed him. 52. And JESUS said to the chief priests, and magistrates of the temple, and the ancients that were come unto him: Are you come out as it were against a thief, with swords and clubs? 53. When I was daily with you in the temple, you did not stretch forth your hands against me: but this is your hour, and the power of darkness.

PETER
DENIES
HIM.
Mt. xxvi.
58. 69-75.
Mk. xiv. 54.
66-72; Jn.
xviii. 15-
18, 25-27.

54. And apprehending him, they led him to the high-priests's house. But Peter followed afar off. 55. And when they had kindled a fire in the midst of the hall, and were sitting about it, Peter was in the midst of them. 56. Whom when a certain servant-maid had seen sitting a

own free will in things which of themselves are not necessary for the practice of virtue", *S. T.* 1-2. cviii. 2 *ad* 3m.

22. 43-44. Though wanting in many Mss. these verses are present in very many; they may indeed form no part of St. Luke's Gospel but it does not follow that they are therefore not Holy Scripture. Who could have invented such an episode! That any given passage is not 'authentic', *i. e.* is not the work of the author in question, does not affect the question of its inspiration and therefore does not preclude it from finding a place in the Bible which is the Inspired word of God. Hence if it should be proved that such passages as this, as Jn. v. 3-4, vii. 53-viii. 11, I. Jn. v. 7, were not really due to these authors but had been misplaced in the Bible, it will not follow that they are not due to the Principal Author of Holy Scripture, God Himself.

"This 'strengthening by an Angel' was not some sort of 'building up' but was meant to shew that He possessed the properties peculiar to human nature. Hence the Ven. Bede says: 'As a proof that He possessed both natures the Angels are said to have 'ministered' to Him, Mt. iv. 11, and also to have 'strengthened' Him. The Creator needed no assistance from His creation, but having become man, in the same way as He was sad for our sakes, so too for our sakes was He 'strengthened'", *S. T.* III. xii. 4 *ad* 1m.

"This agony of Christ's soul was not due to His rational soul in the sense that there was some conflict of will arising from opposing arguments, as, for instance, when a man considers one argument he wishes one thing, but when he considers another he wishes the contrary. For that is solely due to the weakness of one's reason which is unable to decide what is absolutely the best to do. But in Christ there was no room for such weakness, for by His reason He knew that it was absolutely best that through His Passion the Divine will for the salvation of the human race should be fulfilled. Still there was in Christ an agony arising from the sensitive part of His nature which dreaded the horrors that threatened", *S. T.* III. xviii. *ad* 3m.

A maid. the light, and had earnestly beheld him, she said: This man also was with him. 57. But he denied him, saying: Woman, I know him not. 58. And after a little while another seeing him, said: Thou also art one of them. But Peter said: O man, I am not. 59. And after the space as it were of one hour, another certain man affirmed, saying: Of a truth, this man was also with him: for he is also a Galilean. 60. And Peter said: Man, I know not what thou sayest. And immediately as he was yet speaking, the cock crew. 61. And the Lord turning looked on Peter. And Peter remembered the word of the Lord, as he had said: Before the cock crow, thou shalt deny me thrice. 62. And Peter going out wept bitterly.

His repentance.

Mt. xxvi.
34; Mk. xiv.
30; Jn. xiii.
38.

INFORMAL
TRIAL.

63. And the men that held him, mocked him, and struck him. 64. And they blindfolded him, and smote his face. And they asked him, saying: Prophecy, who is it that struck thee? 65. And blaspheming many other things they said against him.

FORMAL
TRIAL.
BEFORE
THE HIGH-
PRIEST.
Mt. xxvi.
57-xxvii.
10; Mk.
xiv. 53-72.

66. And as soon as it was day, the ancients of the people, and the chief priests, and scribes came together, and they brought him into their council, saying: If thou be the Christ, tell us. 67. And he saith to them: If I shall tell you, you will not believe me: 68. And if I shall also ask you, you will not answer me, nor let me go.

Christ declares that He is Son of God.

69. But hereafter the son of man shall be sitting on the right hand of the power of God. 70. Then said they all: Art thou then the Son of God? Who said: You say that I am. 71. And they said: What need we any further testimony? For we ourselves have heard it from his own mouth.

BEFORE
PILATE.
Jn. xviii.
28-38; 1.
Tim. vi. 13.
Mt. xxii.
21; Mk.
xii. 17.

23. 1. And the whole multitude of them rising up, led him to Pilate. 2. And they began to accuse him, saying: We have found this man perverting our nation, and forbidding to give tribute to Cesar, and saying that he is Christ the king. 3. And Pilate asked him, saying: Art thou the king of the Jews? But he answering, said: Thou sayest it. 4. And Pilate said to the chief priests and to the multitudes: I find no cause in this man. 5. But they were more earnest, saying: He stirreth up the people, teaching throughout all Judea, beginning from Galilee to this place. 6. But Pilate hearing Galilee, asked if the man were of Galilee?

BEFORE
HEROD.

7. And when he understood that he was of Herod's jurisdiction, he sent him away to Herod, who was also himself

22. 61. 'And the Lord turning looked on Peter'; Lk. alone gives us this.

66. This is the formal trial before the Sanhedrin.

Piecing together the information supplied by the different Evangelists it would appear that the order of the trials of Christ by the Jews was: a) Before Annas, Jn. xviii. 13-23; Annas was father-in-law to Caiphas who was then actually High Priest, having been imposed by Gratus the Procurator who had deposed Annas (Ananus) and appointed in succession Ismael, Eleazar son of Annas, Simon, and finally Caiphas, Josephus, *Ant.* XVIII. ii. 2. Any trial before Annas would gravely prejudice a subsequent investigation owing to his great age, the fact that he had been deposed by the Romans and that five of his sons had been High Priest, *ib.* xx. ix. 1. b) The second trial was before Caiphas, Mt. xxvi. 57-68, Mk. xiv. 53-65, Lk. xxii. 54-65. This seems to have been a species of preliminary investigation by the Sanhedrin, for Mk. xiv. 55 speaks of 'the whole Council'. Caiphas himself was in turn deposed by the order of Vitellius the President of Syria who held an investigation into Pilate's misdeeds and sent him to Rome for trial; he replaced Caiphas by Joseph, another son of Annas, *Ant.* XVIII. iv. 3. c) The third trial was held at dawn, Mt. xxvii. 1, Mk. xv. 1, Lk. xxii. 66-71, and was perhaps the most formal of all and resulted in Christ's final condemnation by the Jewish priesthood, with the result that He was sent on as a condemned man to Pilate.

69. 'Hereafter', more correctly 'from now on': Christ's reign was inaugurated with His death, Jn. xii. 32-33; His kingdom was to be fully established with the downfall of the Synagogue when Jerusalem was destroyed, see notes on Mt. xxiv and Mk. xiii.

70. 'You say that I am': Mk. xiv. 62 has simply 'I am', whence we might conclude that the above formula was a Hebrew way of making an affirmative answer. But it is possible that it simply denotes a refusal to give to an underserving questioner a direct answer, *cf.* xxiii. 3.

23. 6-12. St. Luke seems to have had a friend in Herod's court, *cf.* viii. 3, xxiv. 10, Acts xiii. 1.

at Jerusalem in those days. 8. And Herod seeing JESUS, was very glad, for he was desirous of a long time to see him, because he had heard many things of him: and he hoped to see some sign wrought by him. 9. And he questioned him in many words. But he answered him nothing. 10. And the chief priests and the scribes stood by, earnestly accusing him. 11. And Herod with his army set him at nought: and mocked him, putting on him a white garment, and sent him back to Pilate. 12. And Herod and Pilate were made friends that same day: for before they were enemies one to another.

BEFORE
PILATE
AGAIN.

Mt. xxvii.
11-26; Mk.
xv.1-15; Jn
xviii. 36-
xix. 16.

13. And Pilate calling together the chief priests, and the magistrates, and the people, 14. Said to them: You have presented unto me this man, as one that perverteth the people, and behold I, having examined him before you, find no cause in this man in those things wherein you accuse him. 15. No, nor Herod neither. For I sent you to him, and behold nothing worthy of death is done to him. 16. I will chastise him therefore, and release him.

BARABBAS
Mt. xxvii.
15-21; Mk.
xv.6-12; Jn
xviii. 39-
49.

'Crucify
Him!'

17. Now of necessity he was to release unto them one upon the feast-day. 18. But the whole multitude together cried out, saying: Away with this man, and release unto us Barabbas. 19. Who for a certain sedition made in the city, and for a murder, was cast into prison.

20. And Pilate again spoke to them, desiring to release JESUS. 21. But they cried again, saying: Crucify him, crucify him. 22. And he said to them the third time: Why, what evil hath this man done? I find no cause of death in him: I will chastise him therefore, and let him go. 23. But they were instant with loud voices requiring that he might be crucified: and their voices prevailed.

*Pilate con-
demns Him*

24. And Pilate gave sentence that it should be as they required. 25. And he released unto them him who for murder and sedition had been cast into prison, whom they had desired: but JESUS he delivered up to their will.

TO CAL-
VARY.
SIMON OF
CYRENE.
Mt. xxvii.
32, Mk. xv.
21.

THE DAUGH-
TERS OF JE-
RUSALEM.
Mt. xxiv.
19.

26. And as they led him away, they laid hold of one Simon of Cyrene, coming from the country; and they laid the cross on him to carry after JESUS. 27. And there followed him a great multitude of people, and of women who bewailed and lamented him. 28. But JESUS turning to them, said: Daughters of Jerusalem, weep not over me, but weep for yourselves, and for your children. 29. For behold the days shall come, wherein they will say: Blessed are the barren, and

23. 7-12. Herod would have come up from Galilee where he resided, perhaps from Sepphoris which he had 'made the metropolis of the country', Josephus, *Ant.* XVIII. ii. 1. When in Jerusalem he stayed at the old palace built by the Hasmoneans or descendantes of the Maccabbees. Josephus says this was high up and that Herod could overlook what was going on in the Temple, much to the annoyance of the priests, *Ant.* XX. ii. 11. Josephus adds, *Wars*, II. xvi. 3, that this "house was over the gallery at the passage to the Upper City, where the bridge joined the Temple to the gallery", it was, therefore to the west of the Temple area. Pilate is spoken of as being in 'the praetorium', Mt. xxvii. 27, Mk. xv. 16, Jn. xviii. 28, 33, xix. 9, called in Acts xxiii. 35 'Herod's judgement hall' (praetorium). This may have been part of the fortress of Antonia originally built by the Hasmoncans, *Ant.* XV. xi. 4, refortified by Herod the Great, *ib.* viii. 5, and called by him 'Antonia' out of compliment to Antony. *ib.* xi. 4, XVIII. iv. 3. It was known as 'the citadel', Josephus, *Life*, 5, as 'the tower', *Ant.* XIII. xi. 2, or 'the fort over the Temple', *ib.* xvi. 5, and stood on its north side, *ib.* XV. xi. 4. The present arch of the 'Ecce Homo' would seem to have formed part of this.

11. 'A white garment' as a sign presumably that he held Him innocent.

13. Pilate tried a) to get the Jews to settle the case themselves, Jn. xviii. 31; b) to leave the case to Herod; c) to release Him because of the feast; d) to satisfy the Jews by scourging Him, ver. 16.

14. Note the emphatic 'I' find Him innocent, in opposition to their statement in ver. 2.

the wombs that have not borne, and the paps that have not given suck. 30. Then shall they begin to say to the mountains: Fall upon us: and to the hills: Cover us. 31. For if in the green wood they do these things, what shall be done in the dry?

32. And there were also two other malefactors led with him to be put to death. 33. And when they were come to the place which is called Calvary, they crucified him there: and the robbers, one on the right hand the other on the left. 34. And JESUS said: Father, forgive them, for they know not what they do. But they dividing his garments, cast lots. 35. And the people stood beholding, and the rulers with them derided him, saying: He saved others, let him save himself, if he be Christ, the elect of God. 36. And the soldiers also mocked him, coming to him, and offering him vinegar. 37. And saying: If thou be the king of the Jews, save thyself. 38. And there was also a superscription written over him in letters of Greek, and Latin, and Hebrew: THIS IS THE KING OF THE JEWS.

39. And one of those robbers who were hanged, blasphemed him, saying: If thou be Christ, save thyself, and us. 40. But the other answering, rebuked him, saying: Neither dost thou fear God, seeing thou art under the same condemnation? 41. And we indeed justly, for we receive the due reward of our deeds: but this man hath done no evil. 42. And he said to JESUS: Lord, remember me when thou shalt come into thy kingdom. 43. And JESUS said to him: Amen I say to thee, this day thou shalt be with me in paradise. 44. And it was almost the sixth hour; and there was darkness over all the earth until the ninth hour. 45. And the sun was darkened; and the veil of the temple was rent in the midst. 46. And JESUS crying with a loud voice, said: Father, into thy hands I commend my spirit. And saying this he gave up the ghost.

47. Now the centurion seeing what was done, glorified God, saying: Indeed this was a just man. 48. And all the multitude of them that were come together to that sight, and saw the things that were done, returned striking their breasts. 49. And all his acquaintance, and the women that had followed him from Galilee, stood afar off beholding these things.

50. And behold there was a man named Joseph, who was a

Isa. ii.
19.

THE CRUCIFIXION.
Mt. xxvii.
33-56; Mk.
xv. 24-31;
Jn. xix. 16-
37.
Acts. iii.
17.
*The
mocking.*

The Title.

*The
Thieves.*
Mt. xxvii.
38.

*The Good
Thief.*

*Christ
dies.*

Ps. xxx.
6.

*The
witnesses.*

The Burial.
Mt. xxvii.
57-66.

23. 32. 'Two *other* malefactors' — 'with the wicked He shall be reputed'.

38. The wording of the title differs slightly in all four accounts much as the words of Institution — which could only have been spoken once — vary in all accounts.

39-43. See notes on Mt. xxvii. 44.

43. 'This day thou shalt be with Me in Paradise'. "This is not to be understood of some terrestrial, earthly Paradise, but of that spiritual Paradise in which all are said to be who enjoy the glory of God," S. T. III. ii. 4 *ad* 3.

Nor does Paradise here mean 'heaven', as Our Lord said later (Jn. xx. 17) — 'I am not yet ascended to my Father', see also I. Pet. iii. 18-19. The promise to the thief meant that his soul would go with Christ to Limbo, but it would there, with the Patriarchs and Saints of the Old Testament, enjoy the Godhead of Christ, *cf.* III. lii. 4.

45. 'Darkened', literally 'and the sun failing'; it was not an eclipse for at the full moon this was impossible.

46. The 'loud' voice is mentioned also by Mt. and Mk.; His strength was not exhausted, He died of His own will, *cf.* Mk. xv. 44.

[For the way in which Christ's death wrought our Redemption note: "If we consider His Godhead Christ's Passion was the efficient cause of our Redemption; if we consider His soul's will then His Passion was the meritorious cause; if we consider the Passion as taking place in His flesh then it satisfied, for by it we are freed from the debt of punishment; it redeemed, for by it we are freed from the servitude of sin; it was also a sacrificial cause, for by it we are reconciled to God", S. T. III. xlviii. 6 *ad* 3.]

46. "The union of the Divine and human natures in Christ is in the Person (the Second Person of the Holy Trinity), while at the same time these natures remain distinct so that there is but one and the same Person in the Divine and human natures, each of which however retains its peculiar properties. The Sacred Passion, then, is to be attributed to the Person possessing the Divine nature, not of course by reason of His Divine nature, for that is incapable of suffering, but by reason of His human nature. Hence St. Cyril said in the Synodal Epistle of the Council of Ephesus: 'If anyone shall not confess that the Word of God suffered and was crucified in the flesh, let him be anathema'. The Passion of Christ therefore belongs to the Person of the Divine nature owing to the human nature He assumed, for this was capable of suffering, not by reason of the Divine nature which was incapable of suffering. Hence, too, Theodore said at the same Council: 'the death of Christ as being made

Mk. xv. 42-47; Jn. xix. 38-42. counsellor, a good and a just man: 51. (The same had not consented to their counsel and doings,) of Arimathea, a city of Judea, who also himself looked for the kingdom of God.

52. This man went to Pilate, and begged the body of JESUS. 53. And taking him down, he wrapped him in fine linen, and laid him in a sepulchre that was hewed in stone, wherein never yet any man had been laid. 54. And it was the day of the Parasceve, and the sabbath drew on. 55. And the women that were come with him from Galilee, following after, saw the sepulchre, and how his body was laid. 56. And returning, they prepared spices and ointments: and on the sabbath-day they rested according to the commandment.

THE RESURRECTION.

Mt. xxviii; Mk. xvi; Jn. xx-xxi. *The Holy women visit the tomb.*

The Angel's message.

Mt. xvi. 21 and xvii. 22; Mk. viii. 31, ix. 30; Lk. ix. 22. *The message of the women.*

24. 1. And on the first *day* of the week very early in the morning they came to the sepulchre, bringing the spices which they had prepared. 2. And they found the stone rolled back from the sepulchre. 3. And going in, they found not the body of the Lord JESUS. 4. And it came to pass, as they were astonished in their mind at this, behold two men stood by them in shining apparel.

5. And as they were afraid and bowed down their countenance towards the ground, they said unto them: Why seek you the living with the dead? 6. He is not here, but is risen. Remember how he spoke unto you, when he was yet in Galilee, 7. Saying: The son of man must be delivered into the hands of sinful men, and be crucified, and the third day rise again. 8. And they remembered his words. 9. And going back from the sepulchre, they told all these things to the eleven, and to all the rest. 10. And it was Mary Magdalene, and Joanna, and Mary of James, and the other woman that were with them, who told these things to the apostles. 11. And these words seemed to them as idle tales: and they did not believe them.

PETER AND JOHN GO TO THE SEPULCHRE

On the way to Emmaus
Mk. xvi. 12.

12. But Peter rising up ran to the sepulchre; and stooping down, he saw the linen cloths laid by themselves, and went away wondering in himself at that which was come to pass.

13. And behold, two of them went the same day to a town which was sixty furlongs from Jerusalem, named Emmaus.

14. And they talked together of all these things which had happened. 15. And it came to pass, that while they talked and reasoned with themselves, JESUS himself also drawing

the death of God — owing, that is, to the union in the Person — destroyed death; for it was God and man who suffered; not that God's nature was wounded but the human", *S. T.* III. xlv. 12.

23. 54. 'Parasceve', or 'preparation-day' for the Sabbath. in other words it was Friday.

24. 1. 'The first day of the week', our Sunday morning.

4. 'Two men. i. e. Angels; Mt. and Mk. only mention one.

No one would imagine that there was but one Angel there, nor two. It was the greatest event in the history of our Redemption, so that here, if anywhere, apply the words about the Angels who stand before the throne, *cf.* Deut. xxxiii. 2, Dan. vii. 10. Apoc. v. 11. There were millions there, but now one, now two made their presence visible.

6. "Our faith is in the Godhead and humanity of Christ; it is not sufficient to believe one without the other. To confirm, then, our faith in the truth of His Godhead He needed to rise speedily and not defer it to the end of the world. To confirm our faith in the truth of His human nature and of His death there needed to be some delay between His death and Resurrection; for had He risen immediately on His death it might have seemed that His death was not a true death nor, consequently, His Resurrection true", *S. T.* III. liii. 2.

11. The incredulity of the Apostles themselves is insisted on repeatedly, *e. g.* Mk. xvi. 14. It is this that gives such value to their testimony; they were only slowly convinced, almost, as it were, against their wills.

"When you say to a person: 'Believe that Christ rose from the dead', consider — if he does believe — what it is that he sees and what he believes. He sees a man whose voice he hears... and whose testimony is perhaps confirmed by that of others, for example by Holy Scripture. And Scripture in its turn comes, if he reads it, under the corporeal sense of sight, or of the ears if he hears it read. At the same time he sees in his soul whatsoever it is that he understands to be signified by those figurative sights or sounds. He sees, too, that very faith which enables him to say unhesitatingly that he does believe. He sees also his own reflexion that there will be profit to him in thus believing. Once more, he sees his own will whereby he was led to embrace religion. Finally, he sees in his soul a species of image of the Resurrection itself, for without some such image no material fact which is said to have taken place can be grasped, whether it is believed or not", *St. Augustine, Ep. cxlvii. 9.*

12. Compare the full treatment of this episode in Jn. xx. 3-10.

13-31. Note how St. Mark has but a single verse on this,

near went with them. 16. But their eyes were held that they should not know him.

Christ walks with them. 17. And he said to them: What are these discourses that you hold one with another as you walk, and are sad?

18. And the one of them, whose name was Cleophas, answering, said to him: Art thou only a stranger in Jerusalem, and hast not known the things that have been done there in these days? 19. To whom he said: What things? And they said: Concerning JESUS of Nazareth, who was a prophet, mighty in work and word before God and all the people.

20. And how our chief priests and princes delivered him to be condemned to death, and crucified him.

Their hopes and fears. 21. But we hoped that it was he that should have redeemed Israel: and now besides all this, to-day is the third day since these things were done. 22. Yea, and certain women also of our company affrighted us, who before it was light were at the sepulchre. 23. And not finding his body, came, saying that they had also seen a vision of angels, who say that he is alive. 24. And some of our people went to the sepulchre: and found it so as the women had said, but him they found not.

He expounds the Prophets. 25. Then he said to them: O foolish, and slow of heart to believe in all things which the prophets have spoken. 26. Ought not Christ to have suffered these things, and so to enter into his glory? 27. And beginning at Moses and all the prophets, he expounded to them in all the scriptures the things that were concerning him.

The 'breaking of bread'. 28. And they drew nigh to the town whither they were going: and he made as though he would go farther. 29. But they constrained him, saying: Stay with us, because it is towards evening, and the day is now far spent. And he went in with them. 30. And it came to pass, whilst he was at table with them, he took bread, and blessed and brake, and gave to them.

Their recognition of Him. 31. And their eyes were opened, and they knew him: and he vanished out of their sight. 32. And they said one to the other: Was not our heart burning within us, whilst he spoke in the way, and opened to us the scriptures?

Their return. 33. And rising up the same hour they went back to Jerusalem: and they found the eleven gathered together, and those that were with them. 34. Saying: The Lord is risen

and compare for a similarly abbreviated account by him, i. 12-13.

24. 16, [*Cf. S. T. III. lv. 4.*]

21. 'We hoped', better 'but we were hoping'.

'Besides all this'; they refer to His declarations that He would rise again after three days, *e. g.* Mt. xvi. 21.

26. "By His Passion Christ attained not only the glory of His soul — for that He had had since His conception —, but also of His body. To this He brings those who follow in the footsteps of His Passion, as is said: 'Through much tribulation we must enter the kingdom of heaven', Acts, xiv. 21", *S. T. III. xlv. 1.*

27. "He proved His Resurrection to them by the authority of Holy Scripture which is the foundation of faith, also by certain evident signs: thus where we read in Acts i. 3 'by many proofs', in Greek this is 'tekmerion' or a sign which is an evident proof", *S. T. III. lv. 5.*

28. 'Blessed' — the Holy Eucharist ver. 35, and see note on Acts ii. 42.

31. "That His recognition by those two 'in the breaking of bread' refers to the same Sacrament which calls us together for our recognition of Him — this no one should call in question", St. Augustine, *Ep. cxlix. 32.*

34. Though our Lord always speaks of Himself as rising from the dead, Mt. xvi. 21, Mk. ix. 8, 9, 30, Lk. xviii. 33, xxiv. 7, 46, Jn. xx. 9, xxi. 14, *cf.* Acts x. 41, xvii. 3, Rom. iv. 25, vi. 9, viii. 34, xiv. 9, 1. Cor. xv. 4, 12, 13, 14, 17, 20, 2. Cor. v. 15, 1. Thess. iv. 13, 2. Tim. ii. 8, etc. yet in very many places we read of 'God raising up His Son', *e. g.* Acts ii. 24, iii. 15, 26, iv. 10, v. 30, x. 40, xiii. 30, 34, 37, xvii. 31, Rom. iv. 24, viii. 11, x. 9, 1. Cor. vi. 14, 2. Cor. iv. 14. But by the Hypostatic Union we mean that the body and soul of Christ were both of them united to the Second Person, (Hypostasis, in Greek) of the Holy Trinity, the Eternal Son of God. This grace of Union conferred by God both on the body and the soul of Christ never be taken away. In that sense, then, the body of Christ in the tomb was as Divine as His human soul. In this sense, too, His body in the tomb could have re-united Itself to His soul just as well as His soul could have re-united Itself to His body. In this sense, then, Christ rose again by His own power, being God; whereas if we consider the merely natural powers of His human body and Soul He could only be raised up by the Godhead, see. St. Thomas, *S. T. Supplement, L. 1 and liii. 4.*

indeed, and hath appeared to Simon. 35. And they told what things were done in the way: and how they knew him in the breaking of bread.

Jn. xx 19-29.
HE SHEWS
THEM HIS
HANDS AND
FEET.

36. Now whilst they were speaking these things, JESUS stood in the midst of them, and saith to them: Peace be to you; it is I, fear not. 37. But they being troubled and frightened, supposed that they saw a spirit. 38. And he said to them: Why are you troubled, and why do thoughts arise in your hearts? 39. See my hands and feet, that it is I myself; handle, and see: for a spirit hath not flesh and bones, as you see me to have. 40. And when he had said this, he shewed them his hands and feet. 41. But while they yet believed not and wondered for joy, he said: Have you here anything to eat? 42. And they offered him a piece of a broiled fish, and a honeycomb. 43. And when he had eaten before them, taking the remains he gave to them.

Acts. i. 4

*The Last
Commis-
sion.*

44. And he said to them: These are the words which I spoke to you while I was yet with you, that all things must needs be fulfilled, which are written in the law of Moses, and in the prophets, and in the psalms, concerning me. 45. Then he opened their understanding, that they might understand the scriptures. 46. And he said to them: Thus it is written, and thus it behoved Christ to suffer, and to rise again from the dead the third day: 47. And that penance and the remission of sins should be preached in his name unto all nations, beginning at Jerusalem. 48. And you are witnesses of these things. 49. And I send the promise of my Father upon you: but stay you in the city, till you be endued with power from on high.

Ps. xviii.
6. Acts. i,
3.

Jn. xiv.
16-17, 26.
26, xvi. 7-
11.

THE AS-
CENSION
Mk. xvi. 19-
Acts. i. 9-
11.

50. And he led them out as far as Bethania: and lifting up his hands he blessed them. 51. And it came to pass, whilst he blessed them, he departed from them, and was carried up to heaven. 52. And they adoring went back into Jerusalem with great joy. 53. And they were always in the temple praising and blessing God. Amen.

24. 36. 'The frequency of Christ's appearances was sufficient to prove to His disciples the truth of His Resurrection. Had he constantly mingled with them this might have led them into the mistake of thinking that He had risen to the same kind of life as He had before: 'He had indeed risen in the same flesh as they had, but He was no longer with them in the same mortal state' says Ven. Bede", *S. T.* III lv. 3.

39. For the reality and qualities of Christ's risen body see *S. T.* III liv-lv, also I. li. 3 ad 5.

44. 'When I was yet with you': "He was even then corporally present among them, but up to now He had been among them not only by His corporeal presence but also as like them in their mortal nature; or, as Ven. Bede expresses it: 'I was then with you in a body subject to death, in which you still are. He is now risen, in the same flesh it is true, but not in the same mortal character'", *S. T.* lv. 3.

44. "The Law, the Prophets and the Psalms," this was — and is — the recognised division of the Hebrew Bible.

47. ['Penance and the remission of sins'. "That a man should repent in this or that fashion depends on God's appointment. Hence from the very outset of His preaching Christ pointed out that not only had men to repent but also that they had to do penance, and He indicated the series of acts requisite for this Sacrament. The duties of the ministers of the Sacrament He laid down when He said to Peter 'To thee I will give the keys of the kingdom of heaven'; its efficacy and its origin He shewed after His Resurrection, Lk. xxiv. 47, after treating of His Passion and Resurrection. For this Sacrament derives its efficacy for the remission of sins from the power of the Name of Jesus Christ who suffered and rose again", *S. T.* III. lxxxiv. 7.]

49. The 'promise' i. e. the Holy Ghost whom Christ had promised that His Father should send.

52. "The Apostles, rapt in contemplation, had fixed their minds' gaze on That which, though coming down from heaven had not therefore left the Father, nor though ascending, had left the disciples. Then, therefore, was the Son of man, the Son of God, known more perfectly and in more perfect fashion when He entered into the glory of the Majesty of His Father and began in ineffable fashion to be more present by His Godhead than He had been remote by His human nature", St. Leo the Great, *Sermon*, lxxiv. 3-4.

53. The Old Dispensation with its ceremonial was not dead though moribund, cf. Acts ii. 46, iii. 1, v. 21, 42, and notes on Gal. ii. 14.

The Holy Gospel of Jesus Christ

ACCORDING TO ST. JOHN.

THE PRO-
LOGUE: THE
ETERNAL
GENERA-
TION OF
THE SON
OF GOD.

Life.

THE BAP-
TIST IS HIS
WITNESS.

Mt. iii. 1-
12; Mk. i.
1-8; Lk. iii.
1-18; Jn. i.
15, 19-36,
iii. 23-30.

Light.

*The Incar-
nation.*

*John was
His witness*

v. 37; 1.
Tim. vi.
16; 1. Jn.
iv. 12.

THE
TESTIMONY
OF THE
BAPTIST.

1. In the beginning was the Word, and the Word was with God, and the Word was God. 2. The same was in the beginning with God. 3. All things were made by him; and without him was made nothing that was made. 4. In him was life, and the life was the light of men: 5. And the light shineth in darkness, and the darkness did not comprehend it.

6. There was a man sent from God, whose name was John. 7. This man came for a witness, to give testimony of the light, that all men might believe through him. 8. He was not the light, but was to give testimony of the light.

9. That was the true light, which enlighteneth every man that cometh into this world. 10. He was in the world, and the world was made by him, and the world knew him not. 11. He came unto his own, and his own received him not. 12. But as many as received him, he gave them power to be made the sons of God, to them that believe in his name. 13. Who are born, not of blood, nor of the will of the flesh, nor of the will of man, but of God.

14. And the Word was made flesh, and dwelt among us (and we saw his glory, the glory as it were of the only-begotten of the Father) full of grace and truth. 15. John beareth witness of him, and crieth out, saying: This was he of whom I spoke: He that shall come after me, is preferred before me: because he was before me. 16. And of his fullness we all have received, and grace for grace. 17. For the law was given by Moses, grace and truth came by JESUS CHRIST. 18. No man hath seen God at any time: the only-begotten Son who is in the bosom of the Father, he hath declared him.

19. And this is the testimony of John, when the Jews sent from Jerusalem priests and Levites to him, to ask him: Who art thou? 20. And he confessed, and did not deny: and he

INTRODUCTION.

John, the son of Zebedee, was a Galilean. Mt. iv. 21, etc.; he and St. James were named Boanerges (*i. e.* Sons of Thunder) by Christ Mk. iii. 17; he, with his brother and Peter, were the chosen witnesses of the raising of the daughter of Jairus, of the Transfiguration and the Agony in the garden; to them too, with Andrew, did Christ disclose 'the Last Things'. His friendship with St. Peter was remarkable, Lk. xxii. 8, Jn. xiii. 23-5, xviii. 15-16, xx. 2-9, Acts. i. 13, iii. 1, iv. 1-23; he and Peter are termed 'pillars' of the Church by St. Paul, Gal. ii. 9. But above all John is 'the beloved disciple', Jn. xiii. 23, xix. 26, xx. 2, xxi. 7, 20, with the culmination in xix. 27.

That the Fourth Gospel, was written by John the son of

1. 1. Three clauses: He pre-existed, viii. 58; was with the Father, ver. 18, viii. 16, 29, xiv. 10, xvii. 5; in Godhead was one with the Father, x. 30, xiv. 9-10.

The Son is called 'the Word' — not 'the reason' or 'the mind', but rather the operative mind of God, or the mind's concepts, and thus 'proceeding' from the Father, xvi. 28-30; *cf.* S. T. I. xxvii. 1-3, xli. 3, I-II. xciii. 1 *ad* 2.

1-3. *Cf.* Col. i. 15-17, Heb. iv. 12, Apoc. xix. 13; S. T. I, xlv. 6 *ad* 2.

3. More correctly this should read 'Without Him was made nothing. What was made in Him was life...' S. T. I, xviii. 4. For the Word as the source of life *cf.* v. 21, 26].

5. 'Comprehend', perhaps overcome', *cf.* xii. 35.

8. In v. 35 we should read 'a burning and a shining lamp' not 'light'.

9. "A more powerful light destroys a lesser light that illumines; but it does not destroy, rather does it perfect, the light of some illuminated body; the star-light, for example, is obscured when the sun appears, but the light in the atmosphere is perfected. Now the human intellect, or man's mind, is, so to speak, a light illumined by the light of the Divine Word, and consequently at His presence it is not obscured but perfected", S. T. III. v. 4 *ad* 2.

12. For adoptive sonship as compared with "the only begotten" son (verse 14) see x. 34-36, Rom. viii. 14-23, Gal. iv. 5-7, I. Jn. iii. 1-2, S. T. III. xiii.

13. It is quite possible that we ought to read 'Who (*viz* Christ) was born'.

16. *I. e.* grace upon grace.

Mt. xi. 14, xvii. 12; Mk. ix. 12. confessed: I am not the CHRIST. 21. And they asked him: What then? Art thou Elias? And he said: I am not. Art thou the prophet? And he answered: No. 22. They said therefore unto him: Who art thou, that we may give an answer to them that sent us? what sayest thou of thyself?

Isa. xl. 3. 23. He said: *I am the voice of one crying in the wilderness, Make straight the way of the Lord*, as said the prophet Isaiahs. 24. And they that were sent were of the Pharisees. *Why he baptized.* 25. And they asked him, and said to him: Why then dost thou baptize, if thou be not Christ, nor Elias, nor the prophet?

Mt. iii. 11-12. 26. John answered them saying: I baptize with water; but there hath stood one in the midst of you, whom you know not. 27. The same is he that shall come after me, who is preferred before me: the latchet of whose shoe I am not worthy to loose. 28. These things were done in Bethania beyond the Jordan, where John was baptizing.

FURTHER TESTIMONY OF THE BAPTIST. 29. The next day John saw JESUS coming to him, and he saith: Behold the lamb of God, behold him who taketh away the sin of the world. 30. This is he of whom I said: After me there cometh a man, who is preferred before me: because he was before me. 31. And I knew him not, but that he may be made manifest in Israel, therefore am I come baptizing with water.

The Spirit. 32. And John gave testimony, saying: I saw the Spirit coming down, as a dove from heaven, and he remained upon him. 33. And I knew him not: but he, who sent me to baptize with water, said to me: He upon whom thou shalt see the Spirit descending and remaining upon him, he it is that baptizeth with the Holy Ghost. 34. And I saw; and I gave testimony, that this is the Son of God.

THE CALL OF THE APOSTLES. 35. The next day again John stood, and two of his disciples. 36. And beholding JESUS walking, he saith: Behold the lamb of God. 37. And the two disciples heard him speak, and they followed JESUS. 38. And JESUS turning, and seeing them following him, said to them: What seek you? Who said to him: Rabbi (which is to say, being interpreted, Master), where dwellest thou? 39. He saith to them: Come and see. They came, and saw where he abode, and they stayed with him that day: now it was about the tenth hour. 40. And Andrew the brother of Simon Peter was one of the two who had heard of John, and followed him. 41. He findeth first his brother Simon, and saith to

Andrew and John.
Simon.

INTRODUCTION (*continued*).

Zebedee is the unanimous tradition of the Fathers, nor was it called in question till the close of the eighteenth century.

Yet it can be proved almost to demonstration from the Gospel itself that the author was a Jew of Palestine, an eyewitness of what he relates, one of the Apostles, and finally John. Thus that the writer was a Jew appears from his knowledge of the Law, v. 46, viii. 17, x. 34-35, xv. 25; of the relations between the Jews and the Samaritans, iv. 9; of the Dispersion, vii. 35; of the contempt of the Pharisees for the 'mob', vii. 49; of the defilement incurred by entering the Pretorium, xviii. 28; of the ceremonies of the Feast of Tabernacles, vii. 37. His knowledge of Palestine is minute and unconsciously betrayed: thus note such features as are indicated in i. 28, with which compare his familiarity with another Bethany, xi. 18; his knowledge of the otherwise unfamiliar Cana, ii. 1, 11, iv. 46, xxi. 2; of Ephraim, xi. 54; of Ennon, iii. 23; of the Pool at the Probatic Gate, v. 2. That he was an eye-witness of events is clear from his intimate knowledge of what the Apostles said and thought, vi. 5, 7, xii. 21, xiv. 5, 8; of Nicodemus, iii. 1, vii. 50, xix. 39; of the fact of Judas' parentage, vi. 71, xii. 4, xiii. 2, 26; of Malchus, xviii. 10; of the details of the scene on the shores of Tiberias, xxi. 8, 11. But if he was an eye-witness he must also have been an Apostle, to deny that he was the Apostle John, the son of Zebedee, is to fly in the face of all laws of evidence. For he is certainly 'the disciple whom

1. 21. Elias, *cf.* Mk. ix. 11, and the note there; 'the prophet', Deut. xviii. 15-18, Mt. xxi. 11, Jn. vi. 14, vii. 40.

28. Bethany, not the village on Mt. Olivet, but one near a ford of the Jordan.

29. 'The sin', not 'peccata' or 'sins' in the plural as we sing in the 'Agnus Dei' at Mass, due perhaps to 1. Jn. iii. 5; original sin, which primarily Christ came to take away, is one in all men since it consists in the deprivation of 'original justice' or the perfect subordination of man's lower nature to his higher, and of his whole being to God, *cf.* S. T. I-II. lxxxii. 2.

31. Better translated, 'And I too knew Him not', *i. e.* 'like you I did not immediately recognise Him', *cf.* vv. 33-4.

40-41. This Galilean ministry as given by St. John clearly refers to an earlier 'call' of the disciples than that in Mk. i. 16-19.

40. Only one is named, the other was presumably St. John.

41. Thus Simon's name was changed from the very outset, *cf.* Mk. iii. 16, and notes on Mt. xvi.

him: We have found the MESSIAS, which is, being interpreted, the CHRIST. 42. And he brought him to JESUS. And JESUS looking upon him said: Thou art Simon the son of Jona: thou shalt be called Cephas, which is interpreted Peter.

IN GALILEE. 43. On the following day he would go forth into Galilee, and he findeth Philip. And JESUS saith to him: Follow me.

Philip. 44. Now Philip was of Bethsaida, the city of Andrew and Peter. 45. Philip findeth Nathanael, and saith to him: We have found him of whom Moses in the law and the prophets

Nathanael. did write, JESUS the son of Joseph of Nazareth. 46. And Nathanael said to him: Can anything of good come from Nazareth? Philip saith to him: Come and see. 47. JESUS saw Nathanael coming to him, and he saith of him: Behold an Israelite indeed, in whom there is no guile.

Christ's knowledge. 48. Nathanael saith to him: Whence knowest thou me? JESUS answered and said to him: Before that Philip called thee, when thou wast under the fig-tree, I saw thee. 49. Nathanael answered him, and said: Rabbi, thou art the Son of God, thou art the king of Israel. 50. JESUS answered, and said to him: Because I said unto thee, I saw thee under the fig-tree, thou believest: greater things than these shalt thou see. 51. And he saith to him: Amen, amen I say to you, you shall see the heaven opened, and the Angels of God ascending and descending upon the son of man.

HE CHANGES WATER INTO WINE. 2. 1. And the third day there was a marriage in Cana of Galilee: and the mother of JESUS was there. 2. And JESUS also was invited, and his disciples, to the marriage. 3. And the wine failing, the mother of JESUS saith to him: They have no wine. 4. And JESUS saith to her: Woman, what is it to me and to thee? my hour is not yet come. 5. His mother saith to the waiters: Whatsoever he shall say to you, do ye.

His mother's request.

Mk. vii. 3

The miracle.

The chief steward.

6. Now there were set there six waterpots of stone, according to the manner of the purifying of the Jews, containing two or three measures a-piece. 7. JESUS saith to them: Fill the waterpots with water. And they filled them up to the brim. 8. And JESUS saith to them: Draw out now, and carry to the chief steward of the feast. And they carried it.

9. And when the chief steward had tasted the water made wine, and knew not whence it was, but the waiters knew who had drawn the water; the chief steward calleth the

INTRODUCTION (*continued*).

Jesus loved, xiii. 23, xix. 26, xx. 2, xxi. 7, 20; he is 'known to the High Priest', xviii. 15 and is an intimate friend of St. Peter, xiii. 24, xx. 2, xxi. 7, *cf.* Acts iii-iv. An examination of ch. xxi. 2, will shew that the author was one of seven of whom we can eliminate Peter, Thomas, Nathanael and the nameless two. This leaves us with the sons of Zebedee of whom James is excluded by the fact that he was martyred so early as A. D. 42-44.

The purpose of John's Gospel is defined with startling emphasis:

1. 45. Nathanael is only mentioned here and xxi. 2, he is generally identified with Bartholomew.

'Son of Joseph', so He was by common report and in the eyes of the civil law, see notes on Lk. ii.

46. Presumably as being an obscure village of Galilee, *cf.* vii. 52.

47-8. As in ver. 42, Christ shews His intimate knowledge; 'under the fig-tree', He refers to some episode of which we know nothing.

49. Note the titles; this is the first time that Our Lord is called 'Son of God' by an apostle; for 'King of Israel' *cf.* xii. 13, Mt. xxvii. 42, Mk. xv. 32.

51. Gen. xxviii. 12, God's invisible Angels ascend from earth to heaven with our prayer and descend with God's grace.

2. 4-5. In Eastern languages the word 'Woman' implies no disrespect, as it would sometimes in English, *cf.* xix. 26. 'What is *it* to me and to thee?'; 'it' is an addition due to the revisors of the original Rheims translation; W. 'What to me and to thee, woman'; Rh. 'What is to me and to thee woman'; all other English versions 'Woman, what have I to do with thee?' The same phrase in 2 Kgs. xvi. 10, 3 Kgs. xvii. 18 and Mt. viii. 29, shews that whatever force the words might have in colloquial speech, they at least signify that there is some divergence between the two parties; but all depends on the accent or emphasis used. In colloquial Arabic this very expression can mean 'mind your own business', but said with a smile it can also mean 'Quite so, I will see to it'; Our Lady's words to the servants (verse 5) are sufficient proof that she saw in His words no reproof, certainly not a refusal to accede to her request. The case of the Syro-Phoenician woman furnishes a parallel; Christ did refuse because He meant to yield to her persistent faith, Mt. xv. 22-28. So here: He did refuse — 'My hour hath not yet come' can mean nothing else; but He meant to grant her petition because of her humility — and she knew it.

bridegroom, 10. And saith to him: Every man at first setteth forth good wine, and when men have well drunk, then that which is worse. But thou hast kept the good wine until now. 11. This beginning of miracles did JESUS in Cana of Galilee: and manifested his glory, and his disciples believed in him.

CAPHARNA-
UM TO JE-
RUSALEM.
HE CLEAN-
SES THE
TEMPLE.
Mt. xxi. 12-
16; Mk. xi.
15-18.

12. After this he went down to Capharnaum, he and his mother, and his brethren, and his disciples: and they remained there not many days. 13. And the pasch of the Jews was at hand, and JESUS went up to Jerusalem. 14. And he found in the temple them that sold oxen and sheep and doves, and the changers of money sitting. 15. And when he had made as it were a scourge of little cords, he drove them all out of the temple, the sheep also and the oxen, and the money of the changers he poured out, and the tables he overthrew. 16. And to them that sold doves he said: Take these things hence, and make not the house of my father a house of traffic. 17. And his disciples remembered that it was written: *The zeal of thy house hath eaten me up.*

Ps. lxxviii.
10.

*The Jew's
protest.*

Mt. xxv.
61; xxvii.
40; Mk.
xiv. 56,
xv. 29.

18. The Jews therefore answered, and said to him: What sign dost thou show unto us, seeing thou dost these things? 19. JESUS answered and said to them: Destroy this temple, and in three days I will raise it up. 20. The Jews then said: Six and forty years was this temple in building, and wilt thou raise it up in three days? 21. But he spoke of the temple of his body. 22. When therefore he was risen again from the dead, his disciples remembered that he had said this, and they believed the scripture, and the word that JESUS had said.

Ps. 'lil. 6,
lvi. 9.

*Many
believe.*

23. Now when he was at Jerusalem at the pasch, upon the festival day, many believed in his name, seeing his signs which he did. 24. But JESUS did not trust himself unto them, for that he knew all men, 25. And because he needed not that any should give testimony of man: for he knew what was in man.

NICODEMUS
AND THE
BAPTIST.
Nicodemus'
literal un-
derstand-
ing.

3. 1. And there was a man of the Pharisees, named Nicodemus, a ruler of the Jews. 2. This man came to JESUS by night, and said to him: Rabbi, we know that thou art come a teacher from God: for no man can do these signs which thou dost, unless God be with him. 3. JESUS answered and

INTRODUCTION (*continued*).

'These things are written' he says 'that you may believe that a) Jesus is the Christ, b) the Son of God, and c) that believing you may have life in His Name', xx. 30-31. His portrait of Christ is best summed up in the title 'Lux mundi', 'the Light of the world'. It will be evident to the most cursory reader that this 'Fourth Gospel' is cast in a very different mould from the Synoptic narrative; it is the work of a meditative theologian who selects his facts in order to bring out the salient points in his picture; and that picture is a portrait of God-made-man and of men's growing faith or unfaith in Him. The two natures of Christ are ever present before his eyes with the apparent contradictions these involve; hence the striking antitheses which at times are so puzzling, as well as the constant pauses for reflections on the drama he sees re-enacted before him as he writes. He writes at a long distance from the events he depicts (probably towards the end of the First century); unquestionably he presents us with but the bare outlines of Christ's discourses, yet his absolute accuracy is guaranteed by the fact of his inspiration, a fact known to us solely from the Church's pronouncement. It is well to bear

2. 13. The first Passover in His public ministry, for others see v. 1 (?), vi. 4, xii. 1; if v. 1 really does stand for the Passover, then the public ministry lasted some three years and a half; from Mt. Mk. and Lk. we might suppose that it lasted for little over a year.

14-25. Mt. Mk. and Lk. place this episode just before Christ's death and his trial is made to turn precisely on ver. 19. We can, if we like, say Christ cleansed the Temple at the opening and at the close of His ministry, but then the words which formed the basis of accusations against Him seem out of place in the first cleansing. Perhaps this event only took place once and St. John deliberately placed it at the opening of Christ's ministry as illustrative of the want of faith on the part of official Judaism as compared with the faith of the disciples and others, vers. 11 and 23. St. John is writing history, but not necessarily in chronological order nor according to our modern Western preconceptions.

25. 'He knew', a) as being God Himself; b) His human mind enjoyed the Beatific vision and saw all things 'in God'; c) His human mind must have been replete with all knowledge else it would have been incomplete; d) His human reason had experimental knowledge in which He 'grew', Lk. ii. 40, 52, S. T. III. ix-xii.

said to him: Amen, amen I say to thee, unless a man be born again, he cannot see the kingdom of God. 4. Nicodemus saith to him: How can a man be born when he is old? can he enter a second time into his mother's womb, and be born again?

*Christ's
explan-
ation.*

5. JESUS answered: Amen, amen I say to thee, unless a man be born again of water and the Holy Ghost, he cannot enter into the kingdom of God. 6. That which is born of the flesh, is flesh: and that which is born of the Spirit, is spirit. 7. Wonder not, that I said to thee, you must be born again. 8. The Spirit breatheth where he will: and thou hearest his voice, but thou knowest not whence he cometh and whither he goeth: so is every one that is born of the Spirit.

*Nicodemus'
wonder-
ment.*

9. Nicodemus answered, and said to him: How can these things be done? 10. JESUS answered, and said to him: Art thou a master in Israel, and knowest not these things? 11. Amen, amen I say to thee, that we speak what we know, and we testify what we have seen, and you receive not our testimony. 12. If I have spoken to you earthly things, and you believe not: how will you believe if I shall speak to you heavenly things? 13. And no man hath ascended into heaven but he that descended from heaven, the son of man who is in heaven.

i. 18.

THE
CROSS.
Nbs. xxi. 9;
Jn. viii. 28,
xii. 32.
I. Jn. iv. 9.

14. And as Moses lifted up the serpent in the desert, so must the son of man be lifted up: 15. That whosoever believeth in him, may not perish, but may have life everlasting. 16. For God so loved the world, as to give his only begotten Son; that whosoever believeth in him, may not perish, but may have life everlasting. 17. For God sent not his Son, into the world, to judge the world, but that the world may be saved by him.

Faith.

18. He that believeth in him is not judged. But he that doth not believe is already judged: because he believeth not in the name of the only begotten Son of God. 19. And this is the judgment: because the light is come into the world, and men loved darkness rather than the light: for their works were evil. 20. For every one that doth evil hateth the light, and cometh not to the light, that his works may not be reprov'd.

i. 9, viii.
12, ix. 5.

The Light.

21. But he that doth truth, cometh to the light, that his works may be made manifest, because they are done in God.

INTRODUCTION (*continued*).

in mind that the three following Propositions were condemned in the Decree *Lamentabili sane* of July 1907:

16. "John's narratives are not properly history; they are rather a mystical contemplation on the Gospel. The discourses in his Gospel are theological meditations on the mystery of salvation; they are devoid of historic truth".

17. "The Fourth Gospel exaggerated the miracles; and this not merely to make them appear still more marvellous, but also to render them a more apt means for setting forth the work and the glory of the Incarnate Word".

18. "John indeed claims the character of a witness to Christ; but as a matter of fact he is nothing more than a most excellent witness to the Christian life, or rather to the life of Christ in the Church at the close of the first century".

This Gospel falls into three main parts:

a) The Prologue: the Eternal Word of God, i. 1-18.

b) His revelation of Himself to the world, i. 18-xii. 50.

c) His revelation of Himself to His disciples, xiii-xxi.

For fuller details see *Aids* iv. (ii) p. 250-257.

3. 4. Nicodemus understands Him literally and therefore wrongly; Christ at once corrects his misconception, *cp.* vi. 53-62 for the reverse.

5. 'Born again', 'to be born' means to enter into the life of this world; 'to be born again', therefore, means to enter into a newer — and higher — life, the supernatural life which it was our Lord's mission to bring to us, x. 10. The word 'man' in this text does not mean that children should not be baptized (*cf.* xvi. 21 and note), it is used for mankind in general; in Jn. vii. 23 we read of 'a man' being circumcised.

11. The plurals *may* mean that there were others present, disciples of Christ and companions of Nicodemus, but *cp.* iv. 22.

12. 'Earthly', not 'material' as in 1. Cor. xv. 47-49 — for Baptism is not a purely material thing, but 'earthly' in the sense of Divine truths which can be expressed in human speech and grasped by the human mind here on earth. The 'heavenly' things will be those Divine truths which are totally beyond us here, *e. g.* the Holy Trinity. We have a similar thought in xiv. 25-26, xvi. 12-13, 25.

16-21. These words seem rather to be St. John's personal reflections on Christ's teaching than Our Lord's address to Nicodemus. For the 'necessity' of the Incarnation see *S. T.* III. i. 2.

18. 'Judged', so in Rh. and R. V.; but 'condemned' in all other English versions. The unbeliever is self-condemned.

JUDEA. 22. After these things JESUS and his disciples came into the land of Judea; and there he abode with them and baptized. 23. And John also was baptizing in Ennon near Salim; because there was much water there, and they came, and were baptized. 24. For John was not yet cast into prison.

John's disciples are perplexed. 25. And there arose a question between some of John's disciples and the Jews concerning purification: 26. And they came to John, and said to him: Rabbi, he that was with thee beyond the Jordan, to whom thou gavest testimony, behold be baptizeth, and all men come to him.

John's testimony. 27. John answered and said: A man cannot receive anything, unless it be given him from heaven. 28. You yourselves do bear me witness, that I said, I am not CHRIST, but that I am sent before him. 29. He that hath the bride, is the bridegroom: but the friend of the bridegroom, who standeth and heareth him, rejoiceth with joy because of the bridegroom's voice. This my joy therefore is fulfilled. 30. He must increase but I must decrease.

The Evangelist's reflections? 31. He that cometh from above, is above all. He that is of the earth, of the earth he is, and of the earth he speaketh. He that cometh from heaven, is above all. 32. And what he hath seen, and heard, that he testifieth: and no man receiveth his testimony.

Faith. 33. He that hath received his testimony, hath set to his seal that God is true. 34. For he whom God hath sent, speaketh the words of God: for God doth not give the spirit by measure. 35. The Father loveth the Son: and he hath given all things into his hand. 36. He that believeth in the Son, hath life everlasting: but he that believeth not the Son, shall not see life, but the wrath of God abideth on him.

4. 1. When JESUS therefore understood that the Pharisees had heard that JESUS maketh more disciples, and baptizeth more than John, 2. (Though JESUS *himself* did not baptize, but his disciples.) 3. He left Judea, and went again into Galilee. 4. And he was of necessity to pass through Samaria. 5. He cometh therefore to a city of Samaria which is called Sichar; near the land which Jacob gave to his son Joseph. 6. Now Jacob's well was there. JESUS therefore being wearied with his journey, sat thus on the well. It was about the sixth hour.

The woman of Samaria. 7. There cometh a woman of Samaria to draw water.

3. 22. Judaea, not the capital but the territory. For an apparent contradiction, see iv. 2 and note.

25. 'And there arose', more correctly 'then'; the dispute was due, that is, to the fact that both John and the disciples of our Lord were baptizing; 'purification' stands of course for the whole question of Baptism and its significance or value, *cf.* iv. i. 'And the Jews', this should almost certainly be 'and a Jew'.

29. 'Bridegroom', an accepted term for the Messias, Ps. xlv, Osee ii. 19, Mal. ii. 11.

31-36. Again St. John's reflexions, *cf.* note on iii. 16-21.

31. *Cf.* v. 33-47.

33. That is, all believers; 'set to his seal', we should say "has set his seal to this: 'God is true'".

36. 'He that believeth... hath everlasting life'. Holy Scripture is 'the word of God', and with God all things are present. Hence, because of the certainty of God's knowledge of the future, things that are still future for us are spoken of in the present or even in the past tense as though they had already happened — for indeed they are present to God. Now a man who really believes in God, and therefore carries out His will, really loves God — 'If we love Him we keep His commandments', I. Jn. v. 2-3, *cf.* iii. 22-24. Hence — since 'God is faithful', I. Cor. i. 9, x. 13. II. Cor. i. 18 — a man who thus believes has a firm pledge from God that he is on the way of salvation, and will — if he continues faithful, viii. 31-2, attain eternal happiness. But none the less we have to 'work out our salvation in fear and trembling', Phil. ii. 12, iii. 8-15. I. Cor. ix. 27, Heb. vi. 4-6, I. Pet. i. 17, iv. 18, II. Pet. i. 10, ii. 20-22, iii. 14-18, etc.

4. 1. 'Jesus', the better text has 'the Lord' as in vi. 23.

2. 'Though Jesus Himself did not baptize'. This seems a contradiction to iii. 22. St. Chrysostom says that it was only a rumour that the Pharisees had heard about Christ, they thought He baptized and John faithfully reports their belief. But if the Baptism now conferred by the disciples was Christ's Baptism, and thus really remissive of sin, then we can with St. Augustine understand that the disciples baptized as instruments, and that Christ baptized not ministerially but as the principal cause from whom all the efficacy of their Baptism flowed.

6. 'Thus', i. e. wearied as He was.

'Sixth hour', midday, yet *cf.* Gen. xxiv. 11.

JESUS saith to her: Give me to drink. 8. For his disciples were gone into the city to buy meats. 9. Then that Samaritan woman saith to him: How dost thou, being a Jew, ask of me to drink, who am a Samaritan woman? For the Jews do not communicate with the Samaritans.

Christ offers her 'living water.' 10. JESUS answered and said to her: If thou didst know the gift of God, and who he is that saith to thee, Give me to drink; thou perhaps wouldst have asked of him, and he would have given thee living water. 11. The woman saith to him: Sir, thou hast nothing wherein to draw, and the well is deep: from whence then hast thou living water? 12. Art thou greater than our father Jacob, who gave us the well, and drank thereof himself, and his children, and his cattle?

And life everlasting 13. JESUS answered, and said to her: Whosoever drinketh of this water, shall thirst again: but he that shall drink of the water that I will give him, shall not thirst for ever. 14. But the water that I will give him, shall become in him a fountain of water springing up into life everlasting. 15. The woman saith to him: Sir, give me this water, that I may not thirst, nor come hither to draw.

He knows all her life. 16. JESUS saith to her: Go, call thy husband, and come hither. 17. The woman answered, and said: I have no husband. JESUS said to her: Thou hast said well, I have no husband. 18. For thou hast had five husbands: and he whom thou now hast, is not thy husband. This thou hast said truly.

'Which is is the true Church?' 19. The woman saith to him: Sir, I perceive that thou art a prophet. 20. Our fathers adored on this mountain, and you say, that at Jerusalem is the place where men must adore. 21. JESUS saith to her: Woman, believe me, that the hour cometh, when you shall neither on this mountain, nor in Jerusalem adore the Father. 22. You adore that which you know not: we adore that which we know; for salvation is of the Jews. 23. But the hour cometh, and now is, when the true adorers shall adore the Father in spirit and in truth. For the Father also seeketh such to adore him. 24. God is a spirit, and they that adore him, must adore him in spirit and in truth.

Adoration in spirit and truth. 1. Cor.iii. 17. *He is Messias.* 25. The woman saith to him: I know that the MESSIAS cometh (who is called CHRIST), therefore when he is come, he will tell us all things. 26. JESUS saith to her: I am

4.9. The origin of the Samaritans serves to explain, in part at least, the hatred felt for them by the Jews. When Israel, or the Ten Tribes, were taken into captivity by the Assyrians, B. C. 721, they were replaced by people from various districts, 4. Kgs. xvii. 24-41, notably from Cutha, whence the contemptuous term 'Cuthaeans' applied to this mixed populace by the Jews, Josephus. *Ant.* XIII. ix. 1. When the Temple was rebuilding, these people of Samaria demanded a share in the work but were indignantly repudiated by the returned Jews, Esdr. iv, *cf.* Neh. iv. 1-16, vi, an insult which was never forgiven. Later on, with the permission of Alexander the Great, they built a Temple of their own on Mt. Gerizim, *cf.* ver. 20, *Ant.* XIII. ix. 1, XI. viii. 6-7 where Josephus calls them 'Shechemites' since they had made Sichem their metropolis, *cf.* Ecclus. 1. 28 where among the nations 'which my soul hateth' the son of Sirach places 'the foolish people that dwell in Sichem'. Josephus never hides his hatred of them and attributes all manner of crimes to them, *cf.* *Ant.* XVIII. ii. 2, XX, vi. 1-2, *Wars*, II, xii. 3, etc.

10. 'Living water' as opposed to the still water of a well.

14. Merit before God springs from the twofold principle of free-will and the Holy Spirit, *cf.* S. T. I-II. cxiv. 3.

15. The women in the East draw water for the men as well as for the cattle, Gen. xxiv. 14; hence she thinks of her husband.

20. 'This mountain', *viz.* Gerizim. Between the twin mountains of Gerizim and Ebal lay Jacob's well. From the former mountain were read the Blessings, from the latter the Cursings, of Deut. xxvii, when the Law was promulgated in Palestine after its occupation by the Israelites. The Samaritans claimed that Gerizim was 'the place the Lord chose', Deut. xvi. 2, etc., and not Jerusalem; even now a sanctuary still exists there.

21. When Jerusalem is destroyed there will no longer be any one central sanctuary.

22. The Samaritans had cut the thread of God's continuous revelation by accepting only the Books of Moses; 'for', better 'for this reason'...

23-24. No external service is of any worth without this interior spirit; yet man is neither soul nor body but both, hence he worships God 'in spirit and in truth' with both his soul and his body, *cf.* S. T. II-II. lxxxii. 7, lxxxiii. 5 and 13 lxxxiv. 2-3.

he who am speaking with thee. 27. And immediately his disciples came: and they wondered that he talked with the woman. Yet no man said: What seekest thou, or why talkest thou with her?

*The
woman
returns
home.*

28. The woman therefore left her waterpot, and went her way into the city, and saith to the men there: 29. Come, and see a man who has told me all things whatsoever I have done. Is not he the CHRIST? 30. They went therefore out of the city, and came unto him.

*The
disciples
return.*

31. In the meantime the disciples prayed him, saying: Rabbi, eat. 32. But he said to them: I have meat to eat which you know not. 33. The disciples therefore said one to another: Hath any man brought him to eat?

*The
harvest of
souls.*

34. JESUS saith to them: My meat is to do the will of him that sent me, that I may perfect his work. 35. Do not you say, there are yet four months, and then the harvest cometh? Behold I say to you, lift up your eyes, and see the countries, for they are white already to harvest. 36. And he that reapeth receiveth wages, and gathereth fruit unto life everlasting: that both he that soweth, and he that reapeth, may rejoice together. 37. For in this is the saying true: that it is one man that soweth, and it is another that reapeth. 38. I have sent you to reap that in which you did not labour: others have laboured, and you have entered into their labours.

*The
Samaritans
believe.*

39. Now of that city many of the Samaritans believed in him, for the word of the woman giving testimony: He told me all things whatsoever I have done. 40. So when the Samaritans were come to him, they desired him that he would tarry there. And he abode there two days. 41. And many more believed in him because of his own word. 42. And they said to the woman: We now believe, not for thy saying: for we ourselves have heard him, and know that this is indeed the Saviour of the world.

*GALILEE.
Mt. xiii.
57; Lk. iv.
24. Mt. iv.
12-13; Mk.
i. 14.*

43. Now after two days he departed thence; and went into Galilee. 44. For JESUS himself gave testimony that a prophet hath no honour in his own country. 45. And when he was come into Galilee, the Galileans received him, having seen all the things he had done at Jerusalem on the festival day: for they also went to the festival day.

*THE RU-
LEP'S SON*

46. He came again therefore into Cana of Galilee, where he made the water wine. And there was a certain ruler

4. 39. This behaviour of the Samaritans was not in accord with their usual practice. "When they see the Jews prosperous they pretend that they themselves are changed and are their kindred, claiming to be derived from Joseph... but when they see them falling into a low state they say they are in no sense related to them and that the Jews have no right to expect any kindness or signs of relationship from them", Josephus, *Ant.* IX. xiv. 3. See note on ver. 9 and *cp.* Lk. ix. 33. It is remarkable how consistently our Lord seems to go out of His way to break down this long-standing prejudice, Lk. x. 33, xvii. 16, viii Jn. viii. 48-49 where, while insisting that He has not a devil, He does not say that He is not a Samaritan. That Samaria was one of the earliest districts to receive the Gospel, in accordance with Acts i. 8, is borne out by Acts viii, etc.

42. ['We now believe...']. "An act of faith can be meritorious in so far as it is subject to the will, and this not only as regards its use, but also as regards assent. For the action of the reason can precede faith, as for example when a person will not, or at least will not promptly, believe unless human reasons can be brought forward, and this diminishes the merit of faith... But reason can also follow upon a person's will to believe. For when a man has a prompt will to believe, he loves the truth he believes, and he thinks about it and welcomes any reasons which can be found in support of it; in this sense human reason does not diminish the merit of faith but is a sign of greater merit", S. T. II-II. ii. 10].

AT CAPHAR-NAUM. ii. 9. whose son was sick at Capharnaum. 47. He having heard that JESUS was come from Judea into Galilee, went to him, and prayed him to come down and heal his son: for he was at the point of death.

His faith 48. JESUS therefore said to him: Unless you see signs and wonders, you believe not. 49. The ruler saith to him: Lord, come down before that my son die. 50. JESUS saith to him: Go thy way, thy son liveth. The man believed the word which JESUS said to him, and went his way. 51. And as he was going down, his servants met him: and they brought word, saying, that his son lived. 52. He asked therefore of them the hour, wherein he grew better. And they said to him: Yesterday at the seventh hour the fever left him. 53. The father therefore knew that it was at the same hour, that JESUS said to him, Thy son liveth; and himself believed and his whole house. 54. This is again the second miracle that JESUS did, when he was come out of Judea into Galilee.

JERUSALEM. THE POOL AT THE PROBATIC GATE. 5. 1. After these things was a festival day of the Jews, and JESUS went up to Jerusalem. Now there is at Jerusalem a pond, called Probatica, which in Hebrew is named Bethesda, having five porches. 3. In these lay a great multitude of sick, of blind, of lame, of withered, waiting for the moving of the water. 4. And an Angel of the Lord descended at certain times into the pond; and the water was moved. And he that went down first into the pond after the motion of the water, was made whole of whatsoever infirmity he lay under. 5. And there was a certain man there, that had been eight and thirty years under his infirmity. 6. Him when JESUS had seen lying, and knew that he had been now a long time, he saith to him: Wilt thou be made whole? 7. The infirm man answered him: Sir, I have no man, when the water is troubled, to put me into the pond. For whilst I am coming, another goeth down before me. 8. JESUS saith to him: Arise, take up thy bed, and walk. 9. And immediately the man was made whole: and he took up his bed and walked. And it was the sabbath that day.

The Jews and the Sabbath. 10. The Jews therefore said to him that was healed: It is the sabbath, it is not lawful for thee to take up thy bed. 11. He answered them: He that made me whole, he said to me: Take up thy bed, and walk. 12. They asked him,

4. 48. 'You see', the plural may indicate that our Lord is not so much discerning the man's real character as seeing in him the representative of a class.

50. "Faith", says St. Augustine, "is to believe what you do not see; charity is the soul's movement towards God and our neighbour".

53. ["Two things are requisite for faith: that the things to be believed be set before a man — and this is necessary before a man can believe anything at all explicitly —, also a man's assent to what is thus put before him. As for the former, faith must necessarily be from God, for the truths of faith exceed human reason so that they cannot come to a man's knowledge unless God reveals them; to some of course God reveals them directly, the Apostles and Prophets for example; but to others God reveals them by sending men to preach the faith. For man's assent to the truths of faith, one cause may be some exterior inducement, the sight of a miracle, or the arguments of some person trying to induce him to believe. Yet neither of these is sufficient; for of those who witness the same miracle or listen to the same argument some believe and others do not. Consequently we must assign some interior cause which shall move a person interiorly to assent to the truths of faith. Now the Pelagians said this was simply man's free will; hence they maintained that the beginning of faith lay with us, that is that it was our own doing that we were prepared to assent to the truths of faith, and that the consummation of faith was due to God by whom there was set before us what we ought to believe. But this is false; for since a man by assenting to the truths of faith is raised up above his nature, this must be due to some supernatural principle in him moving him from within, namely God. The assent of faith, then, which is the principal act of faith, is from God interiorly moving a man by grace", *S. T.*, II-II, vi. 1.]

5. 1. It is generally held that this was not the Passover, *cf.* note on ii. 13.

2. We should read: 'Now there is in Jerusalem, at the Probatica (gate) a pool called in Hebrew Bethzatha'; this pool is now identified with that near the Church of St. Anne on the North side of the ancient city.

3-4. 'Waiting... lay under'; the evidence of the Mss. goes to shew that this passage is spurious, but it has very early evidence in its favour. It was known to Tertullian, *c.* 200, A. D. See note on Lk. xxii. 43-44.

therefore: Who is that man who said to thee: Take up thy bed, and walk? 13. But he who was healed, knew not who it was. For JESUS went aside from the multitude standing in the place.

'Sin no more'.
viii. 11.

14. Afterwards JESUS findeth him in the temple, and saith to him: Behold thou art made whole: sin no more, lest some worse thing happen to thee. 15. And the man went his way, and told the Jews that it was JESUS who had made him whole. 16. Therefore did the Jews persecute JESUS, because he did these things on the sabbath.

vii. 20,
viii. 27.
THE DIS-
COURSE.
His Father.

17. But JESUS answered them: My Father worketh until now; and I work. 18. Hereupon therefore the Jews sought the more to kill him, because he did not only break the sabbath, but also said God was his Father, making himself equal to God. 19. Then JESUS answered and said to them: Amen, amen, I say unto you: the Son cannot do anything of himself, but what he seeth the Father doing: for what things soever he doth, these the Son also doth in like manner. 20. For the Father loveth the Son, and sheweth him all things which himself doth: and greater works than these will he shew him, that you may wonder.

Christ's works.

Resurrection and the Judgment.

21. For as the Father raiseth up the dead, and giveth life: so the Son also giveth life to whom he will. 22. For neither doth the Father judge any man: but hath given all judgment to the Son. 23. That all men may honour the Son, as they honour the Father. He who honoureth not the Son, honoureth not the Father who hath sent him.

Apoc. xx.
5-6.

24. Amen, amen, I say unto you, that he who heareth my word, and believeth him that sent me, hath life everlasting; and cometh not into judgment, but is passed from death to life. 25. Amen, amen, I say unto you, that the hour cometh, and now is, when the dead shall hear the voice of the Son of God, and they that hear shall live. 26. For as the Father hath life in himself; so he hath given to the Son also to have life in himself: 27. And he hath given him power to do judgment, because he is the son of man. 28. Wonder not at this, for the hour cometh wherein all that are in the graves shall hear the voice of the Son of God. 29. And they that have done good things, shall come forth unto the resurrection of life; but they that have done evil, unto the resurrection of judgment. 30. I cannot of myself do anything. As I hear, so I judge: and my judgment is just: be-

Mt. xxv.
46.

5. 14. Christ knew that sin had brought him to this pass.

17. Even for God who 'rested on the seventh day', Gen. ii. 2, this rest was not absolute, for He still 'works' in preserving and administering His creation, and the Son of God is but imitating His Father; so, too, the Sabbath-rest is not to be taken absolutely.

18. How clearly they understood His claims! For the 'equality' of the Three Persons see *S. T. I.* xlii.

24. See note on iii. 36, 'judgement', Rh. R. V. W. 'doom', T. Cr. G. 'damnation', A. V. 'condemnation'. " 'This thy brother was dead and is come to life again; he was lost and is found'; It is, then, a species of resurrection; men pass from a species of death to a species of life from the death of unfaith to the life of faith; from the death of error to the life of faith; from the death of error to the life of truth; from the death of sin to the life of faith; from the death of sin to the life of righteousness. Even this is a sort of resurrection of the dead", St. Augustine, *Tract.* xix. 8 in *Joann.*

25. He will summon the dead as 'the Son of God' through whom, i. 3, they were created; He will judge them as Son of Man, Heb. iv. 14-16, v. 7-9.

25-26, 'The first resurrection', Apoc. xx. 5-6; 27-29 'the second resurrection'.

"In judgement there are two points: discussion of a person's merits and determination of the rewards due to him. As regards the latter all, even the good, will be judged inasmuch as each will receive in accordance with God's sentence a reward proportionate to his merit. But discussion of a person's merits can only find room where there exists some mixture of good and bad. Hence when a man builds on the foundation of faith 'gold, silver or precious stones', surrendering himself wholly to the service of God, then where there is no notable admixture of evil with the good in him there is no room for discussion of his deserts. This is the case with those who have completely put aside the things of the world and are solicitous only about the things of God; such people will be saved, but not judged. Those on the contrary who build on the foundation of faith 'wood, hay, stubble', that is people who still love the things of this world and are engaged in earthly transactions — though not of course preferring other things to Christ but striving to expiate their faults by almsdeeds — these present a certain admixture of evil with the good they do so that in their case there is room for a discussion of their merits; such people will be judged, yet they will be saved", *S. T. Suppl.* lxxxix. 6.

cause I seek not my own will, but the will of him that sent me.

THE WITNESSES TO HIM. 31. If I bear witness of myself, my witness is not true. 32. There is another that beareth witness of me: and I

Mt. iii. 17. Jn. i. 15. *The Father*

The Baptist. 33. You sent to John: and he gave testimony to the truth. 34. But I receive not testimony from man: but I say these things that you may be saved. 35. He was a burning and

The works. a shining light. And you were willing for a time to rejoice

The Father Mt. iii. 17; Jn. i. 18; I. Jn. iv. 12; I. Tim. vi. 16. of me, that the Father hath sent me. 37. And the Father himself who hath sent me, hath given testimony of me: neither have you heard his voice at any time, nor seen his shape. 38. And you have not his word abiding in you: for whom he hath sent, him you believe not.

Christ is more than the Scriptures. 39. Search the scriptures, for you think in them to have life everlasting; and the same are they that give testimony of me: 40. And you will not come to me that you may have life. 41. I receive not glory from men. 42. But I know you, that you have not the love of God in you.

Why they do not believe. viii. 51-2, Acts. xvii. 11. 43. I am come in the name of my Father, and you receive me not: if another shall come in his own name, him you will receive. 44. How can you believe, who receive glory one

Moses. from another: and the glory which is from God alone, you do not seek? 45. Think not that I will accuse you to the Father. There is one that accuseth you, Moses, in whom

c. g. Gen. iii. 15, xxii. 18, xlix. 10; Deut. xviii. 15. you trust. 46. For if you did believe Moses, you would perhaps believe me also. For he wrote of me. 47. But if you do not believe his writings: how will you believe my words?

GALILEE. HE FEEDS 5000 MEN. Mt. xiv. 13-21, Mk. vi. 31-45; Lk. ix. 10-17. 6. 1. After these things, JESUS went over the sea of Galilee, which is that of Tiberias: 2. And a great multitude followed him, because they saw the miracles which he did on them that were diseased. 3. JESUS therefore went up into a mountain, and there he sat with his disciples. 4. Now the Pasch, the festival day of the Jews, was near at hand.

Philip and Andrew. 5. When JESUS therefore had lifted up his eyes, and seen that a very great multitude cometh to him, he said to Philip: Whence shall we buy bread that these may eat? 6. And

5. 32. *Viz.* the Father, ver. 37, viii. 18.

34. Christ did not depend on John's testimony; nor do we save in so far as his testimony is that of a man 'sent from God', i. 6; for a somewhat similar statement *cf.* vi. 32.

35. 'Light', so T. Cr. A. but W. (rightly) 'lantern', G. 'candle', Rh. 'lamp', and so too R. V.; an instance of the accuracy of the original Rheims translation.

36. The argument from miracles derives its force from the fact that God alone can work miracles: "Reasoning is peculiar to man; when, then, anybody reasons — no matter on what — it is clear that he is a man. Similarly, since God alone can of His own power work miracles, any single miracle done by Christ by His own power is a sufficient proof that He is God", S. T. III. xliii. 4 *ad* 3.

39-40. 'Ye search', not an imperative but an indicative, as are all the other verbs here. The Jews are blamed for thinking that in the Bible they will find Eternal Life, while forgetting that the essential feature of the Old Testament is the promise of a Messiah whose revelation is to 'fulfil' the Law.

This text — which simply states that the Pharisees read the Old Testament without true understanding — can certainly not be interpreted as a command to Christians to make the Bible their rule of faith.

45-46. They are not blamed for trusting Moses but for forgetting — through excessive preoccupation with his Law and ceremonies — his prophecies of a Messiah. While it would be illogical to conclude that we have here Christ's positive affirmation that Moses wrote the Pentateuch (*i. e.* the first five books of the Bible), yet it does follow rigorously that Moses wrote at least certain portions. It is a legitimate conclusion that, since the Jews regarded Moses as the author of the whole, Christ is here sanctioning that traditional idea, but though 'legitimate' this conclusion cannot be called a rigorously necessary one.

6. 1. St. John alone calls the sea that of Tiberias, xxi. 1. This would be a natural usage after the middle of the first century when the fame of Tiberias would have become widely known. It was built by Herod Antipas and the name was given in honour of the Emperor Tiberius. Tradition assigns the scene of the miracle to Bethsaida on the N. E. coast of the sea but Mk. vi. 45 has led to the notion that there was another Bethsaida in the neighbourhood of Capharnaum on the West; though not probable this is not impossible, for the name merely means 'fishing-village', and there might be many such.

4. Probably only the second Passover mentioned in the Gospel, see notes on ii. 13 and v. 1.

this he said to try him: for he himself knew what he would do. 7. Philip answered him: Two hundred pennyworth of bread is not sufficient for them, that every one may take a little. 8. One of his disciples, Andrew, the brother of Simon Peter, saith to him: 9. There is a boy here that hath five barley loaves and two fishes: but what are these among so many?

The miracle.

10. Then JESUS said: Make the men sit down. Now there was much grass in the place. The men therefore sat down in number about five thousand. 11. And JESUS took the loaves: and when he had given thanks, he distributed to them that were set down. In like manner also of the fishes as much as they would. 12. And when they were filled, he said to his disciples: Gather up the fragments that remain, lest they be lost. 13. They gathered up therefore, and filled twelve baskets with the fragments of the five barley loaves, which remained over and above to them that had eaten.

The effect of the miracle.
i. 21.

14. Now those men, when they had seen what a miracle JESUS had done, said: This is of a truth the prophet that is to come into the world. 15. JESUS therefore when he knew that they would come to take him by force and make him king, fled again into the mountain himself alone. 16. And when evening was come, his disciples went down to the sea.

A STORM AT SEA.

17. And when they had gone up into a ship, they went over the sea to Capharnaum: and it was now dark, and JESUS was not come unto them. 18. And the sea arose by reason of a great wind that blew. 19. When they had rowed therefore about five and twenty or thirty furlongs, they see JESUS walking upon the sea, and drawing nigh to the ship, and they were afraid. 20. But he saith to them: It is I: be not afraid. 21. They were willing therefore to take him into the ship: and presently the ship was at the land, to which they were going.

The multitude seek Him.

22. The next day, the multitude that stood on the other side of the sea, saw that there was no other ship there but one, and that JESUS had not entered into the ship with his disciples, but that his disciples were gone away alone. 23. But other ships came in from Tiberias, nigh unto the place where they had eaten the bread, the Lord giving thanks. 24. When therefore the multitude saw that JESUS was not there, nor his disciples, they took shipping, and came to Capharnaum seeking for JESUS. 25. And when they

6. 5-15. The only miracle narrated by all four Evangelists; note how independently St. John describes the scene.

11. 'Given thanks'; the Greek word is the source of the term 'Eucharist'.

14. The Jews evidently interpreted Deut. xviii. 15 as referring directly to an individual Prophet, either the Messiah Himself or some immediate precursor, *cp.* i. 21 vii. 40, and perhaps xi. 27. The passage in *Deuteronomy* however seems to refer rather to the whole series of Prophets, culminating of course in the Messiah.

19. 'About five-and-twenty or thirty furlongs', "'Twenty-five' would have done, 'thirty' would have done, more especially as he is guessing, not making a statement. Is truth imperilled when a man is guessing and says 'about thirty' or 'about twenty-five'?", St. Augustine, *Tract.* xxv. 6 in *Joann.*

21. 'Were willing', A. V. 'they willingly received Him'.

'Presently', that is 'immediately'.

23. The other ships had been blown from West to East by the storm which had faced the disciples going from Bethsaida, East, to Capharnaum, North-West; see note on Mk. vi. 45.

had found him on the other side of the sea, they said to him: Rabbi, when camest thou hither?

THE DIS-
COURSE AT
CAPHAR-
NAUM.
UNION
WITH GOD
BY FAITH
IN CHRIST.

26. JESUS answered them and said: Amen, amen, I say to you, you seek me, not because you have seen miracles, but because you did eat of the loaves, and were filled. 27. Labour not for the meat which perisheth, but for that which endureth unto life everlasting, which the son of man will give you. For him hath God, the Father, sealed.

*The works
of God.*

28. They said therefore unto him: What shall we do that we may work the works of God? 29. JESUS answered, and said to them: This is the work of God, that you believe in him whom he hath sent. 30. They said therefore to him: What sign therefore dost thou shew that we may see, and may believe thee? what dost thou work? 31. Our fathers

*A sign
demanded.*

Exod. xvi.
14.

did eat manna in the desert as it is written, *He gave them bread from heaven to eat.* 32. Then JESUS said to them: Amen, amen, I say to you: Moses gave you not bread from heaven, but my Father giveth you the true bread from heaven. 33. For the bread of God is that which cometh down from heaven, and giveth life to the world.

*Their de-
mand for
the Bread
from hea-
ven.*

34. They said therefore unto him: Lord, give us always this bread. 35. And JESUS said to them: I am the bread of life: he that cometh to me shall not hunger; and he that believeth in me, shall never thirst. 36. But I said unto you, that you also have seen me, and you believe not. 37. All that the Father giveth to me shall come to me; and him that cometh to me, I will not cast out. 38. Because I came down from heaven, not to do my own will, but the will of him that sent me. 39. Now this is the will of the Father who sent me; that of all that he hath given me, I should lose nothing, but should raise it up again in the last day. 40. And this is the will of my Father that sent me; that every one who seeth the Son, and believeth in him, may have life everlasting, and I will raise him up in the last day.

*The Last
Day.*

xi. 25-26.

*Their be-
wilderness
Mt. xiii.
55; Mk.
vi. 3.*

*To accept
Him is the
gift of God
ver. 66.
Isa. liiv.
13.*

41. The Jews therefore murmured at him, because he had said, I am the living bread which came down from heaven. 42. And they said: Is not this JESUS the son of Joseph, whose father and mother we know? How then saith he, I came down from heaven? 43. JESUS therefore answered and said to them: Murmur not among yourselves. 44. No man can come to me, except the Father, who hath sent me, draw him, and I will raise him up in the last day. 45. It is

6. 26. *Cp.* iv. 48.

26. In this discourse, Our Lord speaks first (vv. 16-47) of union with God by faith in Christ; then (vv. 47-52) of union with God by the Blessed Eucharist.

The questions put by the Jews throughout this scene mark the successive stages in the discussion, vers. 25, 28, 30, 34, 41, 53, 61.

27. 'Sealed', i. e. 'put His stamp on' by His testimony to Him.

32. See note on v. 34.

32-35. The argument proceeds by a series of qualifying adjectives: bread, true bread, bread of God, bread of life.

35-40. He identifies Himself with that 'Bread of life'.

40. The main ideas are gathered up: He has come down from heaven, they must come to Him by faith, this will bring them everlasting life and a glorious resurrection.

43-47. To come to Him is a gift of God's grace.

44. [See S. T. I-II. cix. 6].

44. "He said not 'will lead him' but 'draw him', a violence done not to the flesh but to the heart. Why then marvel? Believe, and you come; love, and you are drawn. Do not imagine that this violence He does you is rough and tiresome; it is sweet and pleasant and its very sweetness draws you. When you shew the hungry sheep the pasture they are 'drawn'; it is no bodily coercion; they are drawn by their desires. Do you, then, come to Christ in the same way. Do not picture it as a lengthy journey; you come where you believe. For to Him who is everywhere we come by love, not by staking ship. Yet since even in that journey the floods and tempests of temptations abound, believe in Christ crucified so that your faith may enable you to ascend that Tree. You still not be drowned; that Tree will support you", St. Augustine, *Sermon cxxxi. 2.*

written in the prophets: *And they shall all be taught of God.* Every one that hath heard of the Father and hath learned, cometh to me. 46. Not that any man hath seen the Father, but he who is of God, he hath seen the Father. 47. Amen, amen, I say unto you: He that believeth in me, hath everlasting life.

Mt. iii. 17;
Jn. i. 18,
v. 37; 1.
Jn. iv. 12;
1. Tim.
vi. 16.

THE HOLY
EUCCHARIST.

48. I am the bread of life. 49. Your fathers did eat manna in the desert, and are dead. 50. This is the bread which cometh down from heaven: that if any man eat of it, he may not die. 51. I am the living bread, which came down from heaven. 52. If any man eat of this bread, he shall live for ever: and the bread that I will give, is my flesh for the life of the world.

*Their re-
pudiation
of His
doctrine.
He re-ite-
rates His
teaching.*

53. The Jews therefore strove among themselves, saying: How can this man give us his flesh to eat? 54. Then JESUS said to them: Amen, amen, I say unto you: Except you eat the flesh of the son of man, and drink his blood, you shall not have life in you. 55. He that eateth my flesh, and drinketh my blood, hath everlasting life: and I will raise him up in the last day. 56. For my flesh is meat indeed: and my blood is drink indeed: 57. He that eateth my flesh, and drinketh my blood, abideth in me, and I in him. 58. As the living Father hath sent me, and I live by the Father: so he that eateth me, the same also shall live by me. 59. This is the bread that came down from heaven. Not as your fathers did eat manna, and are dead. He that eateth this bread shall live for ever. 60. These things he said teaching in the synagogue, in Capharnaum.

1. Cor. xi.
27.

*Many turn
away.*

61. Many therefore of his disciples hearing it, said: This saying is hard, and who can hear it? 62. But JESUS knowing in himself, that his disciples murmured at this, said to them: Doth this scandalize you? 63. If then you shall see the son of man ascend up where he was before? 64. It is the spirit that quickeneth: the flesh profiteth nothing. The words that I have spoken to you, are spirit and life. 65. But there are some of you that believe not. For JESUS knew from the beginning who they were that did not believe, and who he was that would betray him. 66. And he said: Therefore did I say to you, that no man can come to me, unless it be given him by my Father.

iii. 13;
Eph. iv. 8-
10.
II. Cor. iii.
6.

ii. 24-25.

ver. 44.

PETER'S
CONFES-
SION.

67. After this many of his disciples went back; and walked no more with him. 68. Then JESUS said to the twelve: Will

6. 48-52, The previous threads in the discourse are collected: He is the Bread of life; those who eat it shall — unlike those who ate the manna in the desert — not die; and that Bread is His Flesh.

50. [See S. T. III lxxix. 6.]

53-59. They had understood Him literally and were stupefied; but because they had understood Him correctly, He repeats His words with extraordinary emphasis, so much so that only now does He introduce the statement about drinking His Blood.

Up till the Middle Ages all the faithful received Holy Communion 'under both kinds', i. e. the bread and the wine. But the substance of the Body and Blood of Christ is equally present under either — the 'living' Body demands the presence of the Blood, and *vice versa*. There is then no necessity to receive both, though the priest who offers the Sacrifice must do so because of the command at the Last Supper. Since, then, the administration of the Chalice to the faithful may often be attended with danger of irreverence — particularly in the case of children, it is quite within the competence of the Church to regulate the administration of the Eucharist, though it is not within her competence to change its essentials. When Wyclif, Huss and Jerome of Prague taught the contrary they were condemned by the Council of Constance (Session xiii, June 15, 1415) and again in the Council of Trent (Sess. xxi, June, 16, 1562). Note that in Jn. vi, whereas the 'eating of the Bread' is mentioned eight times the drinking of Christ's Blood is only mentioned four times; see S. T. III lxxx. 12.

54. [For new-born children and this precept see S. T. III. lxxx. 9 *ad* 3.]

54-58. Note the ever-developing thought: life in you, eternal life, raised up at the Last Day, abide in Christ, live by Christ.

63. For the doctrine of trans-substantiation and the distinction between it and the merely carnal idea of eating and drinking, see note on Mt. xxvi. 26.

64. Dead flesh separated from the living spirit of Christ would be of no avail. But in the Eucharist we receive the living Christ whole and entire — body and blood, soul and divinity. "He bore His own Body in His hands", says St. Augustine, and again: "When He would commend to Him His own Body and Blood He took into His own hands that of which believers are well aware; He Himself in some sort bore Himself when He said 'This is My Body'", *Enarr.* i. 10 and ii. 2 *on* Ps. xxxiii.

67. "The first heresy among Christ's disciples was due to this 'hard saying', for some separated themselves from Him and only the Twelve remained", St. Augustine, *Enarr.* i. 23 *on* Ps. liv.

you also go away? 69. And Simon Peter answered him: Lord, to whom shall we go? thou hast the words of eternal life. 70. And we have believed and have known that thou art the Christ the Son of God. 71. JESUS answered them: Have not I chosen you twelve; and one of you is a devil? 72. Now he meant Judas Iscariot, the son of Simon: for this same was about to betray him, whereas he was one of the twelve.

In Galilee. 7. 1. After these things JESUS walked in Galilee, for he would not walk in Judea, because the Jews sought to kill him. 2. Now the Jews' feast of tabernacles was at hand. 3. And his brethren said to him: Pass from hence and go into Judea: that thy disciples also may see thy works which thou dost. 4. For there is no man that doth anything in secret, and he himself seeketh to be known openly. If thou do these things, manifest thyself to the world. 5. For neither did his brethren believe in him.

He declines to go up for the Feast. 6. Then JESUS said to them: My time is not yet come; but your time is always ready. 7. The world cannot hate you; but me it hateth: because I give testimony of it, that the works thereof are evil. 8. Go you up to this festival day, but I go not up to this festival day: because my time is not accomplished. 9. When he had said these things, he himself stayed in Galilee. 10. But after his brethren were gone up, then he also went up to the feast, not openly, but as it were in secret. 11. The Jews therefore sought him on the festival day, and said: Where is he? 12. And there was much murmuring among the multitude concerning him. For some said: He is a good man. And others said: No, but he seduceth the people. 13. Yet no man spoke openly of him, for fear of the Jews.

He goes up 14. Now about the midst of the feast, JESUS went up into the temple, and taught. 15. And the Jews wondered, saying: How doth this man know letters, having never learned? 16. JESUS answered them and said: My doctrine is not mine, but his that sent me. 17. If any man will do the will of him: he shall know of the doctrine, whether it be of God, or whether I speak of myself. 18. He that speaketh of himself, seeketh his own glory: but he that seeketh the glory of him that sent him, he is true, and there is no injustice in him.

His Discourse. 19. The Jews therefore murmured against him, because he said: I have not learned, but I know. 20. They answered him and said: Thou sayest that thou hast learned, and thou sayest that thou hast not learned. 21. He answered them and said: My doctrine is not mine, but his that sent me. 22. If any man will do the will of him that sent me, he shall know of the doctrine, whether it be of God, or whether I speak of myself. 23. He that speaketh of himself, seeketh his own glory: but he that seeketh the glory of him that sent him, he is true, and there is no injustice in him.

His doctrine is not His own. 24. The Jews therefore murmured against him, because he said: I have not learned, but I know. 25. They answered him and said: Thou sayest that thou hast learned, and thou sayest that thou hast not learned. 26. He answered them and said: My doctrine is not mine, but his that sent me. 27. If any man will do the will of him that sent me, he shall know of the doctrine, whether it be of God, or whether I speak of myself. 28. He that speaketh of himself, seeketh his own glory: but he that seeketh the glory of him that sent him, he is true, and there is no injustice in him.

6. 69. " 'Lord, to whom shall we go' ? Peter did not bring forward evidence of our Lord's mission, though he knew of such. He knew of such in abundance, in the miracles which our Lord wrought ; but, still, questions might be raised about the so-called miracles of others, such as of Simon the sorcerer, or of vagabond Jews, or about the force of the evidence from miracles itself. This was not the evidence on which he rested personally, but this, — that if Christ were not to be trusted, there was nothing in the world to be trusted ; and this was a conclusion repugnant both to his reason and to his heart... His course was at best but a *choice of difficulties* — of difficulties perhaps, but still a choice", J. H. Newman, *Tract*, 85, in *Discussions and Arguments*, ed. 1891, p. 250.

7. 2. Towards the end of September, Deut. xvi. 16.

5. 'Brethren', that is His relatives in general, see note on Mt. xiii. 55, p. 49.

"The relatives of the Virgin Mary were called 'the Brethren of the Lord'. For Scripture is wont to term 'brethren' any blood relations and kin. But this is quite opposed to our usage. Who would call his uncle or his sister's son 'his brethren' ? Yet the Bible does so : Abraham and Lot are called 'brethren' though they were uncle and nephew, Gen. xi. 27, 31, xiii. 8, xiv. 14 ; similarly Laban and Jacob are spoken of as 'brethren' though Laban was Jacob's uncle, xxviii. 2, xxix. 10, 15. When, then, you read of 'the Brethren of the Lord' think of Mary's relations, of her who was to have no other children. For just as the Lord was laid in a tomb wherein no man had been or would be laid, so did Mary's womb neither before nor after conceive", St. Augustine, *Tract*, xxviii. 3 in *Joann*.

6. 'Time' is not here equivalent to 'hour' in such phrases as 'His hour had not yet come' ; it means rather 'reasonable opportunity'. His brethren were in the world and in sympathy with it ; He had counsels for it for which the time was not yet ripe.

8-10. They went up as part of a body of Galileans and officially for the feast ; He went up to Jerusalem and privately.

The truth is, says St. Augustine, that He only declined to go up for the actual Feast day, but went up during the week's celebrations, *Sermo*, cxxxiii. 6-8. This is confirmed by vers. 11 and 14.

13. Here, and often in Jn., 'the Jews' stand for the officials and rulers ; over against them are 'the multitude', cf. vers. 31, 49.

15. [For Christ's 'acquired' knowledge see S. T. III. ix. 4. For Christ's knowledge, see note on ii. 25.]

Acts vii.
53, xv. 10.
Jn. v. 16-
18, viii
31, v. 1-
16.

Lev. xii.
3. Gen.
xvii. 10.

*Their
question-
ings.*

vii. 12, 40-
52, x. 19-
21.
cp. ver.
42.

*He is
'sent'.*
viii. 14.

ii. 4, v.
17, viii.
20. I.k.
xiii. 32-
34.

*The popu-
lace and
the Pharisees.*

viii. 30, x.
42, xi. 45.
xii. 37-43.

*'I go
away'.*
xiii. 33

*'Come
unto Me'*

19. Did not Moses give you the law, and *yet* none of you keepeth the law? 20. Why seek you to kill me? The multitude answered and said: Thou hast a devil; who seeketh to kill thee? 21. JESUS answered and said to them: One work I have done; and you all wonder: 22. Therefore Moses gave you circumcision (not because it is of Moses, but of the fathers;) and on the sabbath-day you circumcise a man. 23. If a man receive circumcision on the sabbath-day, that the law of Moses may not be broken; are you angry at me because I have healed the whole man on the sabbath-day? 24. Judge not according to the appearance, but judge just judgment.

25. Some therefore of Jerusalem said: Is not this he whom they seek to kill? 26. And behold he speaketh openly, and they say nothing to him. Have the rulers known for a truth that this is the CHRIST? 27. But we know this man whence he is: but when the CHRIST cometh, no man knoweth whence he is.

28. JESUS therefore cried out in the temple, teaching and saying: You both know me, and you know whence I am, and I am not come of myself; but he that sent me is true, whom you know not. 29. I know him, because I am from him, and he hath sent me. 30. They sought therefore to apprehend him: and no man laid hands on him, because his hour was not yet come. 31. But of the people many believed in him, and said: When the CHRIST cometh, shall he do more miracles than these which this man doth? 32. The Pharisees heard the people murmuring these things concerning him: and the rulers and Pharisees sent ministers to apprehend him.

33. JESUS therefore said to them: Yet a little while I am with you: and *then* I go to him that sent me. 34. Ye shall seek me, and shall not find me: and where I am, *thither* you cannot come. 35. The Jews therefore said among themselves: Whither will he go, that we shall not find him? will he go unto the dispersed among the gentiles, and teach the gentiles? 36. What is this saying that he hath said: You shall seek me, and shall not find me; and where I am, you cannot come?

37. And on the last *and* great day of the festivity JESUS stood and cried, saying: If any man thirst, let him come to me, and drink. 38. He that believeth in me, as the scripture

7. 16-53. Not so much a continuous discourse as a summary account of several, *cf.* vers. 20, 25, 28, 30, 33, 37; St. John shews us how Christ's hearers were gradually forming into opposite camps; note the three separate proposals to arrest Him, 30, 32, 44.

18. *Cf.* xii. 43.

21-22. Read: "and you all wonder thereat. Moses gave...". The bracketed words (indicating that the law of circumcision is older than Moses) seem to be St. John's reflection, *cf.* iii. 16-21. The argument is: Moses gave you circumcision and — since it was to be performed on the eighth day and therefore often on a Sabbath — you justly feel that you do not break the Law by so doing; *S. T.* II-II. cxxii. 4.

23. 'Man', see notes on iii. 3, 5, and xvi. 21.

27. Perhaps a vague reference to the promised birth of the Messiah from a virgin, Isa. vii. 14; *cf.* Isa. liii. 8.

28. The Jews 'knew' Him in the sense that they had had set before them every proof that He was the Messiah, *cf.* xii. 36-43.

35. 'The dispersed' Jews; 'and teach the Gentiles'; they seem to have realised that the Messiah was meant for the Gentiles as well; they could gather this from innumerable passages in the Old Testament, *e. g.* Ps. xxi. 28-30, Is. xi. 10-12, etc.

36. They repeat everything save the crucial words "I go to Him that sent me"!

37. It was apparently the practice to bring water from Siloam each day of the Feast and solemnly pour it out in the Temple; it is said that this ceremony was omitted on the eighth day, hence our Lord's allusion to thirst.

37-38. It is uncertain whether the full-stop should come after 'drink' or after 'believeth in me'. If the former (as in all English versions) then the believer will himself become a source of grace to many; if the latter then Christ will be the source and ver. 38 will be an adaptation of Zach. xii. 10, xiii. 1; in the former case we might refer to Prov. v. 15.

saith, *Out of his belly shall flow rivers of living water.* 39. Now this he said of the spirit which they should receive who believed in him: for as yet the spirit was not given, because JESUS was not yet glorified.

Their questionings.

i. 21.
ver. 12,
24-27.
cp. ver.
27; Mt. ii
2-6.

40. Of that multitude therefore, when they had heard these words of his, some said: This is the prophet indeed.

41. Others said: This is the Christ. But some said: Doth the CHRIST come out of Galilee? 42. Doth not the scripture say: That Christ cometh of the seed of David, and from Bethlehem the town where David was? 43. So there arose a dissension among the people because of him.

THE
COUNCIL

44. And some of them would have apprehended him: but no man laid hands upon him. 45. The ministers therefore came to the chief priests and the Pharisees. And they said to them: Why have you not brought him? 46. The ministers answered: Never did man speak like this man. 47. The Pharisees therefore answered them: Are you also seduced? 48. Hath any one of the rulers believed in him, or of the Pharisees? 49. But this multitude that knoweth not the law, are accursed.

Nicodemus' defence.

Jn. iii. 2.
v. 39;
Acts xvii.
11.

50. Nicodemus said to them, he that came to him by night, who was one of them: 51. Doth our law judge any man, unless it first hear him, and know what he doth? 52. They answered and said to him: Art thou also a Galilean? Search the scriptures, and see that out of Galilee a prophet riseth not. 53. And every man returned to his own house.

THE
WOMAN
TAKEN IN
ADULTERY.

8. 1. And JESUS went unto mount Olivet. 2. And early in the morning he came again into the temple, and all the people came to him, and sitting down he taught them. 3. And the scribes and Pharisees bring unto him a woman taken in adultery; and they set her in the midst, 4. And said to him:

The accusation.

Lev. xx.
10.

Master, this woman was even now taken in adultery. 5. Now Moses in the law commanded us to stone such a one. But what sayest thou? 6. And this they said, tempting him, that they might accuse him.

He writes on the ground.

Deut. xvii.
7.

But JESUS bowing himself down, wrote with his finger on the ground. 7. When therefore they continued asking him, he lifted up himself and said to them: He that is without sin among you, let him first cast a stone at her. 8. And

7. 39. Not that the Patriarchs of old had not the Holy Spirit, but that He had not yet been poured out on the Church in the fulness of Pentecost.

41. The fact that He was 'Jesus of Nazareth' and that He had exercised His ministry almost wholly in Galilee whence He had come up, vers. 9-10, seems to have blinded these men to what should have been patent facts, *viz.* that He was of the stock of David and had been born at Bethlehem.

52. Jonas, from 'Geth which is in Opher', 4. Kgs. xiv. 25, was certainly from Galilee; Nahum, too, if we are to go by the name 'Capharnaum', would also seem to have been a Galilean. Their frenzy blinds their judgement.

7. 53—8. 11. This episode finds no place in any of our early Greek Ms., but it was well-known to very early Fathers. St. Jerome found it in Mss. which he calls 'ancient' and therefore much older than any we possess. In some Mss. it is inserted after Lk. xxi where it is appropriate. But whether the passage really belongs to St. John's Gospel or not it is certainly a portion of inspired scripture; *cf.* notes on v. 3-4 and Lk. xxii. 43-44. R. V. has the passage, but in brackets.

8. 5. To uphold the Mosaic Law would be to ignore the Romans who had deprived the Jews of the right to inflict capital punishment.

again stooping down, he wrote on the ground. 9. But they hearing *this* went out one by one, beginning at the eldest.

Her forgiveness.

And JESUS alone remained, and the woman standing in the midst. 10. Then JESUS lifting up himself, said to her: Woman, where are they that accused thee? Hath no man condemned thee? 11. Who said: No man, Lord. And JESUS said: Neither will I condemn thee. Go, and now sin no more.

v. 14.
THE LIGHT
OF THE
WORLD.

1. Jn. i. 5,
8-9; Jn. ix.
5; xii. 35,
41; 1. Jn
1-3.

His testimony is true.

iii. 17, v.
30, xii. 47.

Deut. xvii.
6, xix. 15.

12. Again therefore JESUS spoke to them, saying: I am the light of the world: he that followeth me, walketh not in darkness, but shall have the light of life. 13. The Pharisees therefore said to him: Thou givest testimony of thyself: thy testimony is not true.

14. JESUS answered, and said to them: Although I give testimony of myself, my testimony is true: for I know whence I came, and whither I go: but you know not whence I come, or whither I go. 15. You judge according to the flesh: I judge not any man. 16. And if I do judge, my judgment is true: because I am not alone, but I and the Father that sent me. 17. And in your law it is written, that the testimony of two men is true. 18. I am one that give testimony of myself: and the Father that sent me, giveth testimony of me.

Their blindness.
xiv. 9-10.

ii. 4, v.
17, vii.
30; Lk.
xiii. 32-
33.

'I go away'.

iii. 31.

19. They said therefore to him: Where is thy Father? JESUS answered: Neither me do you know, nor my Father: If you did know me, perhaps you would know my Father also. 20. These words JESUS spoke in the treasury, teaching in the temple: and no man laid hands on him, because his hour was not yet come. 21. Again therefore JESUS said to them: I go, and you shall seek me, and you shall die in your sin. Whither I go, you cannot come. 22. The Jews therefore said: Will he kill himself, because he said: Whither I go, you cannot come? 23. And he said to them: You are from beneath, I am from above. You are of this world, I am not of this world. 24. Therefore I said to you, that you shall die in your sins. For if you believe not that I am he, you shall die in your sin. 25. They said therefore to him: Who art thou? JESUS said to them: The beginning, who also speak unto you. 26. Many things I have to speak and to judge of you. But he that sent me is true: and the things I have heard of him, these same I speak in the world. 27. And they understood not that he called God his father.

God is His Father.

8. 12. 'Again', this seems to link up with vii. 52, *cp.* ver. 21.

14. He can give sure testimony about Himself since He has that full and clear knowledge of His origin and destiny which they lack.

15. According to merely external appearances, for instance by the flesh I have assumed.

'I judge not any man': the time had not yet come for the fulfilment of v. 22-30.

16-18. If the judgement of two *men* is true, much more that of the Father and the Son.

19. [See S. T. II-II i. 8 ad 3].

21-30. They have not grasped the essential difference between Him and themselves, ver. 15; He now repeats it, insisting not so much now on the difference in origin as in their respective goals.

22. Suicide meant hell whither they could not follow Him.

24. This should read, not 'that I am *he*' but 'that I *am*', *cf.* vers. 28 and 58. The only English version which is correct here is W. 'if ye believe not that I am'. "I am" was the great revelation made to Moses, Exod. iii. 14, 'I am who am' said God in answer to Moses' request to know His Name. Christ, then, is claiming to be God.

25. 'The beginning', [T. Cr. G. A. and R. 'Even the same that I said to you from the beginning'. Neither the Greek text nor the Greek Fathers will allow us to understand Him as saying: 'I am the Beginning who...' The Greek Fathers interpret: 'after all, why should I converse with you at all']. He has already told them with sufficient plainness who He is and He now closes the discussion, see the following verse.

*Passion
predicted.*
iii. 14-15.

vii. 31, x.
42, xi. 45,
xii. 37-43.

THE CHILD-
REN OF
ABRAHAM.
Rom. vi.
15-16; II.
Pet. ii. 19.
Heb. iii.
2-6.

*He is the
Son of
God.*
v. 16, vii.
20.

*They insist
that they
are chil-
dren of
Abraham.*

*But they
do not the
works of
Abraham.*
xvi. 27-
28.

THEY ARE
THE CHILD-
REN OF
THE DEVIL.
I. Jn. iii. 8

HE IS SIN-
LESS AND

28. JESUS therefore said to them: When you shall have lifted up the son of man, then shall you know that I am he, and that I do nothing of myself, but as the Father hath taught me, these things I speak: 29. And he that sent me is with me, and he hath not left me alone: for I do always the things that please him. 30. When he spoke these things, many believed in him. 31. Then JESUS said to those Jews who believed him: If you continue in my word, you shall be my disciples indeed. 32. And you shall know the truth, and the truth shall make you free.

33. They answered him: We are the seed of Abraham, and we have never been slaves to any man: how sayest thou: You shall be free? 34. JESUS answered them: Amen, amen, I say unto you, that whosoever committeth sin, is the servant of sin. 35. Now the servant abideth not in the house for ever: but the son abideth for ever.

36. If therefore the son shall make you free, you shall be free indeed. 37. I know that you are the children of Abraham: but you seek to kill me, because my word hath no place in you. 38. I speak that which I have seen with my Father: and you do the things that you have seen with your father.

39. They answered, and said to him: Abraham is our father. JESUS saith to them: If you be the children of Abraham, do the works of Abraham. 40. But now you seek to kill me, a man who have spoken the truth to you, which I have heard of God. This Abraham did not. 41. You do the works of your father. They said therefore to him: We are not born of fornication: we have one Father *even* God.

42. JESUS therefore said to them: If God were your father you would indeed love me. For from God I proceeded, and came: for I came not of myself, but he sent me. 43. Why do you not know my speech? Because you cannot hear my word.

44. You are of *your* father the devil, and the desires of your father you will do. He was a murderer from the beginning, and he stood not in the truth; because truth is not in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father thereof. 45. But if I say the truth, you believe me not.

46. Which of you shall convince me of sin? If I say the

8. 33. They conveniently forget the bondage in Egypt and the Babylonian captivity, etc.; another instance of the blindness of at least a certain section among the Jews, *cf.* note on vii. 41. Christ retorts by pointing to a greater slavery — that of sin, *cf.* ver. 44.

'They'; not the converts but interrupters in the crowd.

41. They can hardly be implying that Christ was so born, nor be referring to some mystery attaching to His birth, for they could not then have had any notion that He Himself had been born of a virgin, though they must have known that Isaias, vii. 14, had foretold this of the Messias. Nor does it seem probable that they contrasted birth from Sara with that from Agar, Gen. xvi, Gal. iv. 22-31; for birth from Agar was legitimate. Since idolatry is spoken of as 'fornication' in the Scriptures they may mean that they have never been defiled with that; but if that was their meaning they were but affording yet another instance of their blindness to the facts of their history. And since idolatry is always spiritual fornication in the Prophets, *e. g.* Os. ii. 4, if their Father is not God but they are serving another they are born of spiritual fornication.

42. This is the most open declaration so far.

44. "He stood not in the truth": 'therefore', says St. Augustine 'he was once in it but fell away'. Since no created thing can be wholly bad the devil must have fallen from grace. Since a spirit is immaterial his fall cannot have been due to carnal or material desires but only to spiritual ones, and in these there can be no sin save in lack of subordination, or pride which lay in an undue desire to be 'like to God' (Isaias xiv. 13,) in that he sought as the ultimate goal of his happiness something to which he could attain by the powers of his own nature, and turned away his desires from that supernatural happiness which comes from the grace of God. Or, if he wished to find his happiness in such likeness to God as is due to grace, then he desired to have it by the powers of his own nature; or as St. Anselm says, 'he desired what he would have had, had he stood', *S. T. I. lxiii. 3.*

46. For the sinlessness of Christ, *cp.* 1. Pet. i. 19, ii. 22 iii. 18, Heb. iv. 15; *S. T. III. xvi.*

THEY ARE
NOT 'OF
GOLD'.

1. Jn. iv.

6.

*'Thou hast
a devil'.*

truth to you, why do you not believe me? 47. He that is of God, heareth the words of God. Therefore you hear them not, because you are not of God.

48. The Jews therefore answered, and said to him: Do not we say well that thou art a Samaritan, and hast a devil? 49. JESUS answered: I have not a devil; but I honour my Father, and you have dishonoured me. 50. But I seek not my own glory: there is one that seeketh and judgeth. 51. Amen, amen, I say to you: If any man keep my word, he shall not see death for ever.

ABRAHAM
AND
CHRIST.

52. The Jews therefore said: Now we know that thou hast a devil. Abraham is dead, and the prophets; and thou sayest: If any man keep my word, he shall not taste death for ever. 53. Art thou greater than our father Abraham, who is dead? and the prophets are dead. Whom dost thou make thyself?

*God is His
Father.*

54. JESUS answered: If I glorify myself, my glory is nothing. It is my Father that glorifieth me, of whom you say that he is your God. 55. And you have not known him, but I know him. And if I shall say that I know him not, I shall be like to you, a liar. But I do know him, and do keep his word. 56. Abraham your father rejoiced that he might see my day: he saw it, and was glad.

*He is from
eternity.*

57. The Jews therefore said to him: Thou art not yet fifty years old, and hast thou seen Abraham? 58. JESUS said to them: Amen, amen, I say to you, before Abraham was made, I am. 59. They took up stones therefore to cast at him. But JESUS hid himself, and went out of the temple.

x. 31.

THE MAN
BORN
BLIND.

9. 1. And JESUS passing by, saw a man who was blind from his birth; 2. And his disciples asked him: Rabbi, who hath sinned, this man, or his parents, that he should be born blind? 3. JESUS answered: Neither hath this man sinned, nor his parents; but that the works of God should be made manifest in him. 4. I must work the works of him that sent me, whilst it is day: the night cometh when no man can work. 5. As long as I am in the world, I am the light of the world.

1. 5, 8-9,

III. 19,

xli. 36,

41; 1. Jn.

1. 5.

The Cure.

6. When he had said these things, he spat on the ground, and made clay of the spittle, and spread the clay upon his eyes. 7. And said to him: Go, wash in the pool of Siloe, which is interpreted, Sent. He went therefore, and washed. and he came seeing.

8. 46. Better 'convict'.

49. Christ does not say that He is not a Samaritan.

57. *Viz.* the Father.

56. 'He saw it'. Abraham is therefore living, and what is more, saw by Divine permission 'the day of' the Incarnate Son of God. If, then, the souls in Limbo who have not the beatifying vision of God are permitted such knowledge of our affairs on earth, how much more must this be true of those who have gone before us and are with God, who no longer 'know in part' but 'face to face'?

58. The climax; He had not said that He had seen Abraham — for with His human eyes He had not seen him, but that Abraham had seen His day. And in saying 'Before Abraham was, I am' He makes use of a word signifying the past, *viz.* 'before', and another signifying the present — 'am': He does not say 'I was'. But 'I am' signifies His eternal being which knows neither past nor future but everlasting present. So God said to Moses "I am who am" (Exod. iii. 14). Thus Our Lord claims quite explicitly that He is God. The word 'made' should be omitted.

9. 2. Perhaps they remembered v. 14, and knowing that this man was *born* blind they were puzzled; *S. T.* I-II. lxxxvii. 7. The ordinary interpretation set upon such passages as Gen. xxv. 22 and Ps. l. 7, may have led them to suppose that the unborn child was capable of emotions and therefore even of sin.

4. *Cf.* Jn. xi, 9-10 and note.

5. Better 'a light to the world'.

6. 'Spittle', see Mk. vii. 33 and viii. 23.

7. *Cp.* Lk. xvii. 14, though in this latter case Christ had begun the cure already. The pool of 'Siloam' is so-called because its waters are 'sent' from a higher pool — the Virgin's fountain. Here the name is symbolical of Him who was ever proclaiming that He was 'sent', *cp.* Gen. xlix. 10 in the Hebrew text.

*The Dis-
cussion.*

8. The neighbours therefore, and they who had seen him before that he was a beggar, said: Is not this he that sat, and begged? Some said: This is he. 9. But others said: No, but he is like him. But he said: I am he. 10. They said therefore to him: How were thy eyes opened? 11. He answered: That man that is called JESUS, made clay, and anointed my eyes, and said to me: Go to the pool of Siloe, and wash. And I went, I washed, and I see. 12. And they said to him: Where is he? He saith: I know not. 13. They bring him that had been blind to the Pharisees. 14. Now it was the sabbath when JESUS made the clay and opened his eyes. 15. Again therefore the Pharisees asked him, how he had received his sight. But he said to them: He put clay upon my eyes, and I washed, and I see. 16. Some therefore of the Pharisees said: This man is not of God, who keepeth not the sabbath. But others said: How can a man that is a sinner do such miracles? And there was a division among them.

*They In-
terrogate
his parents*

17. They say therefore to the blind man again: What sayest thou of him that hath opened thy eyes? And he said: He is a prophet. 18. The Jews then did not believe concerning him, that he had been blind and had received his sight, until they called the parents of him that had received his sight. 19. And asked them, saying: Is this your son, who you say was born blind, How then doth he now see? 20. His parents answered them and said: We know that this is our son, and that he was born blind; 21. But how he now seeth, we know not: or who hath opened his eyes, we know not: ask himself; he is of age, let him speak for himself. 22. These things his parents said, because they feared the Jews: For the Jews had already agreed among themselves, that if any man should confess him to be CHRIST, he should be put out of the synagogue. 23. Therefore did his parents say: He is of age, ask him self.

*vii. 13,
xii. 42,
xvi. 2.
The man
insists on
the reality
of the cure*

24. They therefore called the man again that had been blind, and said to him: Give glory to God. We know that this man is a sinner. 25. He said therefore to them: If he be a sinner, I know not: one thing I know, that whereas I was blind, now I see. 26. They said then to him: What did he to thee? How did he open thy eyes? 27. He answered them: I have told you already, and you have heard: why would you hear it again? will you also become his disciples?

9. 11. Note the way in which the man's faith grows gradually: 'that man that is called Jesus' is recognised for 'a prophet', ver. 17; He is 'of God', ver. 33; He is adorable as the Son of God, ver. 38.

It is good to remind ourselves that "Christ came to save the world not solely by His Divine power but also by the Mystery of His Incarnation. He therefore, when curing the sick frequently made use not only of His Divine power — that is curing them by an imperative order, but also by making use of things pertaining to His human nature. Thus St. Cyril says: 'Being God He could have cured every disease by a word, but He touched the sick so as to shew that His very flesh had a power of its own for curing diseases'", *S. T. III. xlv. 3 ad 2m.*

14. 'The Sabbath', six other miracles are recorded as worked on the Sabbath, the man with the withered hand, Mt. xii. 9; the possessed man at Capharnaum, Mk. i. 21; Peter's mother-in-law, Mk. i. 29; the woman who was bent and bowed, Lk. xiii. 14; the man with the dropsy, Lk. xiv. 1, and the paralytic at Bethesda, Jn. v. 10.

16. "The Lord adduced three arguments to shew that He did not break the Sabbath: first, that the precept about keeping the Sabbath holy only forbade work to men — not to God. For although God rested on the seventh day from the work of making new creatures, yet is He for ever working in the preservation and government of things. But that Christ worked miracles was a divine act: 'My Father worketh until now and I work', Jn. v. 17. Secondly, the precept does not include things that have to be done for the salvation even of our bodies, *cf.* Lk. xiii. 5; and certainly Christ's miraculous deeds were for the salvation of souls as well as of bodies. Lastly, the said precept does not include things done in God's service", *S. T. III. xl. 4 ad 1m.*

17. 'That hath opened thine eyes'; they are not disputing the fact of the cure; they are asking the man what are his own convictions in view of the fact: they want to drive him to an open 'confession of Christ', ver. 22.

18. The Jews now call in question the very fact; they decline to believe there ever had been a cure.

22. 'Put out of the synagogue', *cf.* xii. 42, xvi. 2.

24. 'Give glory to God', *viz.* by telling the truth. [T. C. A. destroy the sense by translating 'Give God the praise'.]

9. 31. 'God does not hear sinners', on this St. Augustine remarks 'He speaks as one not yet anointed, that is not seeing clearly'. That God does hear sinners is evident from the parable of the Pharisee and the Publican: "If a sinner prays, however, according to his sinful desires, then God out of mercy does not hear him, though He sometimes does so by way of punishment, or as St. Augustine expresses it, 'He sometimes refuses in His mercy what He only concedes in His wrath'", S. T. II-II. lxxxiii. 16.

37. Compare the openness of this declaration made to one who had had no chance, and Our Lord's parabolic teaching, Mt. xiii. 11-15; *cf.* too, His veiled teaching to the Jews in the preceding chapters; *cf.* iv. 26.

39-41. The Pharisees, though not bodily blind, are yet so spiritually; S. T. II-II. xv.

10. 1. The Synoptic Gospels may be said to deal with the Church, that of St. John with its Founder. For St. John takes the Church for granted and combats the errors then gradually appearing by insisting on the Personality of its Founder. Hence the absence in his Gospel of Parables which serve as ever-present instructions for all stages of the Church's development. These are replaced by allegories depicting the character and work of Christ and at the same time affording us a real insight into the Parables themselves; thus note 'I am the Good Shepherd' as a distinct advance on the Parable of the hundred sheep or on the words 'and a certain Samaritan' who, unlike the Priest and the Levite, did not 'pass by', Lk. x. 33, where the allusion to Christ Himself is veiled.

3. 'His voice', that is the owner's, not the porter's.

6. 'Proverb': St. John never uses the word 'parable', nor indeed does he give any of those spoken by Our Lord. Just as parable is extended proverb, so allegory is extended metaphor; the following pictures of the 'door' and the 'shepherd' are rather allegories than parables.

8. Omit 'others'; all that 'came', that is on their own authority, not all that were 'sent', as were the Prophets, Mt. xxiii. 34; He is speaking of false prophets.

many as have come, are thieves and robbers: and the sheep heard them not. 9. I am the door. By me, if any man enter in, he shall be saved: and he shall go in, and go out, and shall find pastures. 10. The thief cometh not, but for to steal and to kill and to destroy. I am come that they may have life, and may have it more abundantly.

THE GOOD SHEPHERD. 11. I am the good shepherd. The good shepherd giveth his life for his sheep. 12. But the hireling, and he that is not the shepherd, whose own the sheep are not, seeth the wolf coming and leaveth the sheep, and flieth: and the wolf catcheth, and scattereth the sheep: 13. And the hireling flieth, because he is a hireling; and he hath no care for the sheep.

He knows His sheep. 14. I am the good shepherd; and I know mine, and mine know me. 15. As the Father knoweth me, and I know the Father: and I lay down my life for my sheep. 16. And other sheep I have, that are not of this fold; them also I must bring, and they shall hear my voice, and there shall be one fold and one shepherd.

He lays down His life for them. 17. Therefore doth the Father love me: because I lay down my life that I may take it again. 18. No man taketh it away from me: but I lay it down of myself, and I have power to lay it down; and I have power to take it up again. This commandment have I received of my Father.

The dissension. 19. A dissension rose again among the Jews for these words. 20. And many of them said: He hath a devil, and is mad: why hear you him? 21. Others said: These are not the words of one that hath a devil: Can a devil open the eyes of the blind?

Feast of the dedication. 22. And it was the feast of the dedication at Jerusalem; and it was winter. 23. And JESUS walked in the temple in Solomon's porch. 24. The Jews therefore came round about him, and said to him: How long dost thou hold our souls in suspense? if thou be the CHRIST tell us plainly. 25. JESUS answered them: I speak to you, and you believe not: the works that I do in the name of my Father, they give testimony of me. 26. But you do not believe: because you are not of my sheep. 27. My sheep hear my voice: and I know them, and they follow me. 28. And I give them life everlasting; and they shall not perish for ever, and no man shall pluck them out of my hand. 29. That which my Father hath given me is greater than all: and no one can snatch

None of His sheep will be lost.
'THE FATHER AND I ARE ONE'.

10. 'May have life and may have it more abundantly', that is may have the life of justice by entering into the Church militant here on earth, and 'have it more abundantly' since, in life according to the Gospel, says St. Paul, 'the justice of God is revealed from faith unto faith' even here on earth, and will be consummated in that 'vision' which is the 'fulness' of life, cf. xvii. 3, 1. Cor. xiii. 9-13, 1. Jn. iii. 1-3.

14-15. No full-stop after 'know me'; read 'and I know the Father. And I...'

16. 'Fold', viz. the fold of Israel; [the second 'fold' should be 'flock', so the Greek and the early Latin tradition, but only T. and R. among the English versions.]

17. Christ does not throw away His life — God's gift; He sacrifices it so that He, and other men, may thereby attain to a higher life, cf. xii. 32, Phil. ii. 8-9, Heb. ii. 10, xii. 2; S. T. III. xlvii. 1.

18. "Sometimes a man desires — and with a really good will — what God does not will. For example a devoted son wishes his father's life to be spared, whereas God in His good will does not wish it. And God sometimes secures the fulfilment of His will — surely always good — through the medium of men's bad wills; for example: through the medium of the malevolent Jews Christ was slain for us by the good will of the Father, a thing which was so good that when St. Peter urged that it should not be he was dubbed 'Satan' by Him who came to be slain", St. Augustine, *Enchiridion*, ci.

25. Alas, neither He nor His works were what they expected, and their false expectations have blinded them.

28-30. The sense is clear: "No man can take my sheep from me because none can take them from my Father, and the Father and I are one thing". [The exact text of ver. 29 is very uncertain, T. Cr. G. A. R. all read: "my Father which gave them me is greater than all", but W. has "that thing which my Father gave me is more than all things", and so too Rh. (though the punctuation of Rh. is uncertain) "my Father, that which He hath given me, is greater than all", where the comma after 'me' is awkward. The context seems to demand that this 'greatest thing' should be the sheep, so that the full meaning would be: "none can take them from me because they are a precious gift given me by my Father; none can take them from Him, and He and I are one thing".]

them out of the hand of my Father. 30. I and the Father are one.

viii. 59.
*They wish
to stone
him.*

31. The Jews then took up stones to stone him. 32. JESUS answered them: Many good works I have shewed you from my Father; for which of those works do you stone me? 33. The Jews answered him: For a good work we stone thee not, but for blasphemy; and because that thou, being a man, makest thyself God?

Ps. lxxxi. 6.
*'If you
are born of
God why
not I?'*

34. JESUS answered them: Is it not written in your law: *I said, you are gods?* 35. If he called them gods, to whom the word of God was spoken, and the scripture cannot be broken; 36. Do you say of him, whom the Father hath sanctified and sent into the world: Thou blasphemest, because *I said, I am the Son of God?* 37. If I do not the works of my Father, believe me not. 38. But if I do, though you will not believe me, believe the works: that you may know and believe that the Father is in me, and I in the Father.

v. 36.

*He with-
draws
Himself.*
iii. 23.

39. They sought therefore to take him; and he escaped out of their hands. 40. And he went again beyond the Jordan into that place where John was baptizing first: and there he abode. 41. And many resorted to him, and they said: John indeed did no sign: 42. But all things whatsoever John said of this man were true. And many believed in him.

vi. 34,
viii. 30,
xi. 45,
xii. 37-43.

THE
RAISING OF
LAZARUS.
Lk. vii.
36-50.

11. 1. Now there was a certain man sick named Lazarus, of Bethania, of the town of Mary and of Martha her sister.

*The
message.*

2. (And Mary was she that anointed the Lord with ointment and wiped his feet with her hair: whose brother Lazarus was sick.) 3. His sisters therefore sent to him, saying: Lord, behold, he whom thou lovest is sick.

He waits

4. And JESUS hearing it, said to them: This sickness is not unto death, but for the glory of God: that the Son of God may be glorified by it. 5. Now JESUS loved Martha, and her sister Mary, and Lazarus. 6. When he had heard therefore that he was sick, he still remained in the same place two days:

*He propo-
ses to go
to Jeru-
salem.*

7. Then after that he said to his disciples: Let us go into Judea again. 8. The disciples say to him: Rabbi, the Jews but now sought to stone thee: and goest thou thither again? 9. JESUS answered: Are there not twelve hours of the day? If a man walk in the day, he stumbleth not, because he seeth

10. 30. 'One(thing)' in the neuter, therefore of the unity of the Divine nature; the plural '(we)' are' saves the distinction of Persons; *S. T. I.* xxxix. 2.

32. 'For which of these works?' Better 'For what kind of work?' He did not ask them to specify some particular work which had offended them, but rather what special feature in all His works particularly displeased them: 'If I by the finger of God cast out devils...'. In other words it was the patently Divine character of the cures He wrought that provoked their hatred; for this proved at least that God was with Him. But they were determined not to see that. Herein lay the reality of the apostasy of the rulers of the people.

33. The Jews clearly understood Him, *cf.* xix. 7.

34-36. If they can, on the authority of Scripture, claim to be the children of God, why should they accuse Him of blasphemy whom God has 'sanctified' and 'sent'? *cf.* iii. 16, viii. 29, 42, Rom. i. 4; *S. T. III.* xxxiv. 1.

36. 'The Son of God'. There should, as, too, the whole argument shews, be no definite article: If the Psalmist could rightly term men 'gods' why should not He on whom the Father had patently put His seal, for instance by the heavenly voice at His Baptism, call Himself a 'son of God'?

40-41. We seem to have an echo of the days when the Evangelist had himself been a disciple of the Baptist, *cf.* i. 35, iii. 23, etc.

11. 2. 'Anointed'; if this refers to the scene in ch. xii. it is hard to understand why Jn. should at once proceed to narrate it; he seems rather to be looking back on the history and thus referring to the scene in Lk. vii. 38. See note there.

9-10. His hour had not yet come, vii. 30, xii. 35-36, and until it came it was always day with Him, *cf.* Lk. xxii. 53.

the light of this world: 10. But if he walk in the night he stumbleth, because the light is not in him.

Lazarus is dead. 11. These things he said: and after that he said to them: Lazarus our friend sleepeth; but I go that I may awake him out of sleep. 12. His disciples therefore said: Lord, if he sleep, he shall do well. 13. But JESUS spoke of his death; and they thought that he spoke of the repose of sleep. 14. Then therefore JESUS said to them plainly: Lazarus is dead; 15. And I am glad for your sakes, that I was not there, that you may believe: but let us go to him. 16. Thomas therefore, who is called Didymus, said to his fellow-disciples: Let us also go, that we may die with him.

He comes to Bethania. 17. JESUS therefore came and found that he had been four days already in the grave. 18. (Now Bethania was near Jerusalem, about fifteen furlongs off.) 19. And many of the Jews were come to Martha and Mary, to comfort them concerning their brother. 20. Martha therefore, as soon as she heard that JESUS was come, went to meet him; but Mary sat at home. 21. Martha therefore said to JESUS: Lord, if thou hadst been here, my brother had not died. 22. But now also I know that whatsoever thou wilt ask of God, God will give it thee. 23. JESUS saith to her: Thy brother shall rise again. 24. Martha saith to him: I know that he shall rise again in the resurrection at the last day. 25. JESUS said to her: I am the resurrection and the life: he that believeth in me although he be dead, shall live: 26. And every one that liveth, and believeth in me, shall not die for ever. Believest thou this? 27. She saith to him: Yea, Lord, I have believed that thou art CHRIST the Son of the living God, who art come into this world.

Martha's faith. 28. And when she had said these things, she went, and called her sister Mary secretly, saying: The master is come and calleth for thee. 29. She, as soon as she heard *this*, riseth quickly and cometh to him. 30. For JESUS was not yet come into the town; but he was still in that place where Martha had met him. 31. The Jews therefore who were with her in the house and comforted her, when they saw Mary that she rose up speedily and went out, followed her, saying: She goeth to the grave, to weep there. 32. When Mary therefore was come where JESUS was, seeing him, she fell down at his feet, and saith to him: Lord, if thou hadst been here, my brother had not died.

The resurrection.
Dan. xii.
2-3.
vi. 40.

Martha's confession of faith

Mary's faith.

11. 11. No miracle is told at greater length than this in the Gospel narrative. Its significance lies in the fact that it so clearly portended Christ's own Resurrection after three days in the tomb; also in that it precipitated the action of the priests in denouncing Him, ver. 47; also in the demand it made on the faith of all, a demand met with a fullness unparalleled in its expression by Martha vers. 21-27. Sometimes astonishment is expressed at the fact that it was left for St. John to record this greatest of Christ's miracles. Yet in a very true sense no one miracle is greater than another, the least striking of Christ's miracles was sufficient to prove His Godhead. The Evangelists, then, did not select the miracles which they would narrate because they were more dramatic but because they were more suited to their purpose. As we read the Synoptic Gospels we do not feel that the purpose of those writers was to present us with a drama. But this is precisely what St. John does, not only in his *Gospel* but also in his *Apocalypse*.

St. Augustine's comments are instructive: "It is a greater thing to create men than to raise them from the dead. Yet He deigned both to create and to raise up; to create all, to raise up some... He raised up Lazarus who already stank, yet in that stinking corpse there still remained the outline of limbs; but at the Last Day, He will, by His mere word, restore dust to flesh!... There is an awful kind of death, it is called evil habit. To sin is one thing, to make a habit of sinning is another. A person who sins and straightway corrects himself speedily rises again, for he is not yet ensnared by custom, he is not yet buried. But a person who has made sin a habit is buried, and of such we rightly say 'he stinks'", *Tract.* xlix. 1 and 3 in *Joann.*

27. 'Thou art the Christ'; a stupendous profession of faith, faith, rivalling that of St. Peter, Mt. xvi. 16, surpassing that of Nathanael, i. 49.

16. 'Didymus' or 'twin'.

*Jesus
mourns for
Lazarus.*

ix. 1-7.

*They go to
the tomb.*

*His Prayer
cf. Mt. xi.
26-30.*

*The
miracle.*

vii. 34,
viii. 30, x.
42, xii. 37-
43.

THE COUN-
CIL OF THE
PHARISEES
AND CHIEF
PRIESTS.

*Caiphas
prophesies.*

33. JESUS therefore, when he saw her weeping, and the Jews that were come with her, weeping, groaned in the spirit, and troubled himself, 34. And said: Where have you laid him? They say to him: Lord, come and see. 35. And JESUS wept. 36. The Jews therefore said: Behold how he loved him. 37. But some of them said: Could not he that opened the eyes of the man born blind, have caused that this man should not die?

38. JESUS therefore again groaning in himself, cometh to the sepulchre: Now it was a cave; and a stone was laid over it. 39. JESUS said: Take away the stone. Martha, the sister of him that was dead, saith to him: Lord, by this time he stinketh, for he is now of four days. 40. JESUS said to her: Did not I say to thee, that if thou believe, thou shalt see the glory of God? 41. They took therefore the stone away.

And JESUS lifting up his eyes said: Father, I give thee thanks that thou hast heard me. 42. And I know that thou hearest me always, but because of the people who stand about have I said it; that they may believe that thou hast sent me.

43. When he had said these things, he cried with a loud voice: Lazarus, come forth. 44. And presently he that had been dead came forth, bound feet and hands with winding-bands, and his face was bound about with a napkin. JESUS said to them: Loose him and let him go. 45. Many therefore of the Jews who were come to Mary and Martha, and had seen the things that JESUS did, believed in him. 46. But some of them went to the Pharisees, and told them the things that JESUS had done. 47. The chief priests therefore and the Pharisees gathered a council, and said: What do we, for this man doth many miracles? 48. If we let him alone so, all will believe in him, and the Romans will come, and take away our place and nation.

49. But one of them named Caiphas, being the high-priest that year, said to them: You know nothing: 50. Neither do you consider that it is expedient for you that one man should die for the people, and that the whole nation perish not. 51. And this he spoke not of himself: but being the high-priest of that year, he prophesied that JESUS should die for the nation. 52. And not only for the nation, but to gather together in one the children of God, that were dis-

11. 33, 35, 38. Indications of the completeness of His human nature.

41 42. A true prayer: "to give us an example and to show that His Father was the Author from whom He eternally proceeded according to His Divine nature, and that, according to His human nature, He derives from Him whatever good He has", *S. T. III. xxi. 3, cf. i. ad 1 and xliii. 2, ad 2.*

43. We shall avoid many misunderstandings with regard to miracles if we bear in mind the following: "The term 'miracle' arises from wonderment (*miraculum ab admiratione*) And wonderment results from the fact that while certain effects are manifest, their cause yet remains hidden, a man who does not know the cause wonders when he sees an eclipse. But though unknown to him the cause may yet be known to somebody else, so that what is wonderful to one may not be so to another: the rustic marvels at the eclipse; not so the astronomer. But by a 'miracle' we mean something 'replete with wonderment' because its cause is absolutely hidden from everybody; and that absolutely hidden Cause is God. Things, then, that are done by God, without the intervention of causes known to us, are termed miracles", *S. T. I. cv. 7.*

49. Caiphas was High-Priest from A. D. 18-36; 'of that year', xviii. 13, *viz.* of that great year in the world's history. The High-priesthood was not an annual appointment though the Romans may have done their best to make it so.

50. This was his political advice: "no more talk of a Messiah — it will only mean trouble!" But as the High-Priest he was God's mouthpiece and, all unconsciously, prophesied, *S. T. II-II. clxxiii. 4.*

Christ again with draws.

persed. 53. From that day therefore they devised to put him to death. 54. Wherefore JESUS walked no more openly among the Jews, but he went into a country near the desert, unto a city that is called Ephrem, and there he abode with his disciples.

The last Passover.

55. And the pasch of the Jews was at hand: and many from the country went up to Jerusalem before the pasch, to purify themselves. 56. They sought therefore for JESUS; and they discoursed one with another, standing in the temple: What think you, that he is not come to the festival day? And the chief priests and the Pharisees had given a commandment, that if any man knew where he was, he should tell, that they might apprehend him.

THE SUPPER AT BETHANY. Mt. xxvi. 6-13; Mk. xiv. 2-9. The Anointing.

12. 1. JESUS therefore six days before the pasch came to Bethania, where Lazarus had been dead, whom JESUS raised to life. 2. And they made him a supper there: and Martha served, but Lazarus was one of them that were at table with him. 3. Mary therefore took a pound of ointment of right spikenard, of great price, and anointed the feet of JESUS, and wiped his feet with her hair: and the house was filled with the odour of the ointment. 4. Then one of his disciples, Judas Iscariot, he that was about to betray him, said: 5 Why was not this ointment sold for three hundred pence, and given to the poor? 6. Now he said this, not because he cared for the poor; but because he was a thief, and having the purse, carried the things that were put therein. 7. JESUS therefore said: Let her alone, that she may keep it against the day of my burial. 8. For the poor you have always with you; but me you have not always.

The multitudes.

9. A great multitude therefore of the Jews knew that he was there: and they came, not for JESUS'S sake only, but that they might see Lazarus, whom he had raised from the dead. 10 But the chief priests thought to kill Lazarus also: 11. Because many of the Jews by reason of him went away, and believed in JESUS.

THE DAY OF PALMS. Mt. xxi. 1-12; Mk. xi. 1-11; Lk. xix. 29-46.

12. And on the next day a great multitude, that was come to the festival day, when they had heard that JESUS was coming to Jerusalem, 13. Took branches of palm trees, and went forth to meet him, and cried: Hosanna, blessed is he that cometh in the name of the Lord, the king of Israel.

Zach. ix. 9.

14. And JESUS found a young ass, and sat upon it, as it is

11. 55-56. They came up early so as to be declared fit to celebrate the feast, *cf.* 2. Paral. xxx. 18 and Jn. xviii. 28. 'They sought therefore'; they expected Him to come up for the Feast and so combined their own purification ceremonies with discussion of our Lord and His claims.

12. 1. 'Six days': it does not rigorously follow that the supper took place at once, any more than it follows from Mt. and Mk. that it took place two days before the Passover; Jn. may here be tacitly correcting an impression that could naturally arise from Mt. and Mk. In A. D. 33 the 14th. of Nisan fell on a Thursday, the day on the evening of which they ate the Passover; the 15th 'the solemn day', Mt. xxvii. 15, *cf.* Lk. ii. 41, would therefore be the Friday and the day of the Crucifixion. 'Six days before the Pasch' would take us back to the previous Friday, the 8th of Nisan.

3. See note on xi. 2. It is clear that there were two separate anointings, this one and that recounted in Lk. vii. 38.

4. John alone tells us who made this complaint.

10. "What a foolish idea! What blind insanity! Could not the Lord who raised him when dead do the same when murdered? Would you by taking away Lazarus' life take away the Lord's power? Surely you realise that the Lord did both: He raised Lazarus who died, He raised Himself when put to death?", St. Augustine, *Tract.* l. 14 in *Joann.*

written: 15. *Fear not, daughter of Sion: behold, thy king cometh, sitting on an ass's colt.* 16. These things his disciples did not know at the first: but when JESUS was glorified, then they remembered that these things were written of him, and that they had done these things to him.

Many believe.

17. The multitude therefore gave testimony, which was with him when he called Lazarus out of the grave, and raised him from the dead. 18. For which reason also the people came to meet him: because they heard that he had done this miracle. 19. The Pharisees therefore said among themselves: Do you see that we prevail nothing? behold, the whole world is gone after him.

The Gentiles.
I. 44.

20. Now there were certain gentiles among them who came up to adore on the festival day. 21. These therefore came to Philip, who was of Bethsaida of Galilee, and desired him, saying: Sir, we would see JESUS. 22. Philip cometh and telleth Andrew. Again Andrew and Philip told JESUS.

23. But JESUS answered them saying: The hour is come, that the son of man should be glorified.

THE CROSS
Mt. x. 39,
xvi. 25;
Mk. viii.
35; Lk. ix.
24, xvii.
33.

24. Amen, amen, I say to you, unless the grain of wheat falling into the ground die; 25. Itself remaineth alone. But if it die, it bringeth forth much fruit. He that loveth his life shall lose it: and he that hateth his life in this world, keepeth it unto life eternal. 26. If any man minister to me, let him follow me: and where I am, there also shall my minister be. If any man minister to me, him will my Father honour.

His Prayer

27. Now is my soul troubled. And what shall I say? Father, save me from this hour. But for this cause I came unto this hour. 28. Father, glorify thy name. A voice therefore came from heaven: I have both glorified it, and will glorify it again. 29. The multitude therefore that stood and heard, said that it thundered. Others said, An Angel spake to him. 30. JESUS answered and said: This voice came not because of me, but for your sakes.

The Voice

31. Now is the judgment of the world: now shall the prince of this world be cast out. 32. And I, if I be lifted up from the earth, will draw all things to myself. 33. (Now this he said, signifying what death he should die.) 34. The multitude answered him: We have heard out of the law, that CHRIST abideth for ever; and how sayest thou: The son of man must be lifted up? Who is this son of man?

Exaltation of the Cross.
xiv. 30,
xvi. 11.

III. 14-15,
viii. 28.
Ps. cix. 4.

12. 16. They did not realise the full import of it nor that Scripture was thus being fulfilled.

20-22. The implication is that they were fellow-townsmen of Philip and Andrew. They were of course proselytes.

24. St. Augustine with his usual felicity: "*granum mortificandum infidelitate Judaeorum, multiplicandum fide omnium populorum*", *Tract.* li. 9, in *Joann.*

27. A foretaste of the Agony in the garden.

30. For Him the end of the combat has come; for us not so. Acts xxvi. 18, Ephes. ii. 2; *S. T.* III xlix. 2.

31. 'Prince of this world', i. e. the Devil, *cf.* xiv. 30.

The 'judgement of this world' may be said to have begun at Calvary when Christ began to reign in men's hearts and the rule of the former 'Prince of this world' was broken. *cf.* I. Cor. xv. 25. "Even as a man Christ is the Head of the whole Church, and under His feet God hath subjected all things. Hence to Him belongs, even in His human nature, the power to judge... And this is fitting because by reason of Christ's affinity with men God judges men through Christ the man, so that their judgement may thus be rendered more pleasant for men", *S. T.* III. lix. 2.

32. God could have redeemed the world in some other way than by the death of His Son; but granting God's foreknowledge and pre-determination of this redemptive death it became a conditional necessity; it is to this that Christ refers.

*The Light
of the
world.*

i. 5, 8-9.
ix. 5, xii.
46; 1 Jn.
i. 5.

*Their
rejection
of Him.*

vii. 34.
viii. 30, x.
42, xi. 47.
Is. liii.
Is. vi. 9.

*Many
rulers be-
lieve but
are afraid.*

vii. 13, ix.
34-35.

v. 43.

*His last
public
words.
The Light
of the
world.*

*He has
given His
Father's
message.*

THE LAST
SUPPER.
Mt. xxvi.
17-35; Mk.
xiv. 13-21;
Lk. xxii. 8-
38.

35. JESUS therefore said to them: Yet a little while, the light is among you. Walk whilst you have the light, that the darkness overtake you not. And he that walketh in darkness knoweth not whither he goeth. 36. Whilst you have the light, believe in the light, that you may be the children of light. These things JESUS spoke, and he went away, and hid himself from them.

37. And whereas he had done so many miracles before them, they believed not in him: 38. That the saying of Isaiahs the prophet might be fulfilled, which he said: *Lord, who hath believed our hearing? and to whom hath the arm of the Lord been revealed?* 39. Therefore they could not believe, because Isaiahs said again: 40. *He hath blinded their eyes, and hardened their heart, that they should not see with their eyes, nor understand with their heart, and be converted, and I should heal them:* 41. These things said Isaiahs, when he saw his glory and spoke of him. 42. However many of the chief men also believed in him: but because of the Pharisees they did not confess him, that they might not be cast out of the synagogue. 43. For they loved the glory of men, more than the glory of God.

44. But JESUS cried, and said: He that believeth in me, doth not believe in me, but in him that sent me. 45. And he that seeth me, seeth him that sent me. 46. I am come a light into the world; that whosoever believeth in me, may not remain in darkness. 47. And if any man hear my words, and keep them not: I do not judge him: for I came not to judge the world, but to save the world. 48. He that despiseth me, and receiveth not my words, hath one that judgeth him: the word that I have spoken, the same shall judge him in the last day. 49. For I have not spoken of myself, but the Father who sent me, he gave me commandment what I should say, and what I should speak. 50. And I know that his commandment is life everlasting. The things therefore that I speak; even as the Father said unto me, so do I speak.

13. 1. Before the festival day of the pasch, JESUS knowing that his hour was come, that he should pass out of this world to the Father: having loved his own who were in the world, he loved them unto the end. 2. And when supper was done, (the devil having now put into the heart of Judas

12. 37-41. The Evangelist's own reflections on the mystery of reprobation; he is looking at it as an historical fact rather than attempting a solution of the psychological problem. They were not reprobated because Isaias had foretold it, rather did he foretell it because God, who spoke through him, foresaw that when His Christ actually should come, men would reject Him precisely as they rejected the Prophet's own announcements concerning His coming. The Jews, then, were the cause of their own blindness, 'their own malice blinded them', *Wisd. ii. 21*.

37. When his two great friends, Volusianus and Marcellinus, asked St. Augustine to explain in what sense Christ's miracles were sufficient to prove His Godhead since the Old Testament itself was full of marvels wrought by the Prophets and others, and quite equal in character to the cures wrought by Christ, Augustine replied: "I grant that Moses himself and the Prophets of the truth foretold Christ the Lord and indicated His great glory. But they did not represent Him as their equal, nor merely as their superior in the power of working miracles, but plainly declared that He was the Lord, the God of all. He, then, as was fitting, willed to do the same marvels as they had done; for it would have been absurd for Him not to do Himself what He had done through them. Yet at the same time it was only right that He should do certain things peculiarly His own: be born of a Virgin, rise from the dead, ascend into heaven. If anyone deems these things too trivial for God to do I do not know what more he can expect", *Ep. cxxxvii. 13, cf. Epp. cxxxv-vi.*

41. 'When he saw His glory', viz. Christ's — a truly marvellous identification of Christ with 'the Lord of hosts' *cf. Isa. vi.*

47. One of the antitheses which are so remarkable in St. John: Christ comes not to judge *now* but to enlighten, *cf. viii. 15*; one day He is to judge, *iii. 17, v. 22, 27*, and in so far as men refuse the light they are self-judged *v. 24, ix. 39; cp. Rom. viii.* For similar antitheses *cp. xiii. 36* and *xvi. 5, xvii. 11-12* and *xvii. 13, vii. 8* and *vii. 14, x. 30* and *xiv. 28*, etc.

13. 1. 'His hour', *cf. S. T., III. xlv. 9.*

2. 'Son of Simon', Jn. alone adds this detail *cf. ver. 26* and *vi. 71.*

Though St. John devotes chs. xiii-xvii to the scenes that took place at the Last Supper he nowhere in these chapters mentions the Institution of the Holy Eucharist. This can only be because he has already done so at such length in *ch. vi.*

Iscariot the son of Simon, to betray him,) 3. Knowing that the Father had given him all things into his hands, and that he came from God, and goeth to God.

HE WASIES
THEIR FIET.

4. He riseth from supper, and layeth aside his garments, and having taken a towel, girded himself. 5. After that, he putteth water into a basin, and began to wash the feet of the disciples, and to wipe them with the towel, wherewith he was girded.

PETER
RESTRAINS
HIM.

6. He cometh therefore to Simon Peter. And Peter said to him: Lord, dost thou wash my feet? 7. JESUS answered, and said to him: What I do, thou knowest not now, but thou shalt know hereafter. 8. Peter said to him: Thou shalt never wash my feet. JESUS answered him: If I wash thee not, thou shalt have no part with me. 9. Simon Peter saith to him: Lord, not only my feet, but also my hands and my head.

The
betrayal.

10. JESUS saith to him: He that is washed, needeth not but to wash his feet, but is clean wholly. And you are clean, but not all. 11. For he knew who he was that would betray him; therefore he said: You are not all clean.

vi. 71-72

Humility.

12. Then after he had washed their feet, and taken his garments, being sat down again, he said to them: Know you what I have done to you? 13. You call me Master, and Lord: and you say well, for so I am. 14. If then I, being your Lord and Master, have washed your feet; you also ought to wash one another's feet. 15. For I have given you an example, that as I have done to you, so you do also.

xi. 2.

His exam-
ple.

Mt. x. 24;
Lk. vi. 40;
Jn. xv. 30.

16. Amen, amen, I say to you: The servant is not greater than his lord: neither is the apostle greater than he that sent him. 17. If you know these things, you shall be blessed if you do them. 18. I speak not of you all: I know whom I have chosen: but that the scripture may be fulfilled, *He that eateth bread with me, shall lift up his heel against me.*

His chosen
Ps. xl. 10.

ver. 29.
His Eter-
nal Being.
Mt. xi. 40;
Lk. x. 16.

19. At present I tell you, before it come to pass: that when it shall come to pass, you may believe that I am he. 20. Amen, amen, I say to you, he that receiveth whomsoever I send, receiveth me: and he that receiveth me, receiveth him that sent me.

The
Betrayal.
Mt. xxvi.
21-25; Mk.
xiv. 18-21.

21. When JESUS had said these things, he was troubled in spirit: and he testified, and said: Amen, amen, I say to you, one of you shall betray me. 22. The disciples therefore looked one upon another, doubting of whom he spoke.

13. 3. For the meaning of the 'procession' of the Son from the Father and of the Holy Spirit from Father and Son see *S. T. I.* xxvii.

5. Notice how consistently Peter is singled out in this Gospel though he had been dead over thirty years when it was written, *cf.* i. 40, vi. 69, xiii. 6, 24, 36-38, xviii. 10, 16-18, 26-27, xx. 2-10, xxi. 2, 7-21.

5-6. The implication: 'He began... He cometh therefore to Simon Peter', may be that Christ began with Judas — always last in the lists — and came finally to Peter — always first.

16. A comparison of the references in the margin will shew how often and in what varying contexts Christ used this expression.

18. Judas did not betray Christ in order that the Scripture might be fulfilled, but the Holy Spirit, foreknowing that Judas would betray Christ, portrayed him in Scripture as about to do so. Ultimately, then, the reason why it is so written is Judas's own evil disposition.

19. Not 'I am He' but 'I am'. *cf.* viii. 24, 58.

23. Now there was leaning on JESUS'S bosom one of his disciples whom JESUS loved. 24. Simon Peter therefore beckoned to him, and said to him: Who is it of whom he speaketh? 25. He therefore leaning on the breast of JESUS saith to him: Lord, who is it?

Judas. 26. JESUS answered: He it is to whom I shall reach bread dipped. And when he had dipped the bread, he gave it to Judas Iscariot, *the son* of Simon. 27. And after the morsel, satan entered into him. And JESUS said to him: That which thou dost, do quickly.

Christ does not betray him. 28. Now no man at the table knew to what purpose he said this unto him. 29. For some thought, because Judas had the purse, that JESUS had said to him: Buy those things which we have need of for the festival day: or that he should give something to the poor. 30. He therefore having received the morsel, went out immediately. And it was night.

His Father will glorify Him. 31. When he therefore was gone out JESUS said: Now is the son of man glorified, and God is glorified in him. 32. If God be glorified in him, God also will glorify him in himself: and immediately will he glorify him. 33. Little children, yet a little while I am with you. You shall seek me, and as I said to the Jews: Whither I go, you cannot come: so I say to you now.

Mutual charity. xv. 12. 34. A new commandment I give unto you: That you love one another, as I have loved you, that you also love one another. 35. By this shall all men know that you are my disciples, if you have love one for another.

Peter's question and his self-confidence. 36. Simon Peter saith to him: Lord, whither goest thou? JESUS answered: Whither I go, thou canst not follow me now, but thou shalt follow hereafter. 37. Peter saith to him: Why cannot I follow thee now? I will lay down my life for thee. 38. JESUS answered him: Wilt thou lay down thy life for me? Amen, amen, I say to thee, the cock shall not crow, till thou deny me thrice.

OUR FATHER-LAND. 14. 1. Let not your heart be troubled. You believe in God, believe also in me. 2. In my Father's house there are many mansions. If not, I would have told you, because I go to prepare a place for you. 3. And if I shall go, and prepare a place for you: I will come again, and will take you to myself, that where I am, you also may be. 4. And whither I go you know, and the way you know.

13. 23-25. 'Leaning. It is unfortunate that this word is used to render two very different words in the original, the former signifying that 'the Beloved Disciple' was reclining on our Lord's bosom, the latter that in order to put his question he 'leaned back' towards Him.

23. 'The beloved disciple', *cf.* xix. 26, xx. 2, xxi. 7, 20-24; this expression in conjunction with the curious reticence observed in i. 35-40, xviii. 15-16, xix. 35, xx. 2-8, with the fact that the writer seems to go out of his way not to name himself, xxi. 2, and with the further fact that the Baptist is never so-called, but always simply John', makes it hard to deny that 'the beloved disciple' 'that other disciple', and the writer of the Gospel are all one with 'John the son of Zebedee'. "Those who gave us the Scriptures (the Gospels) were wont, when in the course of their narrative they came to something concerning themselves, to speak in the third person; they inserted themselves into the sacred narrative as detailers of events, not assertors of their own importance", St. Augustine, *Tract.* lxi. 4 in *Joann.*

26. This was not the Holy Communion, and as it is impossible to say at what point in these discourses we should insert the Institution of the Holy Eucharist it seems futile to discuss whether Judas received It or not, *S. T.* III. lxxxii. 2 *ad* 1.

30-31. Note the dramatic character of this, also the relief expressed at the traitor's absence.

14. 2. Read "were it not so, I would have told you; for I go..."; Christ depicts Himself as the courier who goes on before to prepare the lodging and then returns to escort the guests to their place; *S. T.* I-II. iii. 2 *ad* 4; III. lvii. 1 *ad* 3.

3. 'If', better 'when', *cf.* xii. 32.

4-6. If we are faithful we are one with Him, and whensoever He comes — it is no question here of His final coming to judge the world — we shall be ready, *cf.* 2. Cor. v. 1-10, Jn. xiii. 26.

THOMAS' QUESTION.
'The Way, the Truth and the Life'.

5. Thomas saith to him: Lord, we know not whither thou goest, and how can we know the way? 6. JESUS saith to him: I am the way, and the truth, and the life. No man cometh to the Father but by me. 7. If you had known me, you would without doubt have known my Father also; and from henceforth you shall know him, and you have seen him.

PHILIP'S QUESTION.

8. Philip saith to him: Lord, shew us the Father, and it is enough for us. 9. JESUS saith to him: Have I been so long a time with you: and have you not known me? Philip, he that seeth me, seeth the Father also. How sayest thou, shew us the Father? 10. Do you not believe, that I am in the Father, and the Father in me? The words that I speak to you, I speak not of myself. But the Father who abideth in me, he doth the works. 11. Believe you not that I am in the Father, and the Father in me? 12. Otherwise believe for the very work's sake.

He and the Father are one.

DURING OUR JOURNEY TO THE FATHERLAND.

Petition.
Mt. vii. 7,
Mk. xi. 24, Jn. xvi. 23.

Amen, amen, I say to you, he that believeth in me, the works that I do, he also shall do, and greater than these shall he do. 13. Because I go to the Father: and whatsoever you shall ask the Father in my name, that will I do: that the Father may be glorified in the Son. 14. If you shall ask me anything in my name, that I will do. 15. If you love me keep my commandments.

THE HOLY SPIRIT.
vii. 39.

16. And I will ask the Father, and he shall give you another Paraclete, that he may abide with you for ever. 17. The Spirit of truth, whom the world cannot receive, because it seeth him not, nor knoweth him: but you shall know him: because he shall abide with you, and shall be in you.

He will come again

18. I will not leave you orphans: I will come to you. 19. Yet a little while: and the world seeth me no more. But you see me: because I live, and you shall live. 20. In that day you shall know that I am in my Father, and you in me, and I in you. 21. He that hath my commandments, and keepeth them: he it is that loveth me. And he that loveth me, shall be loved of my Father: and I will love him, and will manifest myself to him.

JUDAS' QUESTION.

Christ demands love.

22. Judas saith to him, not the Iscariot: Lord, how is it, that thou wilt manifest thyself to us, and not to the world? 23. JESUS answered, and said to him: If any one love me, he will keep my word, and my Father will love him, and we will come to him, and will make our abode with him: 24. He that loveth me not, keepeth not my words. And

14. 6. 'The Way, the Truth, and the Life'. Christ is all these in the most super-excellent way, authoritatively, too, in the sense that He can delegate these qualities. Hence throughout the Acts of the Apostles His doctrine as expounded by the Apostles is spoken of as 'this way' 'the way of the Lord', ix. 2, xviii. 26, etc. So, too, His Church is 'the pillar and the ground of Truth', I. Tim. iii. 15. Lastly His doctrine is termed by the Angel 'all the words of this Life', Acts v. 20, *cp.* vii. 38, 2 Cor. iv. 10-12, Ephes. iv. 18, Phil. ii. 16.

12. He has inaugurated the Kingdom of His Church; it is for them now — and for all who, to the end of time, believe — to assist in its marvellous development. They indeed work, but it is always Christ in, through and by whom they work, v. 17, xv. 5, *S. T.* III. xliii. 4 *ad* 2.

12. Christ, says St. Augustine, cured when the hem of His garment was touched; His disciples cured with their shadow! He continues: "First of all I (Christ) do the works; then My disciple shall do them, because it is I who enable him to do them. What works? Surely that the wicked should be converted — a work that Christ works in His disciple but not without him. I dare even say that this is a greater thing than to create heaven and earth; for 'heaven and earth shall pass away', whereas the salvation and justification of the predestined shall abide for ever... It is a lesser thing to preach the words of that righteousness which He wrought for our sakes than to make the wicked man righteous, a work which Christ so performs in us that it is we too who do it", *Tract.* lxxii. 3 *in Joann.*; *cf.* *S. T.* III. xliii. 4 *ad* 2m.

16-20. 'Another Paraclete' or 'Comforter', also 'Advocate', i. Jn. ii. 20, *cf.* notes on 2. Cor. i. 1-5. The Holy Spirit is here said 'to abide' in the Church, to be 'the Spirit of Truth', unknown to the world but known to the believer. Having this Spirit we are not 'orphans' and have moreover that 'knowledge' of Christ's teaching which springs from faith, *cp.* ver. 20 and ver. 10, also Rom. viii. 10-16, I. Jn. ii. 20, 27.

the word which you have heard is not mine; but the Father's who sent me. 25. These things have I spoken to you, abiding with you.

THE HOLY
SPIRIT.

26. But the Paraclete, the Holy Ghost, whom the Father will send in my name, he will teach you all things, and bring all things to your mind, whatsoever I shall have said to you. 27. Peace I leave with you, my peace I give unto you: not as the world giveth, do I give unto you. Let not your heart be troubled, nor let it be afraid. 28. You have heard that I said to you: I go away and I come unto you. If you loved me, you would indeed be glad, because I go to the Father: for the Father is greater than I.

*'The
Father is
greater
than I'.
ver. 19.
xvi. 4.
His pro-
phesy.*

29. And now I have told you before it come to pass: that when it shall come to pass you may believe. 30. I will not now speak many things with you. For the prince of this world cometh, and in me he hath not anything. 31. But that the world may know that I love the Father: and as the Father hath given me commandment, so do I: Arise, let us go hence.

THE
ALLEGORY
OF THE
TRUE VINE

15. I am the true vine; and my Father is the husbandman. 2. Every branch in me, that beareth not fruit, he will take away: and every one that beareth fruit he will purge it, that it may bring forth more fruit. 3. Now you are clean by reason of the word which I have spoken to you.

*They must
abide in
the Vine
and so
produce
fruit.*

4. Abide in me: and I in you. As the branch cannot bear fruit of itself, unless it abide in the vine, so neither can you, unless you abide in me. 5. I am the vine; you the branches: he that abideth in me, and I in him, the same beareth much fruit: for without me you can do nothing. 6. If any one abide not in me: he shall be cast forth as a branch, and shall wither, and they shall gather him up, and cast him into the fire, and he burneth. 7. If you abide in me, and my words abide in you, you shall ask whatever you will, and it shall be done unto you. 8. In this is my Father glorified; that you bring forth very much fruit, and become my disciples.

*And also
in His love*

9. As the Father hath loved me, I also have loved you. Abide in my love. 10. If you keep my commandments, you shall abide in my love; as I also have kept my Father's commandments, and do abide in his love. 11. These things I have spoken to you, that my joy may be in you, and your

14. 26. The Holy Spirit will teach, and also bring to their minds all that Christ taught, *cp.* Mt. xxviii. 19-20; hence the Evangelists' faithful recording of the events of Christ's life. Christ's words are addressed of course to the teaching Church alone, the Twelve, as is clear from Mt. xxvii. 20, Mk. xiv. 17, Lk. xxii. 14.

28. As man Christ is less than the Father; as Son of God He is in all things equal to the Father. S. T. I. xlii. 4, III. xx. I.

30. The devil has nothing in Christ because He is sinless.

31. Yet because it is the Father's will Christ offers Himself as a victim.

'Arise...', they may have left the room, and the remainder of the discourse may have taken place along the road, but *cp.* xviii. 1.

15. He is one with the Father, xiv; they must be one with Christ, xv.

The allegory of the True Vine. We must be careful to distinguish between 'allegory' and the 'allegorical sense of Scripture'. By an allegory we understand the speaking of one thing in the terms of another, where the mental transition is so clear that the hearer or reader has no doubt as to what is meant; it is a developed metaphor, see note on x. 6: the 'Good Shepherd', the 'Door', the 'True Vine', are examples of this in the New Testament, similar examples in the Old Testament are to be found in Ezech. xix, xxiii, Ps. lxxix, etc. Such allegories — like the parables — are included in the literal sense of Scripture though they are figures of speech. But 'the allegorical sense' or meaning is a subdivision of the spiritual sense of Scripture, or the significance attaching not to the words but to the actors or their actions as recorded in the Bible. This is generally regarded as three-fold: a) when these things shew us how we ought to live if we would gain the Kingdom of heaven — the 'moral' sense; b) when they prefigure things that are to come to pass, especially Christ and His Church — the allegorical sense, of which St. Paul gives us an example in Gal. iv. 21-31; c) whither we are going, *viz.* the Kingdom of heaven — the anagogical sense. See *Aids* I (1926). pp. 92-103.

2. 'Purge'; so all English versions save R. V. 'cleanseth'; 'prune' would express the sense save for the use of the same word 'clean' in ver. 3.

6. Whosoever separates himself from Christ is cut off like a bough which therefore withers and finally will be burnt — the only use to which vine-twigs can be put.

Note the progressive ideas: 'fruit' ver. 2, 'more fruit' ver. 2, 'much fruit' ver. 5, 'very much fruit' ver. 8, 'abiding fruit', ver. 16.

joy may be filled. 12. This is my commandment, that you love one another, as I have loved you.

xiii. 34;
Eph. v. 2;
1 Thess.
iv. 9; 1.
Jn. iii. 11,
iv. 7.
His friends

13. Greater love than this no man hath, that a man lay down his life for his friends. 14. You are my friends, if you do the things that I command you. 15. I will not now call you servants: for the servant knoweth not what his lord doth. But I have called you friends: because all things whatsoever I have heard of my Father, I have made known to you.

He has chosen them.

16. You have not chosen me: but I have chosen you; and have appointed you, that you should go, and should bring forth fruit, and your fruit should remain: that whatsoever you shall ask of the Father in my name, he may give it you. 17. These things I command you, that you love one another.

But the world will hate them.

18. If the world hate you, know you that it hath hated me before you. 19. If you had been of the world; the world would love its own: but because you are not of the world, but I have chosen you out of the world, therefore the world hateth you.

And persecute them.
xiii. 16;
Mt. x. 24.
Mt. xxiv.
9.
ix. 39-41.

20. Remember my word that I said to you: The servant is not greater than his master. If they have persecuted me, they will also persecute you: if they have kept my word, they will keep yours also. 21. But all these things they will do to you for my name's sake: because they know not him that sent me. 22. If I had not come, and spoken to them, they would not have sin: but now they have no excuse for their sin. 23. He that hateth me, hateth my Father also.

His works leave unbelievers without excuse.
xii. 37.
Ps. xxiv.
19.

24. If I had not done among them the works that no other man hath done, they would not have sin: but now they have both seen and hated both me and my Father. 25. But that the word may be fulfilled which is written in their law: *They hated me without cause.*

THE HOLY SPIRIT.
xiv. 16-17,
26, xvi. 7-15.

26. But when the Paraclete cometh, whom I will send you from the Father, the Spirit of truth, who proceedeth from the Father, he shall give testimony of me: 27. And you shall give testimony, because you are with me from the beginning.

PERSECUTION OF THE CHURCH.

16. 1. These things have I spoken to you, that you may not be scandalized. 2. They will put you out of the synagogues: yea, the hour cometh, that whosoever killeth you, will think that he doth a service to God. 3. And these things

15. 22. "Unbelief, considered as a sin, springs from pride which makes a person unwilling to subordinate his understanding to the rule of faith and its sound interpretation by the Fathers of the Church", *S. T.* II-II, x. 1 *ad* 3m.

22. "Just as the evil spirits, so did the Jews know He was the 'Christ' promised in the Law, for they saw fulfilled in Him all those signs which the Prophets had foretold; but the mystery of His Godhead they did not understand", St. Augustine, *cf.* *S. T.* III xlvii. 5.

24. See note on xii. 37.

24. "God in His essence is absolute goodness, a thing which no one can hate. And among God's actions there are some to which the human will can feel no repugnance, for life and understanding are things which everybody desires and loves. But some things which God does can excite repugnance in men's wills when they are not in harmony with Him — for example the infliction of penalties, even the mere prohibition of sin by the Law of God, arouse repugnance in a will depraved by sin; in this sense — looking, that is, at some things God does — some people can be said to hate God since they focus attention on Him as one who forbids sin and inflicts punishments", *S. T.* 2-2, xxxiv. 1. "They saw Christ's marvellous deeds, therefore it was only from hatred that they refused to recognise Him as the Son of God", *S. T.* III. xlvii. 5 *ad* 2m.

26. The Holy Spirit is a living Person and He 'proceeds' from the Father as truly as does the Son, xiii. 3, xvi. 28-30.

xiv. 19, 29. will they do to you, because they have not known the Father, nor me. 4. But these things I have told you, that when the hour shall come, you may remember that I told you of them.

'I go away'.
xiii. 36,
xiv. 5, 28. 5. But I told you not these things from the beginning, because I was with you. And now I go to him that sent me, and none of you asketh me: Whither goest thou? 6. But because I have spoken these things to you sorrow hath filled your heart.

THE HOLY SPIRIT. 7. But I tell you the truth: it is expedient to you that I go: for if I go not, the Paraclete will not come to you: but if I go, I will send him to you. 8. And when he is come, he will convince the world of sin, and of justice, and of judgment. 9. Of sin: because they believed not in me. 10. And of justice: because I go to the Father; and you shall see me no longer. 11. And of judgment: because the prince of this world is already judged. 12. I have yet many things to say to you: but you cannot bear them now.

The Holy Spirit shall teach them 13. But when he, the Spirit of truth, is come, he will teach you all truth. For he shall not speak of himself: but what things soever he shall hear, he shall speak: and the things that are to come he shall shew you. 14. He shall glorify me; because he shall receive of mine, and shall shew it to you. 15. All things whatsoever the Father hath, are mine. Therefore I said that he shall receive of mine, and shew it to you. 16. A little while, and now you shall not see me: and again a little while, and you shall see me: because I go to the Father.

THEIR SORROW AT HIS DEPARTURE WILL BE REPLACED BY JOY 17. Then some of his disciples said one to another: What is this that he saith to us: A little while, and you shall not see me: and again a little while, and you shall see me, and because I go to the Father? 18. They said therefore: What is this that he saith, A little while? we know not what he speaketh.

19. And JESUS knew that they had a mind to ask him: and he said to them: Of this do you inquire among yourselves, because I said: A little while, and you shall not see me: and again a little while, and you shall see me? 20. Amen, amen, I say to you, that you shall lament and weep, but the world shall rejoice: and you shall be made sorrowful, but your sorrow shall be turned into joy. 21. A woman, when she is in labour, hath sorrow, because her hour is come: but

16. 5. 'None of you asketh...', that question had been asked and answered and the problem solved; what troubles them now is the effect of that departure.

8-11. The world — in the persons of Caiaphas and Pilate — is going shortly to condemn Christ and His work. The Holy Spirit is going to convict the world of a false judgement: of the sin of unbelief, iii. 19-21, viii. 46-58, ix. 39-41, xii. 37, etc; of the justice (righteousness) of their Victim who has returned to and been received by His Father. And the Father, in proof of His good will towards Christ, and therefore of His righteousness, has sent them the Spirit who will also convict the world of judgement, for Satan — through whose instigation the world had passed judgement on Him — is now 'judged... and cast out', xii. 31.

8. The true function of an 'advocate' is not only to 'convict' a person on the evidence but also if possible to 'convince' him of the fact that he is guilty.

7-15. The third declaration regarding the coming of the Holy Spirit; each time His attributes and functions are more clearly announced: He shall teach in subordination to the Father; He shall declare the future; He shall — by the works He inspires in the faithful — glorify Christ; see S. T. I-II. cvi. 4 *ad* 2, clxxvi. 1 *ad* 1.

13. 'Will teach you', that is by the interior conviction He will produce in you, see note on ver. 8.

Since in Acts i. 5 this promise of the Holy Spirit to the Apostles was renewed, and, ii, was fulfilled, early heretics like the Montanists and Manichaeans threw over the *Acts of the Apostles*, for they maintained that the Holy Spirit was not completely given save to themselves. Later on came the delusion of the Abbot Joachim who foretold a reign of the Spirit distinct from and succeeding to the reign of Christ. But throughout Christ's teachings on the Holy Spirit it is implied that He would be given once and for all to the Apostles, cf. Jn. vii. 39, xiv. 16-18, 26, xvi. 7-15. Further, "the Holy Spirit taught the Apostles all truth concerning what was necessary for salvation, namely what we must believe and do; He did not teach them hidden future events, for those did not concern them, cf. Acts i. 7", S. T. I-II, cvi. 4 *ad* 2m.

21. 'Man', cp. iii. 3-5 where indeed the Greek has 'anyone'; 'man' is used here generically for any member of the human race whether man, woman or child. In Latin, Greek, and most languages other than English, we have a distinct word for 'man' as opposed to 'woman', e. g. in latin 'vir' and 'homo'; 'woman' is included in the term 'homo', but not in 'vir'.

when she hath brought forth the child, she remembereth no more the anguish, for joy that a man is born into the world. 22. So also you now indeed have sorrow, but I will see you again, and your heart shall rejoice; and your joy no man shall take from you.

PETITION. 23. And in that day you shall not ask me anything. Amen, I say to you: if you ask the Father anything in my name, he will give it you. 24. Hitherto you have not asked anything in my name. Ask, and you shall receive: that your joy may be full.

He will now speak plainly. 25. These things I have spoken to you in proverbs. The hour cometh when I will no more speak to you in proverbs, but will shew you plainly of the Father. 26. In that day you shall ask in my name: and I say not to you, that I will ask the Father for you: 27. For the Father himself loveth you, because you have loved me, and have believed that I came out from God.

HE PROCEEDED FROM THE FATHER. 28. I came forth from the Father, and am come into the world: again I leave the world, and I go to the Father. 29. His disciples say to him: Behold now thou speakest plainly, and speakest no proverb. 30. Now we know that thou knowest all things, and thou needest not that any man should ask thee. By this we believe that thou comest forth from God. 31. JESUS answered them: Do you now believe?

The Apostles believe. 32. Behold the hour cometh, and it is now come, that you shall be scattered every man to his own, and shall leave me alone: and yet I am not alone, because the Father is with me. 33. These things I have spoken to you, that in me you may have peace. In the world you shall have distress: but have confidence, I have overcome the world.

THE PRAYER OF CHRIST: GLORIFY ME. 17. 1. These things JESUS spoke, and lifting up his eyes to heaven, he said: Father, the hour is come, glorify thy Son, that thy Son may glorify thee. 2. As thou hast given him power over all flesh, that he may give eternal life to all whom thou hast given him. 3. Now this is eternal life: that they may know thee, the only true God, and JESUS CHRIST, whom thou hast sent. 4. I have glorified thee on the earth: I have finished the work which thou gavest me to do: 5. And now glorify thou me, O Father, with thyself, with the glory which I had, before the world was, with thee. 6. I have manifested thy name to the men whom thou hast

PRAYER FOR HIS APOSTLES.

16. 23. 'In that day' — of the resurrection, xiv. 20. 'Ask me anything', not '*for* anything' but 'put Me any questions'; they will have the Holy Spirit who 'will teach them all truth'. But they are to petition the Father in the Name of Christ, Rom. viii. 26-27.

17. 1. On Christ's prayer for Himself see *S. T.* III. xxi. 3.

This Prayer is a) For Himself, 1-5; b) for the disciples, 6-19; c) for the Church which they are to propagate and govern, 20-26.

To the Jewish Apostles Christ must have spoken in Aramaic; consequently we have but a translation of what He said. But perhaps least of all Christ's discourses, does this Prayer give the impression of being a summary or an abbreviated account of His words. Sound doctrine on the nature of Biblical Inspiration will shew us that we must accept the Evangelist's presentation of this Prayer not merely as 'substantially' — in the ordinary English sense of the term — true, but as a presentation absolutely in accordance with the mind of God who spoke it, and therefore for us absolutely true, see note on xiii. 1; also *Aids*, i. (1926) pp. 70-103, ii (iv), pp. 266-268.

3. For the doctrine of the Beatific vision see *S. T.* I. xii. and I-II. iii.

5. A clear declaration of His existence from eternity — prior to all time, *cp.* viii. 58. From eternity He was immortal, being God; He prays that now — as man too — He may be made immortal and sit on the right hand of His Father.

given me out of the world. Thine they were, and to me thou gavest them: and they have kept thy word. 7. Now they have known that all things which thou hast given me are from thee: 8. Because the words which thou gavest me, I have given to them: and they have received them, and have known in very deed that I came out from thee, and they have believed that thou didst send me.

Not for the world.

9. I pray for them: I pray not for the world, but for them whom thou hast given me: because they are thine: 10. And all my things are thine, and thine are mine: and I am glorified in them. 11. And now I am not in the world, and these are in the world, and I come to thee. Holy Father, keep them in thy name, whom thou hast given me: that they may be one, as we also are. 12. While I was with them, I kept them in thy name. Those whom thou gavest me have I kept: and none of them is lost, but the son of perdition, that the scripture may be fulfilled. 13. And now I come to thee: and these things I speak in the world, that they may have my joy filled in themselves.

Unity.

xviii. 9.

Ps. cviii. 8.

The world hates them

14. I have given them thy word, and the world hath hated them, because they are not of the world; as I also am not of the world. 15. I pray not that thou shouldst take them out of the world, but that thou shouldst keep them from evil.

SANCTIFY THEM.

16. They are not of the world as I also am not of the world. 17. Sanctify them in truth. Thy word is truth. 18. As thou hast sent me into the world, I also have sent them into the world. 19. And for them do I sanctify myself: that they also may be sanctified in truth.

VISIBLE
UNITY OF
HIS
CHURCH.

20. And not for them only do I pray, but for them also who through their word shall believe in me: 21. That they all may be one, as thou, Father, in me, and I in thee: that they also may be one in us: that the world may believe that thou hast sent me. 22. And the glory which thou hast given me, I have given to them: that they may be one, as we also are one. 23. I in them, and thou in me: that they may be made perfect in one; and the world may know that thou hast sent me, and hast loved them, as thou hast also loved me.

Glorify them.

24. Father, I will that where I am, they also whom thou hast given me may be with me: that they may see my glory which thou hast given me, because thou hast loved me before the creation of the world. 25. Just Father, the world hath not known thee: but I have known thee: and these have

17. 11-21. Note: the union between Father, Son and Spirit, known as circuminsession, is the highest imaginable and to it alone is the unity conferred on the Church comparable. Again: men have two principles whereby they act, body and soul, but only one principle which acts, the person — I feel with my body and think with my soul. Similarly the Son of God made man, one Person in two natures, experienced in His human nature the separation of soul and body, or death, so that we say 'God died on the Cross', or that in Christ 'God digested', etc.

Further: this prayer of Christ is not so much a prayer as a colloquy with His Father: 'the hour has come', ver. 1; He has completed His work on earth, 4-8, 14, 25; on the threshold of eternity He can speak of Himself as 'in the world' and yet 'not in the world', 11 and 13; He 'came from the Father', 8, and 'now I come to Thee', 13; He had been 'sent' by the Father, 18, now He returns after 'sending' others to carry on His work. Now He speaks according to His human nature, now as God, as one with the Father, 21; as God 'all things were made by Him', as man 'Thou hast given Him power over all flesh', 2. Yet throughout it is the Second Person of the Holy Trinity acting: "Since here one and the same Person is God and man we recognise the man when He prays, but the Godhead in that He and the One to whom He prays are 'one thing'", St. Augustine, *Tract. cvii. 5 in Joann.*; and again: "In petitioning His Father He shewed Himself a man; when He says 'the glory which Thou hast given to Me I have given to them', 22, He shews that He too can do what He prays for, since He, with the Father, is God", *ib. cx. 3*. Christ's prayer, then, for the unity of His Church is effective as being the prayer of one who can Himself do what He asks. "The works", continues St. Augustine, "not only of Father and Son but of the Spirit too, are inseparable. Precisely, then, as His prayer to the Father for all that were His shews that He wished that 'they all may be one', so does His kindly action — 'the glory which Thou hast given to Me I have given to them' — shew His emphatic wish that that should come to pass, for He straightway added 'that they may be one even as We are one'". He, then, who prayed as man and acted as God made His Church one; and as God He made His prayer effective.

known, that thou hast sent me. 26. And I have made known thy name to them, and will make it known; that the love, wherewith thou hast loved me, may be in them, and I in them.

THE
ARREST.
Mt. xxvi.
47-56; Mk.
xiv. 42-52;
Lk. xxii.
47-53.

18. 1. When JESUS had said these things, he went forth with his disciples over the brook Cedron, where there was a garden, into which he entered with his disciples. 2. And Judas also, who betrayed him, knew the place: because JESUS had often resorted thither together with his disciples. 3. Judas therefore having received a band of soldiers, and servants from the chief priests and the Pharisees, cometh thither with lanterns and torches and weapons.

*He offers
Himself.*

4. JESUS therefore knowing all things that should come upon him, went forth, and said to them: Whom seek ye? 5. They answered him: JESUS of Nazareth. JESUS saith to them: I am he. And Judas also, who betrayed him, stood with them. 6. As soon therefore as he had said to them: I am he: they went backward, and fell to the ground. 7. Again therefore he asked them: Whom seek ye? And they said: JESUS of Nazareth. 8. JESUS answered, I have told you, that I am he. If therefore you seek me, let these go their way. 9. That the word might be fulfilled, which he said: Of them whom thou hast given me, I have not lost any one.

xvii. 12.

PETER AND
THE SWORD
Mt. xxvi.
51-53; Mk.
xiv. 47; Lk.
xxii. 50-51.

10. Then Simon Peter having a sword, drew it; and struck the servant of the high-priest, and cut off his right ear. And the name of the servant was Malchus. 11. JESUS therefore said to Peter: Put up thy sword into the scabbard. The chalice which my Father hath given me, shall I not drink it?

BEFORE
ANNAS.

12. Then the band and the tribune, and the servants of the Jews, took JESUS, and bound him: 13. And they led him away to Annas first, for he was father-in-law to Caiphas, who was the high-priest of that year. 14. Now Caiphas was he who had given the counsel to the Jews, that it was expedient that one man should die for the people.

PETER'S
DENIALS.
Mt. xxvi.
58, 69-75.
Mk. xiv. 54.
66-72. Lk.
xxii. 55-72

15. And Simon Peter followed JESUS, and so did another disciple. And that disciple was known to the high-priest, and went in with JESUS into the court of the high-priest.

16. But Peter stood at the door without. The other disciple therefore who was known to the high-priest, went out, and spoke to the portress, and brought in Peter. 17. The maid therefore that was portress, saith to Peter: Art not thou

18-19. The theme of the Evangelist is the Glorification of Christ, see *Introduction*, p. 313. Here then he presents the trial and Passion of Christ as a veritable triumph: His sufferings were freely undergone, xviii. 4, 8, 11, 36, xix. 11, 26-28, 30, 36-37; *cp.* Lk. xiii. 32-35, etc. The same passages present these scenes as the fulfilment of a Divine plan, *cp.* ii. 4, vii. 8, xi. 51-52, etc. Pilate asked Him whether He was a King and though he received an answer which he could not understand, yet throughout these scenes it is always the 'King in His Majesty' who stands there dominating the forces arrayed against Him, *cf.* Isa. ii. 10, 19.

6. A tremendous sign of His power, *cp.* Mt. xxvi. 53; He wished to shew that 'He was offered up because Himself willed it', *S. T.* III xlv. 3.

7. 'Jesus of Nazareth', more correctly 'Jesus the Nazarene', not as in i. 45, but a term of contempt such as the heathen 'band of soldiers', ver. 3, would naturally have used.

13. Annas, called Ananus by Josephus, and styled 'most fortunate' because his five sons all became High-Priests, had himself been High-Priest for a long time, *Ant.* xx. ix. 1; his importance even at this later period is evident here, as also in Lk. iii. 2 where the preaching of the Baptist is dated by Annas and Caiphas; see note on xi. 49, and on Lk. xxii. 16, p. 295.

This seems to have been an informal interrogation.

"Christ", says Eusebius "passed the entire time of His ministry under the High Priests Annas and Caiphas, shewing that in the time which belonged to the priesthood of those two men the whole period of His teaching was completed; and since He began His work during the High Priesthood of Annas and taught until Caiphas held the office, the entire time does not comprise quite four years. For the right of the Law having been already abolished since that time, the customary usages in connexion with the worship of God, according to which the High Priest acquired his office by hereditary descent and held it for life, were also annulled, and there were appointed to the High Priesthood by the Roman governors now one and now another person who continued in office not more than one year", *Hist. Eccles.* I. x. 2-3.

15. See notes on xiii. 23 and on Mt. xxvi. 69-75.

also one of this man's disciples? He saith: I am not. 18. Now the servants and ministers stood at a fire of coals, because it was cold, and warmed themselves. And with them was Peter also standing, warming himself.

THE HIGH
PRIEST'S
QUESTION.
HIS
DEFENCE.

19. The high-priest therefore asked JESUS of his disciples, and of his doctrine. 20. JESUS answered him: I have spoken openly to the world: I have always taught in the synagogue, and in the temple, whither all the Jews resort; and in secret I have spoken nothing. 21. Why askest thou me? ask them who have heard what I have spoken unto them: behold they know what things I have said. 22. And when he had said these things, one of the servants standing by gave JESUS a blow, saying: Answerest thou the high-priest so? 23. JESUS answered him: If I have spoken evil, give testimony of the evil: but if well, why striketh thou me,

THE
BLOW.
Acts xxiii.
2-5.

BEFORE
CAIPHAS.
PETER'S
DENIALS.

24. And Annas sent him bound to Caiphas the high-priest. 25. And Simon Peter was standing, and warming himself. They said therefore to him: Art not thou also one of his disciples? He denied it, and said: I am not. 26. One of the servants of the high-priest (a kinsman to him whose ear Peter cut off) saith to him: Did not I see thee in the garden with him? 27. Again therefore Peter denied: and immediately the cock crew.

BEFORE
PILATE.

28. Then they led JESUS from Caiphas to the governor's hall. And it was morning: and they went not into the hall, that they might not be defiled, but that they might eat the pasch. 29. Pilate therefore went out to them, and said: What accusation bring you against this man? 30. They answered and said to him: If he were not a malefactor, we would not have delivered him up to thee. 31. Pilate therefore said to them: Take him you, and judge him according to your law. The Jews therefore said to him: It is not lawful for us to put any man to death. 32. That the word of JESUS might be fulfilled which he said, signifying what death he should die.

Mt.xx.19.

CHRIST
THE KING
Mt. xxvii.
11, Mk. xv.
2, Lk. xxiii.
3.

33. Pilate therefore went into the hall again, and called JESUS, and said to him: Art thou the king of the Jews? 34. JESUS answered: Sayest thou this thing of thyself, or have others told it thee of me? 35. Pilate answered: Am I a Jew? Thy own nation and the chief priests have delivered thee up to me: what hast thou done?

18. 20. "The Lord had not brought out all the depths of His wisdom in His teaching neither to the crowds nor even to the disciples, xvi. 12; but what He deemed fitting to give them He had stated openly and not in secret, though not all understood Him", *S. T.* xliii. 3 *ad* 2m.

28. 'Might eat the Pasch'; if this means the Paschal lamb — which had to be eaten on the evening of the 14th Nisan — then Christ Himself kept the Paschal feast and had eaten the lamb a day in advance. This seems most improbable and also sets Jn. in contradiction to Mt. xxvi. 17, Mk. xiv. 12, Lk. xxii. 7. The day after the Passover, *viz.* the 15th Nisan, was known as 'the Solemn day', Lev. xxiii. 7, Nbs. xxviii. 17, with very solemn sacrifices, and it would seem from 2 Paral. xxxv. 7-11, that the expression 'eat the Passover' was applied not merely to the Paschal lamb but to the other sacrifices as well. It may be to this that St. John alludes, *cp.* xix. 14 and note, see *S. T.* III. xlvii. 9 *ad* 1.

31. 'It is not lawful...', for the various senses in which this was true see *S. T.* III. xlvii. 4 *ad* 3.

32. The Romans crucified malefactors, the Jews stoned them.

Perhaps also because it was a Feast-day, though this seems inadequate; or it may be as St. Chrysostom suggests, that they wanted Him put to death as a public criminal, as a transgressor of the Roman law since He 'made Himself a king'. It may be, too, that the Romans had refused the subject-nation power to inflict capital punishment; Pilate may imply this, xix. 10. On the other hand the emphasis seems to be on the word 'crucify' both here and in xix. 10, and it remains a fact that the Sanhedrin did stone St. Stephen, Acts vii. 57, *cp.* v. 18, vii. 1, viii. 5, 59, so that St. Chrysostom's explanation may well be the one most in accordance with all the facts.

33. Pilate's question shews how Jn. has abbreviated the account.

34. He could not frankly avow to the representative of Caesar that He was King for He would thus stand self-condemned; but if the Jews have told this to Pilate, then Christ would have to explain to him what Messianic sovereignty meant.

But not of an earthly Kingdom. 36. JESUS answered: My kingdom is not of this world. If my kingdom were of this world, my servants would certainly strive that I should not be delivered to the Jews: but now my kingdom is not from hence. 37. Pilate therefore said to him: Art thou a king then? JESUS answered: Thou sayest, that I am a king. For this was I born, and for this came I into the world: that I should give testimony to the truth. Every one that is of the truth, heareth my voice.

'WHAT IS TRUTH?'

38. Pilate saith to him: What is truth? And when he said this he went out again to the Jews, and saith to them: I find no cause in him.

BARABBAS.

39. But you have a custom that I should release one unto you at the pasch: will you therefore that I release unto you the king of the Jews? 40. Then cried they all again, saying: Not this man, but Barabbas. Now Barabbas was a robber.

THE SCOURGING.
THE CROWNING.

19. 1. Then therefore Pilate took JESUS, and scourged him. 2. And the soldiers plating a crown of thorns, put it upon his head: and they put on him a purple garment. 3. And they came to him, and said: Hail, king of the Jews; and they gave him blows.

'ECCE HOMO.'

4. Pilate therefore went forth again, and saith to them: Behold I bring him forth unto you, that you may know that I find no cause in him. 5. (JESUS therefore came forth bearing the crown of thorns, and the purple garment.) And he saith to them: Behold the Man. 6. When the chief priests therefore and the servants had seen him, they cried out, saying: Crucify him, crucify him. Pilate saith to them: Take him you, and crucify him; for I find no cause in him.

'Crucify Him!'

v. 18, x. 33.

7. The Jews answered him: We have a law; and according to the law he ought to die, because he made himself the Son of God. 8. When Pilate therefore had heard this saying, he feared the more.

'Whence art thou?'

9. And he entered into the hall again, and he said to JESUS: Whence art thou? But JESUS gave him no answer. 10. Pilate therefore saith to him: Speakest thou not to me? knowest thou not that I have power to crucify thee, and I have power to release thee? 11. JESUS answered: Thou shouldest not have any power against me, unless it were given thee from above. Therefore he that hath delivered me to thee, hath the greater sin.

Rom. xiii. 1-7.

PILATE'S GUILT.

12. And from henceforth Pilate sought to release him.

18. 36. He is content to say that He is no revolutionary and has no partisans.

37. He only hints at His human and at His divine origin, but insists that His kingly mission is simply to teach the Truth.

38. Pilate is not putting a metaphysical question. His words sound like the despairing gesture of a man who is baffled.

40. St. Luke, xxiii. 25, tells us Barabbas had been guilty of sedition, *cf.* Mk. xv. 7; yet 'sedition' was the very crime of which the Jews accused Christ vii. 12, 47, Mt. xxvii. 63, so that they secured the condemnation of Christ and the release of Barabbas on the same count!

19. 1-5. Pilate had tried to get them to manage the case themselves, xviii. 31, to exchange Him for Barabbas, 39; next He punishes Him and makes a spectacle of Him with a view to satisfying them, see notes on Lk. xxiii. 13; he now tries to leave His crucifixion in the hands of the Jews, 6.

7. They fear Pilate is still unconvinced, so they adduce their real plaint.

8. His superstitious fears were aroused, *cf.* Mt. xxvii. 19.

11. Pilate undoubtedly had power, though only delegated, and finally referable to God; but that very fact makes the crime of the betrayer all the more grave, since he must have known that his action might lead to Christ's death.

11. "The leaders of the Jews recognised that He was the Messiah; if there was any ignorance in them it was but affected, and such could not excuse them. Their sin, then, was most grave not only in its kind but in its malice. The inferior Jews, too, sinned most gravely in kind, though their sin was lessened by their ignorance", *S. T.* III. xlvii. 6.

12. The last words finally convinced Pilate of Christ's innocence and of his own grave responsibility. The Jews, seeing this, make appeal to his precarious political position.

'Behold
your King!'

But the Jews cried out, saying: If thou release this man, thou art not Cesar's friend. For whosoever maketh himself a king, speaketh against Cesar. 13. Now when Pilate had heard these words, he brought JESUS forth; and sat down in the judgment-seat, in the place that is called Lithostrotos, and in Hebrew Gabbatha. 14. And it was the parasceve of the pasch, about the sixth hour, and he saith to the Jews: Behold your king. 15. But they cried out: Away with him, away with him, crucify him. Pilate saith to them: Shall I crucify your king?

'NO KING
BUT CÆ-
SAR!'
CALVARY

The chief priests answered: We have no king but Cesar. 16. Then therefore he delivered him to them to be crucified. And they took JESUS, and led him forth. 17. And bearing his own cross he went forth to that place which is called Calvary, but in Hebrew Golgotha. 18. Where they crucified him, and with him two others, one on each side, and JESUS in the midst.

THE TITLE
OF THE
CROSS.
Mt. xxvii.
37; Mk. xv.
26; Lk.
xxiii. 38.
Heb. xiii.
12-13.

19. And Pilate wrote a title also: and he put it upon the cross. And the writing was, JESUS OF NAZARETH THE KING OF THE JEWS. 20. This title therefore many of the Jews did read: because the place where JESUS was crucified was nigh to the city: and it was written in Hebrew, in Greek, and in Latin. 21. Then the chief priests of the Jews said to Pilate: Write not, the king of the Jews; but that he said: I am the king of the Jews. 22. Pilate answered: What I have written, I have written.

DIVISION
OF HIS
GARMENTS.
Mt. xxvii.
35; Lk.
xxiii. 34.

23. The soldiers therefore when they had crucified him, took his garments (and they made four parts, to every soldier a part) and also his coat. Now the coat was without seam, woven from the top throughout. 24. They said then one to another: Let us not cut it, but let us cast lots for it whose it shall be; that the scripture might be fulfilled, saying: *They have parted my garments among them: and upon my vesture they have cast lots.* And the soldiers indeed did these things.

Ps. xxi.
19

AT THE
FOOT OF
THE CROSS

25. Now there stood by the cross of JESUS, his mother and his mother's sister, Mary of Cleophas, and Mary Magdalen. 26. When JESUS therefore had seen his mother and the disciple standing, whom he loved, he saith to his mother: Woman, behold thy son. 27. After that, he saith to the disciple: Behold thy mother. And from that hour the disciple took her to his own.

19. 14. 'The paraseve of the Pasch'; this should strictly mean the 14th and not the 15th Nisan, but it *may* mean 'the Paraseve (Friday) preceding the Sabbath in Paschal week' see ver. 31, and note on xviii. 28; S. T. III. xlv. 9. For the hour, see note on Mk. xv. 25.

15. The formal apostasy of the heads of the nation; they repudiate the theocracy, or Divine government, which had been the glory of their nation, *cf.* xi. 48-51.

18. To grasp the Atonement wrought by the Crucifixion note: "By sin man incurred a twofold obligation; for first of all he came under the bondage of sin, 'whosoever committeth sin is the servant of sin', Jn. viii. 34, and, 'by what a man is overcome of the same also he is the slave', 2. Pet. ii. 19. Since, then, the devil had overcome man by inducing him to sin, man had thereby fallen under the bondage of the devil. In the second place he had incurred the debt of penalties to which he had rendered himself liable in accordance with the Divine justice; and even this can be described as a bondage, for a bondsman is one who has to put up with what he does not wish, whereas a freeman is one who can do as he pleases. Since, then, Christ's Passion was a sufficient, indeed a superabundant satisfaction for sin and for the penalties thereby incurred by the human race, it was a species of ransom whereby we are freed from both these liabilities", S. T. III. xlviii. 4.

25. "After long hesitation", says Lagrange, *Comment on St. Mark*, p. 403, "we feel quite definitely that four women, and not three, are referred to". Two sisters are hardly likely to have been named 'Mary'; moreover St. John consistently hides his own identity 'the disciple whom Jesus loved, see pp. 311 and 367, even that of his own parents, he never, for instance names his father, Zebedee, nor his brother James. This 'sister', then, of the Blessed Virgin may well be John's own mother, and that she was called Salome seems to follow from Mt. xxvii. 56 and Mk. xv. 40. Mary of Cleophas, presumably her husband, seems unquestionably to be 'the mother of James the Less and Joses' or 'the other Mary' *cf.* Mk. xv. 10, xvi. 1, Mt. xxvii. 56, xxviii. 1. "Simeon", says Eusebius, "was a cousin, as they say, of the Saviour; for Hegesippus records that Clopas (his father) was brother to Joseph" (putative father of Christ) and husband of the Blessed Virgin, *Hist. Eccles.* III. xi. 2. The 'four', then, will be the Blessed Virgin, her sister Salome, Mary of Cleophas and Mary Magdalen. See S. T. III. xxviii. 3 *ad* 6m.

'I THIRST'.
Ps. lxxviii
22.

28. Afterwards JESUS knowing that all things were now accomplished, that the scripture might be fulfilled, said: I thirst. 29. Now there was a vessel set there full of vinegar. And they putting a sponge full of vinegar about hyssop, put it to his mouth.

'IT IS
CONSUM-
MATED'.

30. JESUS therefore when he had taken the vinegar, said: It is consummated. And bowing his head, he gave up the ghost. 31. Then the Jews (because it was the parasceve) that the bodies might not remain upon the cross on the sabbath-day (for that was a great sabbath-day) besought Pilate that their legs might be broken, and that they might be taken away. 32. The soldiers therefore came: and they broke the legs of the first, and of the other that was crucified with him. 33. But after they were come to JESUS, when they saw that he was already dead, they did not break his legs. 34. But one of the soldiers with a spear opened his side; and immediately there came out blood and water. 35. And he that saw it hath given testimony: and his testimony is true. And he knoweth that he saith true, that you also may believe. 36. For these things were done that the scripture might be fulfilled: *You shall not break a bone of him.* 37. And again another scripture saith: *They shall look on him whom they pierced.*

THE
PIERCING
OF HIS
SIDE.

1 Jn. v. 6-8.

THE
WITNESS.

Exod. xii.
48; Nbs.

ix. 12.
Zach. xii.

10.

THE
BURIAL.
Joseph.

Nicodemus

38. And after these things Joseph of Arimathea (because he was a disciple of JESUS, but secretly for fear of the Jews) besought Pilate that he might take away the body of JESUS. And Pilate gave leave. He came therefore and took away the body of JESUS. 39. And Nicodemus also came (he who at first came to Jesus by night), bringing a mixture of myrrh and aloes, about an hundred pound *weight*. 40. They took therefore the body of JESUS, and bound it in linen cloths with the spices, as the manner of the Jews is to bury. 41. Now there was in the place, where he was crucified, a garden; and in the garden, a new sepulchre, wherein no man yet had been laid. 42. There therefore because of the parasceve of the Jews, they laid JESUS, because the sepulchre was nigh at hand.

THE
RESURREC-
TION.
Mt. xxviii;
Mk. xvi, Lk.
xxiv.
Mary
Magdalen.

20. 1. And on the first day of the week, Mary Magdalen cometh early, when it was yet dark unto the sepulchre: and she saw the stone taken away from the sepulchre. 2. She ran therefore, and cometh to Simon Peter, and to the other

19. 28. 'Accomplished', the final 'fulfilling' of the Law and of His Father's will, *S. T. III. xlvii. 2.*

30. 'Consummated', namely the task of our Redemption which He had come to carry through, *cf. Lk. ix. 51, 'the days of His assumption', Jn. xii. 27, xvii. 4.*

Christ's death was in every sense voluntary, *Jn. x. 18*; and though He suffered out of obedience to His Father yet the very notion of obedience involves the voluntary character of the act done under it: "In order to make it clear that the sufferings imposed on Him did not violently snatch away His soul Christ retained intact His full bodily vigour, so that even in His last extremity He 'cried out with a loud voice', whence His very death ranks among His other miracles, *cf. Mk. xv. 39.* It is also remarkable that He died more speedily than those are wont to do who suffer the same crucifixion, *cf. Mk. xv. 44, Jn. xix. 13,* and Pilate's astonishment that He was 'already dead', *Mk. xv. 44.* Precisely, then, as by His will His bodily frame retained its full vigour to the end, so, too, when He willed it, He suddenly surrendered to the violence heaped upon Him", *S. T. III. xlvii. 1 ad 2, cp. 2 ad 2m.*

31. See note on ver. 14.

34-37. John narrates this as a prodigy, not simply as a symbol. In a dead body — as Christ's was — the blood is stagnant. The fact here vouched for has a deep symbolical meaning: the Blood and the water are the twin agents of our purification, hence their place in the Sacraments of Baptism and Penance; *cp. I. Jn. v. 6-8. notes.* "Pure water miraculously poured from the dead body, as also did the Blood, and this to prove the reality of the Lord's body," *S. T. III. lxvi. 4 ad 3.*

35. This witness can be none other than 'the beloved disciple' of ver. 26 for none other was present; he is still living and bearing witness, note 'he saith' — and continues to say.

41. 'Wherein no man...' see note on *Mk. xi. 2.*

20. 1. See notes on *Mt. xxviii. 1,* and *Mk. xvi. 2*; *S. T. III. liii. 2.*

disciple whom JESUS loved, and saith to them: They have taken away the Lord out of the sepulchre, and we know not where they have laid him.

Peter and John. 3. Peter therefore went out, and that other disciple, and they came to the sepulchre. 4. And they both ran together, and that other disciple did outrun Peter, and came first to the sepulchre. 5. And when he stooped down, he saw the

The linen cloths. linen cloths lying: but yet he went not in. 6. Then cometh Simon Peter, following him, and went into the sepulchre, and saw the linen cloths lying. 7. And the napkin that had been about his head, not lying with the linen cloths, but apart, wrapt up into one place. 8. Then that other disciple also went in, who came first to the sepulchre: and he saw and believed. 9. For as yet they knew not the scripture. that he must rise again from the dead. 10. The disciples therefore departed again to their home.

Mary Magdalen. 11. But Mary stood at the sepulchre without, weeping. Now as she was weeping, she stooped down, and looked into the sepulchre: 12. And she saw two angels in white, sitting, one at the head, and one at the feet, where the body of JESUS had been laid. 13. They say to her: Woman, why weepest thou? She saith to them: Because they have taken away my Lord: and I know not where they have laid him.

Christ appears to her. 14. When she had thus said, she turned herself back, and saw JESUS standing; and she knew not that it was JESUS. 15. JESUS saith to her: Woman, why weepest thou? Whom seekest thou? She thinking that it was the gardener, saith to him: Sir, if thou hast taken him hence, tell me where thou hast laid him: and I will take him away. 16. JESUS saith to her: Mary. She turning, saith to him: Rabboni (which is to say, Master). 17. JESUS saith to her: Do not touch me, for I am not yet ascended to my Father: but go to my brethren, and say to them: I ascend to my Father and to your Father, to my God and your God. 18. Mary Magdalen cometh and telleth the disciples: I have seen the Lord, and these things he said to me.

Her message.

HE APPEARS TO THE APOSTLES. 19. Now when it was late that same day, the first of the week, and the doors were shut, where the disciples were gathered together for fear of the Jews, JESUS came and stood in the midst, and said to them: Peace be to you. 20. And when he had said this, he shewed them his hands, and his side. The disciples therefore were glad, when they saw the Lord.

20. 5-7, 'Lying'; this cannot mean lying in a corner or wrapped up in a bundle, but lying as though the body were still there; it had departed without disarranging their folds. The same applies to the napkin which still stood 'wrapped round' as though the head were yet within, so St. Chrysostom and St. Thomas. The 'napkin' and the 'linen clothes' must be carefully distinguished from the 'sindon' or 'Holy shroud' used for taking down the body from the Cross, Mt. xxvii. 59, Mk. xvi. 46, Lk. xxiii. 53.

8. 'Believed' not the Resurrection — see next verse — but what the woman had said; so St. Augustine repeatedly; but St. Chrysostom and St. Thomas would interpret ver. 9 'they knew not (before... but now they knew and believed)'.

17. 'Do not touch Me', literally 'cling to', *cp.* Mt. xxviii. 9, for mine is no longer the mortal, passible life capable of suffering you have hitherto known. Neither Mary nor the Apostles had realised that now all was changed and He would shortly ascend to heaven, *cf.* vi. 63; S. T. III. lv. 6 *ad* 3, lxxx. 4 *ad* 1. 'My brethren'; in His human nature we are His brethren, Rom. viii. 14-23, Gal. iv. 4-7; as man, too, He is subject to 'My God', I Cor. xv. 22-28. 'My Father and Your Father': Our Lord, who never uses the phrase '*our* Father' as including Himself, thus distinguishes His own Sonship from that of the rest of men.

19. 'The doors being shut'; two bodies — the closed doors and the body of Christ — can only be in the same place at the same time by a miracle, and this miracle is of the same order as that which took place in His birth of a virgin.

20-21. 'The disciples'. It is sometimes urged that since the term 'disciple' is wider than 'Apostle', this power of forgiving sin was not given solely to the Apostolic body but to the entire body of believers, *cf.* Acts i. 13-15. But St. John never uses the term 'Apostle' save in xiii. 16 where it stands simply for any messenger; moreover among the 'disciples' were women, Acts i. 14, and no one has seriously contended that the power of absolution pertained to women — unless, of course, they are prepared to repudiate St. Paul, I. Tim. ii. 10-15, I Cor. xiv. 34-35.

The meaning here is clear: 'Apostle' means literally 'one who is sent' and Our Lord begins by saying 'As the Father hath sent me, I also *send* you'.

"Those who decline to believe that the Church can forgive sin, who despise this prodigious gift of God and meet their last day in such an obstinate frame of mind, are guilty of the unforgivable sin against the Holy Spirit through whom Christ forgives sin", St. Augustine, *Enchiridion*, lxxxiii.

THE HOLY
SPIRIT :
POWER TO
FORGIVE
SINS.
Mt. xvi.
19, xviii.
18.

21. He said therefore to them again: Peace be to you. As the Father hath sent me, I also send you. 22. When he had said this, he breathed on them; and he said to them: Receive ye the Holy Ghost: 23. Whose sins you shall forgive, they are forgiven them: and whose sins you shall retain, they are retained.

ST THOMAS
DOUBTS.

24. Now Thomas, one of the twelve, who is called Didymus, was not with them when JESUS came. 25. The other disciples therefore said to him: We have seen the Lord. But he said to them: Except I shall see in his hands the print of the nails, and put my finger into the place of the nails, and put my hand into his side, I will not believe.

*St Thomas'
faith.*

26. And after eight days, again his disciples were within, and Thomas with them. JESUS cometh, the doors being shut, and stood in the midst, and said: Peace be to you. 27. Then he saith to Thomas: Put in thy finger hither, and see my hands, and bring hither thy hand and put it into my side; and be not faithless, but believing. 28. Thomas answered, and said to him: My Lord, and my God. 29. Jesus saith to him: Because thou hast seen me, Thomas, thou hast believed: blessed are they that have not seen, and have believed.

EPILOGUE
TO THE
GOSPEL.

30. Many other signs also did JESUS in the sight of his disciples, which are not written in this book. 31. But these are written that you may believe that JESUS is the CHRIST the Son of God; and that believing you may have life in his name.

AN APPEN-
DIX : HE
APPEARS TO
SEVEN OF
THE APOST-
LES.

21. 1. After this JESUS shewed himself again to the disciples at the sea of Tiberias. And he shewed *himself* after this manner. 2. There were together Simon Peter, and Thomas who is called Didymus, and Nathanael, who was of Cana of Galilee, and the sons of Zebedee, and two others of his disciples. 3. Simon Peter saith to them: I go a-fishing. They say to him: We also come with thee. And they went forth and entered into the ship: and that night they caught nothing. 4. But when the morning was come, JESUS stood on the shore: yet the disciples knew not that it was JESUS.

THE
DRAUGHT
OF FISH.

5. JESUS therefore said to them: Children, have you any meat? They answered him: No. 6. He saith to them: Cast the net on the right side of the ship; and you shall find. They cast therefore: and now they were not able to draw

20. 22. This bestowal of the Holy Spirit was personal and official and for the remission of sins; that at Pentecost was public and for the propagation of the faith. See notes on Mt. xvi. 19 and xviii. 18.

24. 'Didymus' or 'twin'.

25. Thomas was asked to believe, on the authority of his fellow-Apostles, what *they* had accepted on the direct authority of Christ.

26. 'The doors being shut. "If it was a body, if that rose from the tomb which hung upon the Cross, then how did it enter through closed doors? If you know how, then it was not a miracle; where reason halts there faith holds place", St. Augustine.

27. 'Faithless', better 'incredulous' with Rh.

28-29. "He straightway became a good theologian", says St. Thomas, "for he confessed a true faith in Christ's human nature — 'My Lord' (xiii. 13), and also in His Divinity — 'My God' ". "That a person should, through some visible signs, believe what he does not see, does not wholly spoil his faith nor its merits, just as we read of St. Thomas 'Because thou hast seen Me thou hast believed'; he saw one thing, he believed another; he saw the wounds, he believed in God. Still one who needs not such aids to faith is of more perfect faith, Jn. iv. 48; whence we can conclude that they who are so prompt that they believe God though they have seen no signs, are blessed in comparison with those who only believe when they see signs", *S. T. III. lv. 5 ad 3*.

30-31. An epilogue to the Gospel which here closes with a statement of St. John's purpose in writing.

21. This chapter forms a species of appendix on the glory of the future life — when Christ shall appear to us as He really is, and on the future of His Church.

1. 'The sea of Tiberias' only so-called here and vi. 1; so, too, Nathanael is only mentioned here and i. 45-51.

it for the multitude of fishes. 7. That disciple therefore whom JESUS loved, said to Peter: It is the Lord. Simon Peter, when he heard that it was the Lord, girt his coat about him (for he was naked) and cast himself into the sea. 8. But the other disciples came in the ship (for they were not far from the land, but as it were two hundred cubits) dragging the net with fishes.

THE MEAL
BY THE
LAKE-SIDE.

9. As soon then as they came to land, they saw hot coals lying, and a fish laid thereon, and bread. 10. JESUS saith to them: Bring hither of the fishes which you have now caught. 11. Simon Peter went up, and drew the net to land, full of great fishes, one hundred and fifty-three. And although there were so many, the net was not broken. 12. JESUS saith to them: Come, and dine. And none of them who were at meat, durst ask him: Who art thou? knowing that it was the Lord. 13. And JESUS cometh and taketh bread, and giveth them, and fish in like manner. 14. This is now the third time that JESUS was manifested to his disciples, after he was risen from the dead.

xx. 19, 26

PETER'S
TRIPLE
AVOWAL
AND THE
THREEFOLD
PROMISE.

15. When therefore they had dined, JESUS saith to Simon Peter: Simon *son* of John, lovest thou me more than these? He saith to him: Yea, Lord, thou knowest that I love thee. He saith to him: Feed my lambs. 16. He saith to him again: Simon *son* of John, lovest thou me? He saith to him: Yea, Lord, thou knowest that I love thee. He saith to him: Feed my lambs. 17. He said to him the third time: Simon son of John, lovest thou me? Peter was grieved, because he had said to him the third time, Lovest thou me? And he said to him: Lord, thou knowest all things: thou knowest that I love thee. He said to him: Feed my sheep.

PETER'S
MANNER OF
DEATH.
II. Pet. I.
14.

18. Amen, amen, I say to thee: when thou wast younger, thou didst gird thyself, and didst walk where thou wouldst. But when thou shalt be old, thou shalt stretch forth thy hands, and another shall gird thee, and lead thee whither thou wouldst not. 19. And this he said, signifying by what death he should glorify God. And when he had said this, he saith to him: Follow me.

ST. JOHN'S
DEATH.
xiii. 23.

20. Peter turning about, saw that disciple whom JESUS loved following, who also leaned on his breast at supper, and said: Lord, who is he that shall betray thee? 21. Him therefore when Peter had seen, he saith to JESUS: Lord, and what *shall* this man *do*? 22. JESUS saith to him: So I will

21.7. 'Naked' can only mean that he had on only the one garment which he now 'girt' tight; he did not put on a second cloak preparatory to plunging into the sea!

11. 'One hundred and fifty-three'; the ancients held that there were that number of species of fish, a reference once more, then, to the universality of the salvation these 'fishers of men' were to preach, *cf.* Lk. v. 1-11.

15-17. The threefold denial is countered by the threefold 'thou knowest that I love thee'; humility replaces impetuosity. Note that it is Our Lord, the 'Good Shepherd' who thus makes St. Peter shepherd in succession to Himself.

16. 'Feed My lambs'; more correctly 'shepherd My sheep'; 'to shepherd' is a regular expression for 'ruling' — the Homeric Kings always bear the title 'shepherd of the people'. All English versions have 'feed' in each instance save R. V. 'tend my sheep', ver. 16, but 'tend' does not express the real force of the original. This whole section must be read in the light of Ezech. xxxvii. 22-25, xxxiv. 2-24, Jn. x. 1-16, 1. Pet. ii. 25, Heb. xiii. 20, etc. The Lord knew Peter's fitness — arising from His own gift — for, amongst other things, governing His Church; consequently He questioned him about his deeper love for Him in order to shew that, where a man is qualified on other grounds for government in the church, attention must particularly be paid to such a man's preeminence in love of God", S. T. II-II. clxxxv. 3 ad 1.

At the time of writing John was the sole surviving Apostle and shortly to die; Peter had been dead some thirty years; the whole force then of this appendix is lost if we fail to realise that Peter lives on in his successors and that in a very true sense the then reigning Bishop of Rome, St. Clement, was more important for the life of the Church than was St. John himself.

18-19. St. John is referring to what was by then the well-known fact of St. Peter's crucifixion. 'To stretch out the hands to the Cross', 'brachia patibulo explicuerunt', was a recognised phrase even among the heathen for crucifixion.

22. ["So"; all English versions save W. and Rh. read "If" in accordance with the best Greek text].

have him to remain till I come, what is it to thee? follow thou me. 23. This saying therefore went abroad among the brethren, that that disciple should not die. And JESUS did not say to him: He should not die; but, So I will have him to remain till I come, what is it to thee?

WHO
WROTE
THIS GOS-
PEL.

24. This is that disciple who giveth testimony of these things, and hath written these things: and we know that his testimony is true. 25. But there are also many other things which JESUS did: which if they were written every one, the world itself, I think, would not be able to contain the books that should be written.

21. 23. 'So', better 'if': see previous note.

24. 'We know'; the plural may indicate that this is a formal attestation to the truth of the testimony made by the Ephesian church.

At the same time note St. Augustine: "Nor should we worry because he does not say 'I am' or 'My testimony is true'", and he points out how frequent is this impersonal form of expression by the Evangelists and even by Christ Himself, *De Consensu Evangelistarum*, ii. 25. Note, too, how St. John himself habitually wrote 'We know' and 'We write', e. g. 1. Jn. i. 1-5, v. 15, 18, 19, 20.

The Acts of the Apostles.

*The Pre-
face.*

1. 1. The former treatise I made, O Theophilus, of all things, which JESUS began to do and to teach, 2. Until the day on which, giving commandments by the Holy Ghost to the apostles whom he had chosen, he was taken up.

*After the
Resurrec-
tion.*

Lk. xxiv.

49.

Jn. xiv. 16-

17.

3. To whom also he shewed himself alive after his passion, by many proofs, for forty days appearing to them, and speaking of the kingdom of God. 4. And eating together with them, he commanded them, that they should not depart from Jerusalem, but should wait for the promise of the Father, which you have heard (saith he) by my mouth:

Lk. iii. 16.

5. For John indeed baptized with water, but you shall be baptized with the Holy Ghost not many days hence.

*The Apost-
les do not
yet under-
stand.*

6. They therefore who were come together, asked him, saying: Lord, wilt thou at this time restore again the kingdom to Israel? 7. But he said to them: It is not for you to know the times or moments, which the Father hath put in his own power: 8. But you shall receive the power of the Holy Ghost coming upon you, and you shall be witnesses unto me in Jerusalem, and in all Judea and Samaria, and even to the uttermost part of the earth.

*THE
ASCENSION*

9. And when he had said these things, while they looked on, he was raised up: and a cloud received him out of their sight. 10. And while they were beholding him going up to heaven, behold two men stood by them in white garments. 11. Who also said: Ye men of Galilee, why stand you looking up to heaven? This JESUS who is taken up from you into heaven, shall so come as you have seen him going into heaven. 12. Then they returned to Jerusalem, from the mount that is called Olivet, which is nigh Jerusalem, within a sabbath-day's journey.

*NAMES
OF THE
APOSTLES.*

13. And when they were come in, they went up into an upper room, where abode Peter and John, James and Andrew, Philip and Thomas, Bartholomew and Matthew, James of Alphaeus and Simon Zelotes, and Jude *the brother of*

INTRODUCTION.

This is St. Luke's second volume and deals i-ix with the spread of the Church in Judaea and Samaria through the ministry of Peter, John and Philip, and through the ministry of St. Paul, to the uttermost parts of the earth', i. 8. For the first portion of the remainder he is a personal witness as appears in those sections where he uses the first person, xvi. 10-17, xx. 5-xxviii. 16. For the rest he had access to such first-hand witnesses as Philip, xxi. 8, James the Less. xxi. 18, also to Barnabas, Mark, Silas, Timothy, Tychicus, etc.

In reading *Acts*, then, we are reading the work of one who can be trusted for all his statements. But we have to remember always that he is not writing a history of the Apostles, nor even of the Church, but only of its spread throughout the world. Hence he — like St. John in his *Gospel* — selects the details which suit his purpose; it would be a mistake, then, to expect to find that St. Paul's *Epistles* dovetail into *Acts* with perfect nicety. Luke passes over much that we would have liked to know but the narration of which would have distracted him from his main purpose; thus he omits all mention of the events referred to in 2 Cor. xi. 24-27, Gal. i. 17, ii. 11-17, etc.

In the Gospel the outpouring of the Holy Spirit had been promised; here we see the Spirit at work; indeed it would be true to term *Acts* the Book of the Holy Spirit, in full accordance with this its prevailing note is one of joy and enthusiasm.

The Book falls into two portions: chs. i-ix deal with the conversion of the Jews; x-xxviii with the conversion of the Gentiles.

- A. I-IX. The conversion of the Jews.
 - a) i-ii. The Preparation and Pentecost.
 - b) iii-vii. Conversion of the Jews in Jerusalem.
 - c) viii-ix. Dispersion of the Christians and conversion of the Jews in Samaria and elsewhere.
- B. X-XXVIII. Conversion of the Gentiles.
 - a) x-xii. St. Peter and the Gentiles.
 - xiii-xxviii. St. Paul and the Gentiles.
 - (a) His missionary journeys, xiii-xx.
 - i. The first journey, xiii-xiv. 27; c. A. D. 47-48.
 - ii. The second journey, xv. 36-xviii. 22; c. 50-52.
 - iii. The third journey, xviii. 23-xx. 28; c. 52-55.
 - (b) His arrest and imprisonment; c. 55-57.
 - (c) His journey to Rome and imprisonment there; c. 57-60 (1).

(1) For fuller discussion of the chronology see *Aids* V (III) pp. 307-388.

James. 14. All these were persevering with one mind in prayer with the women, and Mary the mother of JESUS, and with his brethren.

CHOICE OF
MATTHIAS. 15. In those days Peter rising up in the midst of the brethren, said: (now the number of persons together was about an hundred and twenty,) 16. Men, brethren, the

*The fate of
Judas.* scripture must needs be fulfilled, which the Holy Ghost spoke before by the mouth of David concerning Judas, who

Ps. xl. 10. was the leader of them that apprehended JESUS: 17. Who was numbered with us, and had obtained part of this ministry. 18. And he indeed hath possessed a field of the reward of iniquity, and being hanged, burst asunder in the midst: and all his bowels gushed out. 19. And it became known to all the inhabitants of Jerusalem: so that the same field was called in their tongue Haceldama, that is to say, The field of blood. 20. For it is written in the book of Psalms: *Let their habitation become desolate, and let there be none to dwell therein. And his bishopric let another take.*

Mt. xxvii.
3-10. 21. Wherefore of these men who have companied with us, all the time that the Lord JESUS came in and went out among us, 22. Beginning from the baptism of John until the day wherein he was taken up from us, one of these must be made a witness with us of his resurrection. 23. And they appointed two, Joseph, called Barsabas, who was surnamed Justus, and Matthias. 24. And praying they said: Thou, Lord, who knowest the hearts of all men, shew whether of these two thou hast chosen, 25. To take the place of this ministry and apostleship, from which Judas hath by transgression fallen, that he might go to his own place. 26. And they gave them lots, and the lot fell upon Matthias, and he was numbered with the eleven apostles.

Ps. lxxviii.
26, Ps.
cviii. 8. *Election of
Judas' suc-
cessor.*

21. Wherefore of these men who have companied with us, all the time that the Lord JESUS came in and went out among us, 22. Beginning from the baptism of John until the day wherein he was taken up from us, one of these must be made a witness with us of his resurrection. 23. And they appointed two, Joseph, called Barsabas, who was surnamed Justus, and Matthias. 24. And praying they said: Thou, Lord, who knowest the hearts of all men, shew whether of these two thou hast chosen, 25. To take the place of this ministry and apostleship, from which Judas hath by transgression fallen, that he might go to his own place. 26. And they gave them lots, and the lot fell upon Matthias, and he was numbered with the eleven apostles.

PENTECOST 2. 1. And when the days of the Pentecost were accomplished, they were all together in one place: 2. And suddenly there came a sound from heaven, as of a mighty wind coming, and it filled the whole house where they were sitting. 3. And there appeared to them parted tongues as it were of fire, and it sat upon every one of them: 4. And they were all filled with the Holy Ghost, and they began to speak with divers tongues, according as the Holy Ghost gave them to speak.

*The
assembled
nations.* 5. Now there were dwelling at Jerusalem, Jews, devout

1. i. 'The former treatise', viz. the *Gospel* of St. Luke.

'Theophilus', see note on Lk. i.

2. 'Taken up'; as God, Christ ascended by His own power, as man He was 'taken up', vers. 9, 11, 22.

7. 'Which the Father has put in His power'. These and similar expressions were taken by Arius to mean that Christ's Divine knowledge — and therefore He Himself — was less than that of the Father. This is manifestly false since 'all things were made by Him', the Word, Jn. i. 3. "When, then, Christ is said not to know the day nor the hour of the Judgement that means that He does not let us know, for when asked by the Apostles He declined to reveal it. This was because the Holy Spirit taught the Apostles all truth needful for salvation, namely what we are to believe and do, but He did not teach them future events, for these did not concern them", *S. T.* III. x. 2 ad 1, and I-II. cvi. 4 ad 2.

8. This verse contains the governing idea of St. Luke who is going to set forth the expansion of the Church in order.

13. 'Zelotes', a name given to a class of men who from Maccabean days had been 'zealots' for the strict observance of the Law, Josephus, *Wars*, iv. iii. 9, etc. Simon may have been one of them. The Hebrew 'kana' means to be 'zealous', hence 'Simon the Cananean' Mt. x. 4.

18. St. Matthew's account differs; both his and St. Luke's narrative must be true since inspired by the same Holy Spirit, both give the facts, but from different angles; each tells part of the story.

21-22. The qualifications requisite for the Apostolate; his opponents urged that St. Paul lacked these, see 1. Cor. ix. 1-6, xi. 23, xv. 3, Gal. i. 16-20, etc.

24. Rh. "Shew of these two one whom Thou hast chosen".

26. 'And they gave them lots'. The superstitious should take to heart Ven. Bede's remark: "If people think — when urged by some necessity — that God should be consulted by lots after the example of the Apostles, let them remember that the Apostles only did so in full assembly and after praying to God", also St. Augustine's words: "There are folk who draw lots by turning the pages of the Gospels, and though it is preferable to do that than consult devils, yet I dislike the custom of making use of God's oracles for worldly concerns and life's vanities", cf. *S. T.* I-II. xc. 8.

2. i. 'The Pentecost', only Challoner has the definite article; cf. Exod. xxxiv. 22, Nbs. xxviii. 26, Deut. xiv. 9-12.

4. This was the 'Confirmation' of the Church; not that the Apostles had not already the Holy Spirit — just as a baptized child has previous to its Confirmation — but the Holy Spirit came upon them at Pentecost to kindle in them fervour

men out of every nation under heaven. 6. And when this was noised abroad, the multitude came together, and were confounded in mind, because that every man heard them speak in his own tongue. 7. And they were all amazed and wondered, saying: Behold are not all these, that speak Galileans? 8. And how have we heard, every man our own tongue wherein we were born? 9. Parthians, and Medes, and Elamites, and inhabitants of Mesopotamia, Judea, and Cappadocia, Pontus and Asia, 10. Phrygia, and Pamphilia, Egypt, and the parts of Lybia about Cyrene, and strangers of Rome, 11. Jews also, and proselytes, Cretes and Arabians: we have heard them speak in our own tongues the wonderful works of God. 12. And they were all astonished, and wodered, saying one to another: What meaneth this? 13. But others mocking, said: These men are full of new wine.

PETER'S
SERMON.

14. But Peter standing up with the eleven, lifted up his voice, and spoke to them: Ye men of Judea, and all you that dwell in Jerusalem, be this known to you, and with your ears receive my words. 15. For these are not drunk, as you suppose, seeing it is but the third hour of the day: 16. But this is that which was spoken of by the prophet Joel:

Lk. xxiv.
44-48.

Joel ii. 23.
Prophecy
is here
fulfilled.

17. *And it shall come to pass, in the last days, (saith the Lord) I will pour out of my Spirit upon all flesh: and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams.*

18. *And upon my servants indeed and upon my handmaids will I pour out in those days of my Spirit, and they shall prophesy.* 19. *And I will shew wonders in the heaven above, and signs on the earth beneath; blood and fire, and vapour of smoke.* 20. *The sun shall be turned into darkness, and the moon into blood, before the great and manifest day of the Lord come.* 21. *And it shall come to pass, that whosoever shall call upon the name of the Lord, shall be saved.*

Christ's
death and
Resurrec-
tion.

22. Ye men of Israel, hear these words: JESUS of Nazareth, a man approved of God among you, by miracles and wonders and signs, which God did by him, in the midst of you, as you also know: 23. This same being delivered up, by the determinate counsel and foreknowledge of God, you by the hands of wicked men have crucified and slain. 24. Whom God hath raised up, having loosed the sorrows

and to strengthen them for the combat they would have to wage. Nor on this occasion was the Spirit given to them as individuals but as a corporate body. To those who, through no fault of their own, are outside His Church God does not refuse His Spirit, but they always lack that infusion of the Holy Ghost which belongs to the body as a whole.

2. 7. The Galileans had a recognisable dialect of their own, Mt. xxvi. 73.

8. From 1. Cor. xiv. 18 it is clear that this gift was a permanent one for the Apostles; it was necessary, too, in view of their universal mission, Mt. xxviii. 18-19, *cf.* S. T. II-II. clxxvi. 1.

15. 'Are there not twelve hours of the day?', Jn. xi. 9. Hence 'the third hour' would be about 9. o. a.m.

22. 'A man approved of God'. St. Peter's appeal is to the fact of Christ's life as a man in their midst and well known; that this 'man' was also God is not the point; St. Peter here aims at proving the fact that the man they had crucified was the Messiah of prophecy; what precisely was involved in His Messianic character is quite another question, *cf.* the private prayer of the assembled Church, iv. 30.

23. 'The determinate counsel...'. "Christ suffered voluntarily out of obedience to the Father. Hence God the Father delivered Him up to His Passion because by His eternal will He preordained His Passion for the deliverance of the human race, Isaias liii. 6, because He inspired Him with the will to suffer for us by infusing into Him charity, and because He did not shield Him from His Passion but exposed Him to His persecutors, Mt. xxvii. 46", S. T. III. xlvii. 3.

24. 'Whom God hath raised up'. "One and the same power and operation belongs to Father and Son, hence both statements are true: Christ was raised by the Divine power of the Father, and by His own; moreover Christ sought and merited by prayer His Resurrection, as man that is, not as God". S. T. III liii. 4 ad 1 and 2.

of hell, as it was impossible that he should be holden by it.

David. 25. For David saith concerning him: *I foresaw the Lord before my face: because he is at my right hand, that I may not be moved.* 26. *For this my heart hath been glad, and my tongue hath rejoiced: moreover my flesh also shall rest in hope.* 27. *Because thou wilt not leave my soul in hell, nor suffer thy Holy One to see corruption.* 28. *Thou hast made known to me the ways of life: thou shalt make me full of joy with thy countenance.*

David's tomb. 29. Ye men, brethren, let me freely speak to you of the patriarch David; that he died and was buried; and his sepulchre is with us to this present day. 30. Whereas therefore he was a prophet, and knew that *God had sworn to him with an oath that of the fruit of his loins one should sit upon his throne;* 31. Foreseeing this, he spoke of the resurrection of Christ. For neither was he left in hell, neither did his flesh see corruption. 32. This JESUS hath God raised again, whereof all we are witnesses. 33. Being exalted therefore by the right hand of God, and having received of the Father the promise of the Holy Ghost, he hath poured forth this which you see and hear. 34. For David ascended

David's Son rose. 35. *not into heaven; but he himself said: The Lord said to my Lord, sit thou on my right hand, 35. Until I make thy enemies thy footstool.* 36. Therefore let all the house of Israel know most certainly that God hath made both Lord, and Christ, this same JESUS, whom you have crucified.

The people repent. 37. Now when they had heard these things they had compunction in their heart, and said to Peter and to the rest of the apostles: What shall we do, men *and* brethren?

Baptism for the remission of sins. 38. But Peter said to them: Do penance, and be baptized every one of you in the name of JESUS CHRIST, for the remission of your sins: and you shall receive the gift of the Holy Ghost. 39. For the promise is to you, and to your children, and to all that are far off, whomsoever the Lord our God shall call. 40. And with very many other words did he testify and exhort them, saying: Save yourselves from this perverse generation.

THE FIRST CONVERTS. 41. They therefore that received his word were baptized: and there were added in that day about three thousand souls. 42. And they were persevering in the doctrine of the apostles, and in the communication of the breaking of bread, and in prayers. 43. And fear came upon every soul: many

2. 25-35. St. Peter argues: David prayed that his soul might not be left in hell (Limbo) nor his body see corruption. But his body did corrupt — witness his tomb in your midst. He must therefore have been speaking of one of whom he knew by Prophetic enlightenment; this is confirmed by the words of Ps. cix., *cp.* xiii. 36-37.

29. 'Freely' that is 'frankly,' Rh. 'boldly'.

31. Not 'foreseeing *this*' but simply 'foreseeing', as in Rh.

33. Christ sent the Holy Spirit, Jn. xv. 26, though both as man and as the Eternal Son He asks the Father to send Him, Jn. xiv. 16.

36. As man Jesus was *made* 'Lord' and 'Christ'.

37. Not 'men and brethren' but simply 'brethren' as in Rh. and R. V.

38. 'Do penance and be baptized'. "To participate in the Passion of Christ we must be conformed to Him. This is done sacramentally in Baptism, Rom. vi. 4; hence no penance is imposed when persons are baptized, for they are wholly delivered by the satisfaction wrought by Christ. But since He only died once for our sins, 1. Pet. iii. 18, a person cannot be conformed to Christ's death a second time by Baptism. Those, then, who sin after Baptism must be conformed to the suffering Christ by some penalty or suffering which they endure in their own persons; yet in this case much less suffering is requisite than the sin merits, through the cooperation of the satisfaction wrought by Christ", *S. T.* III. xlix. 3 ad 2. The Sacraments of the New Law contain and effect the grace that they signify; hence Baptism is not merely an outward sign of the remission of sins, it actually remits them. Those who hold otherwise are in effect returning to the Baptism of John.

39. 'Afär off', used of the Gentiles, Eph. ii. 13, 17; thus from the outset St. Peter realised that Christ's redemption was for the Gentiles as well as for the Jews, *cp.* iii. 26 'first'.

40. Thus the sermons are reported in abbreviated form.

42, 46. 'Breaking bread', almost certainly of the Holy Eucharist, *cp.* Mt. xiv. 19, xv. 36, Mk. viii. 6, Lk. xxii. 19, xxiv. 35, 1. Cor. xi. 24, Mt. xxvi. 26, Acts xx. 7, xxvii. 35, where the same Greek word is used.

wonders also and signs were done by the apostles in Jerusalem, and there was great fear in all.

Possessions in common.
iv. 32-37.

44. And all they that believed were together, and had all things common. 45. Their possessions and goods they sold, and divided them to all, according as every one had need.

46. And continuing daily with one accord in the temple, and breaking bread from house to house, they took their meat with gladness and simplicity of heart: 47. Praising God, and having favour with all the people. And the Lord increased daily together such as should be saved.

CURE OF THE LAME MAN.

3. 1. Now Peter and John went up into the temple, at the ninth hour of prayer. 2. And a certain man who was lame from his mother's womb, was carried; whom they laid every day at the gate of the temple, which is called Beautiful, that he might ask alms of them that went into the temple. 3. He, when he had seen Peter and John about to go into the temple, asked to receive an alms. 4. But Peter with John fastening his eyes upon him, said: Look upon us. 5. But he looked earnestly upon them, hoping that he should receive something of them. 6. But Peter said: Silver and gold I have none; but what I have, I give thee: In the Name of JESUS CHRIST of Nazareth, arise, and walk. 7. And taking him by the right hand, he lifted him up, and forthwith his feet and soles received strength. 8. And he leaping up stood, and walked, and went in with them into the temple, walking, and leaping, and praising God. 9. And all the people saw him walking and praising God. 10. And they knew him, that it was he who sat begging alms at the Beautiful gate of the temple: and they were filled with wonder and amazement at that which had happened to him. 11. And as he held Peter and John, all the people ran to them to the porch which is called Solomon's, greatly wondering.

The miracle.

Amazement of the people.

PETER'S ADDRESS.

12. But Peter seeing, made answer to the people: Ye men of Israel, why wonder you at this? or why look you upon us, as if by our strength or power we had made this man to walk? 13. The God of Abraham, and the God of Isaac, and the God of Jacob, the God of our fathers, hath glorified his Son JESUS whom you indeed delivered up and denied before the face of Pilate, when he judged he should be released. 14. But you denied the Holy One and the Just,

Christ has risen.

Mt. xxvii. 20.

2. 44-45. That this community of property was not of obligation but according to the free choice of each is clear from v. 4. St. Thomas remarks that the churches in Judaea had common property because they were shortly to be destroyed by the Romans, A. D. 70, but that the churches of the Gentile converts not so because they had to be firmly established. "Who would despair about the forgiveness of his sins when the crime of those guilty of slaying Christ was thus forgiven? The very Jews are converted and baptized; they approach the Lord's table and those who in their frenzy shed His Blood now drink It in their faith!", St. Augustine, *Sermon*. lxxvii. 4.

3. 1. 'Ninth hour', i. e. 3 p. m., *cp.* Mt. xxvii. 45-46.

These fixed hours of prayer are referred to by the Psalmist, Ps. liv. 19, *cf.* Dan. vi. 10, *cf.* Acts x. 9.

2. Josephus speaks of nine gates "covered with gold and silver... but there was one that was without the Holy House which was of Corinthian brass and greatly excelled those that were only covered over with silver and gold", *Wars*, V. v. 3.

3. 'Fastening his eyes', better 'gazing fixedly'; for the full force of the word used here *cf.* Lk. iv. 20, xxii. 56, Acts i. 10 and *cp.* St Paul's gaze, Acts xiii. 9 and xiv. 5.

11. For this 'porch' of Solomon it would be better to read 'cloister'; Josephus. *Ant.* XX. ix. 7 tells us that the Jews begged Herod Agrippa to repair "these cloisters which were situated in a deep valley and had walls that reached 400 cubits in length, and their height 6 cubits; this was the work of king Solomon". But Agrippa shrunk from the expense involved; *cf.* Jn. x. 23, Acts v. 12.

13-15. Jesus, then, is 'Son of God', 'the Holy one', Is. li. 5 and often, 'the just one', Jer. xxiii. 5, and 'the Author of Life'; contrast Barabbas 'the murderer'.

*And has
worked
this cure.*

and desired a murderer to be granted unto you. 15. But the author of life you killed, whom God hath raised from the dead, of which we are witnesses. 16. And in the faith of his name, this man whom you have seen and known, hath his name strengthened; and the faith which is by him, hath given this perfect soundness in the sight of you all.

*'Repent'.
Lk. xxiv.
44-46.*

17. And now, brethren, I know that you did it through ignorance, as *did* also your rulers. 18. But those things which God before had shewed by the mouth of all the prophets, that his CHRIST should suffer, he hath so fulfilled. 19. Be penitent, therefore, and be converted, that your sins may be blotted out.

*Christ's
Second
Coming.
Moses and
the Pro-
phets fore-
told this.
Deut. xviii.
15.*

20. That when the times of refreshment shall come from the presence of the Lord, and he shall send him who hath been preached unto you, JESUS CHRIST, 21. Whom heaven indeed must receive until the times of the restitution of all things, which God hath spoken by the mouth of his holy prophets from the beginning of the world. 22. For Moses said: *A prophet shall the Lord your God raise up unto you of your brethren, like unto me: him you shall hear according to all things whatsoever he shall speak to you.* 23. *And it shall be, that every soul which will not hear that prophet, shall be destroyed from among the people.* 24. And all the prophets from Samuel and afterwards, who have spoken, have told of these days.

*Lk. xxiv.
45-47.*

*The Pro-
mise is to
them.
Gen. xii.
3.*

25. You are the children of the prophets and of the testament which God made to our fathers, saying to Abraham: *And in thy seed shall all the kindreds of the earth be blessed.* 26. To you first God raising up his Son, hath sent him to bless you: that every one may convert himself from his wickedness.

*ARREST OF
PETER AND
JOHN.*

4. 1. And as they were speaking to the people, the priests and the officer of the temple and the Sadducees came upon them, 2. Being grieved that they taught the people, and preached in JESUS the resurrection from the dead: 3. And they laid hands upon them, and put them in hold, till the next day; for it was now evening. 4. But many of them who had heard the word, believed: and the number of the men was made five thousand.

*5000 con-
verts.*

*The
Council.*

5. And it came to pass on the morrow, that their princes, and ancients, and scribes were gathered together in Jeru-

3. 16. 'By', better 'through', with R.

18. See note on Jn. xiii. 18.

20. Not 'that when' but 'when'.

21-26. A summary of St. Peter's address and a wonderful presentation of the whole scheme of salvation as foretold in the Old Testament, *cp.* Lk. xxiv. 44-46.

21. 'The times of refreshment', perhaps an accepted term for the Restoration of all things by the Messiah, *cp.* Ephes. i. 10.

22. *CP.* Mt. xxi. 11, Jn. i. 21, vi. 14, vii. 40 Acts vii. 37, and note on p. 529.

26. 'First' *cp.* ii. 39.

4. 1. 'The officer of the temple'; this official was a priest who apparently supervised the ministrations, *cf.* 1. Paral. ix. 11, 2. Paral. xxxi. 13, Neh. xi. 11.

2. Directly the resurrection of Christ; by implication also they spoke of our bodily resurrection, 1. Cor. xv, in which the Sadducees did not believe.

4. Note the rapid increase of the Church, *cf.* ii. 41, 47, v. 14, vi. 1. "The Church herself, by reason of her marvellous propagation, her outstanding holiness, her inexhaustible fertility in all kinds of good works, her Catholic unity and invincible stability, constitutes a great and unfailing motive for belief, an irrefragable testimony to her divine mission", The Vatican Council, *Sess.* iii, *De Fide*, cap. 3.

"Many arguments justify my staying in the Church. I omit her profound wisdom to full knowledge of which very few spiritually-minded men attain, even in a minor degree, in this life — for they are but men; not acuteness of intellect but simplicity of faith keeps the majority safe. But the consentient testimony of nations keeps me there; her authority, based on miracles, fed on hope, developed, by charity, established by antiquity, keeps me there; the priestly succession — from the See of Peter, to whom the Risen Lord committed His sheep, down to the Bishop of to-day, keeps me there. Finally, the very title 'Catholic' keeps me there. Rightly has the Church, alone amid so many heresies, inherited this title; all heretics would like to be called 'Catholics' yet were a stranger to ask for the Catholic meeting-place no heretic would dare point to his own church. These many, weighty, but withal lovable bonds rightly keep a believer in the Catholic Church even though our dull intellects, perhaps our own deserts, preclude us from grasping the truth in its fullness." St. Augustine, *Contra Epistolam Manichaei*, 5.

saalem; 6. And Annas the high-priest, and Caiphas, and John, and Alexander, and as many as were of the kindred of the high-priest. 7. And setting them in the midst, they asked: By what power, or by what name have you done this?

PETER'S
ADDRESS.

8. Then Peter, filled with the Holy Ghost, said to them : Ye princes of the people and ancients, hear: 9. If we this day are examined concerning the good deed done to the infirm man, by what means he hath been made whole,

*Christ has
risen.*

10. Be it known to you all, and to all the people of Israel, that by the name of our Lord JESUS CHRIST of Nazareth, whom you crucified, whom God hath raised from the dead, even by him this man standeth here before you whole. 11. This is the stone which was rejected by you the builders: which is become the head of the corner: 12. Neither is there salvation in any other. For there is no other name under heaven given to men, whereby we must be saved.

Isa. xxviii.
16; Ps.
cxvii, 22.
Mt. xxi.
42; Mk.
xii.10; Lk.
xx. 17;
Rom. ix.
32; 1.Pet.
ii. 7.

13. Now seeing the constancy of Peter and of John, understanding that they were illiterate and ignorant men, they wondered; and they knew them that they had been with JESUS: 14. Seeing the man also who had been healed, standing with them, they could say nothing against it. 15. But they commanded them to go aside out of the council: and they conferred among themselves.

*The action
of the
Council.*

16. Saying: What shall we do to these men? for indeed a miracle hath been done by them known to all the inhabitants of Jerusalem: it is manifest, and we cannot deny it. 17. But that it may be no farther spread among the people, let us threaten them, that they speak no more in this name to any man. 18. And calling them, they charged them not to speak at all, nor teach in the name of JESUS.

*Constancy
of Peter
and John.*

19. But Peter and John answering, said to them: If it be just in the sight of God, to hear you rather than God, judge ye. 20. For we cannot but speak the things which we have seen and heard. 21. But they threatening, sent them away: not finding how they might punish them, because of the people: for all men glorified what had been done, in that which had come to pass. 22. For the man was above forty years old, in whom that miraculous cure had been wrought.

PRAYER
OF THE
CHRIST.

23. And being let go, they came to their own company, and related all that the chief priests and ancients had said to them. 24. Who having heard it with one accord lifted

4. 6. See notes on Jn. xi. 49.

8-12. Note the growing emphasis in St. Peter's words on each occasion.

10. St. Peter emphasises 'our Lord', the God or Jehovah of us all, 'Jesus' — who is the Christ, 'of Nazareth...'

13-14. It must have been painfully evident to the Sanhedrin that their previous actions against Christ and His miracles, Jn. xi, xviii-xix, had signally failed.

13. The sense seems to be: these men are ignorant yet speak with a peculiar force and confidence; their Master did the same though untaught, Jn. vii. 15; clearly, then, there is a force behind them with which we have to reckon; moreover here is the man himself whom we all knew as a cripple but who is now plainly healed.

16-17. The rulers obstinately refuse to see the truth which lay behind these patent happenings.

"Get a firm grasp of this: God deserts no one unless they first deserted him. Even when a person falls a second or third time into a grave sin God waits for him to 'be converted and live', Ezech. xviii. 23. But if he remains in his sin then their very number begets despair and that in turn produces hardness of heart. For careless people at first think little of their sins on the plea that they are trifling; but to these mounting 'trifles' they add real crimes which drown them... This hardening of their hearts then, is not due to God's compelling power but springs from His forgiveness and kindness", St. Caesarius, a sermon attributed to St. Augustine, *P. L.* xxxix. 1786

19. Cf. v. 29.

20. These words of Peter and John find an echo in St. John's own words at a later period, 1. Jn. i. 1-3.

21. 'What had been done', omit these words.

Cf. Lk xxiv. 45, they realised now that in Ps. ii. all those things had been predicted.

22. It is St. Luke the physician who adds this detail which would impress his medical mind.

up their voice to God, and said: Lord, thou art he that didst make heaven and earth, the sea, and all things that are in them. 25. Who, by the Holy Ghost, by the mouth of our father David thy servant hast said, *Why did the gentiles rage, and the people meditate vain things?* 26. *The kings of the earth stood up, and the princes assembled together against the Lord, and against his CHRIST.*

Ps. ii. 1-2.

The purpose of God.

27. For of a truth there assembled together in this city, against thy holy child JESUS, whom thou hast anointed, Herod, and Pontius Pilate, with the gentiles and the people of Israel. 28. To do what thy hand and thy counsel decreed to be done. 29. And now, Lord, behold their threatenings, and grant unto thy servants, that with all confidence they may speak thy word, 30. By stretching forth thy hand to cures and signs and wonders, to be done by the name of thy holy Son JESUS. 31. And when they had prayed, the place was moved wherein they were assembled: and they were all filled with the Holy Ghost, and they spoke the word of God with confidence.

The Holy Spirit.

Possessions in common.
ii. 45-46.

i. 8, v. 32.

32. And the multitude of believers had but one heart and one soul: neither did any one say that aught of the things which he possessed was his own, but all things were common unto them. 33. And with great power did the apostles give testimony of the resurrection of JESUS CHRIST our Lord: and great grace was in them all. 34. For neither was there any one needy among them. For as many as were owners of lands or houses sold them, and brought the price of the things they sold, 35. And laid it down before the feet of the apostles. And distribution was made to every one according as he had need.

Barnabas

36. And Joseph, who, by the apostles, was surnamed Barnabas (which is by interpretation, the son of consolation), a Levite, a Cyprian born, 37. Having land, sold it, and brought the price, and laid it at the feet of the apostles.

ANANIAS AND SAPHIRA.

Their 'Ile to the Holy Ghost'.

5. 1. But a certain man named Ananias, with Saphira his wife, sold a piece of land. 2. And by fraud kept back part of the price of the land, his wife being privy thereunto: and bringing a certain part of it, laid it at the feet of the apostles. 3. But Peter said: Ananias, why hath Satan tempted thy heart, that thou shouldst lie to the Holy Ghost, and by fraud keep part of the price of the land? 4. Whilst it remained,

4. 28. See note on ii. 23.

30. 'Greater [things] than these shall he do' had been Christ's promise, Jn. xiv. 12.

32. Property in common: St. Augustine says that 'the 'Apostolics' were people who arrogated to themselves this name because they refused to receive into their society persons who married or possessed private property, though the Catholic Church has her monks and many clerics who do the same', *Haer.* xi. Now such people are classed as heretics because, separating themselves from the Church, they hold that those who make use of these things from which they themselves abstain have no hope. Consequently it is erroneous to say that a person cannot possess private property.

"Two points are to be considered regarding external things; one is the power of looking after them and managing them, and from this point of view it is lawful for a man to possess private property. And for three reasons it is necessary for human life; first because everybody looks more carefully after things that belong to himself alone than after what is common to everybody or many, for since everybody shirks toil, each leaves to others what concerns all, as we see where there are many officials; secondly, because human affairs are managed in more orderly fashion if the care of some particular thing is entrusted to individuals; there would only be confusion if everybody looked after everything indiscriminately; thirdly, because in this way men live in much greater peace since everyone is contented with what is his own; we notice that people who possess things in common and without division are often in a state of strife. The second point that concerns us with regard to external things is their use, and as far as this is concerned a man ought not to have external things as his own private property but as common property, that is, he ought readily to share them with others in their needs. 1. Tim. vi. 17-19", *S. T. II-II. lxvi. 2.*

St. Thomas continues: "Community of property is attributed to the law of nature, not because that law dictates that all things are to be held in common and nothing as private property, but because the law of nature does not make any distinction of property: that is done rather by human arrangement, which belongs to positive law. Hence private possession of property is not contrary to the law of nature but is added to it by a device of human reason", *Ibid.* ad 1m.

33. See note on ver. 10; the Resurrection, was the great basic fact, *cf.* Lk. xxiv. 46-48, 1. Cor. xv.

5.2, 'Fraud' in that he allowed it to be gathered that the money he offered represented the whole, *cf.* ver. 8.

did it not remain to thee? and after it was sold, was it not in thy power? Why hast thou conceived this thing in thy heart? Thou hast not lied to men, but to God. 5. And Ananias hearing these words, fell down, and gave up the ghost. And there came great fear upon all that heard it. 6. And the young men rising up, removed him, and carrying him out, buried him.

*Saphira
lies.*

7. And it was about the space of three hours after, when his wife, not knowing what had happened, came in. 8. And Peter said to her: Tell me, woman, whether you sold the land for so much? And she said: Yea, for so much. 9. And Peter said unto her: Why have you agreed together to tempt the Spirit of the Lord? Behold the feet of them who have buried thy husband are at the door, and they shall carry thee out. 10. Immediately she fell down before his feet, and gave up the ghost. And the young men coming in, found her dead: and carried her out, and buried her by her husband. 11. And there came great fear upon the whole church, and upon all that heard these things.

Converts.

*CURES BY
PETER'S
SHADOW.*

12. And by the hands of the apostles were many signs and wonders wrought among the people. And they were all with one accord in Solomon's porch. 13. But of the rest no man durst join himself unto them; but the people magnified them. 14. And the multitude of men and women who believed in the Lord was more increased: 15. Inasmuch that they brought forth the sick into the streets, and laid them on beds and couches, that when Peter came, his shadow at the least might overshadow any of them, and they might be delivered from their infirmities. 16. And there came also together to Jerusalem a multitude out of the neighbouring cities, bringing sick persons, and such as were troubled with unclean spirits; who were all healed.

*The Apost-
les are im-
prisoned.*

17. Then the high-priest rising up, and all they that were with him (which is the heresy of the Sadducees), were filled with envy. 18. And they laid hands on the apostles, and put them in the common prison. 19. But an Angel of the Lord by night opening the doors of the prison, and leading them out, said: 20. Go, and standing speak in the temple to the people all the words of this life. 21. Who having heard *this*, early in the morning entered into the temple, and taught.

And the high-priest coming, and they that were with him,

5. 4. 'Lied... to God', because in offering it to the Church he was dedicating it to God's service, and in deceiving the Church he was trying to deceive God.

5. "Some feel the punishment was too severe: fancy killing men who after all only kept back money which was really their own! But the Holy Spirit did not act thus from avarice; that punishment was for a lie; they had given the half pretending it was the whole. Nor should we regard temporal death too severe a correction. Indeed would that vengeance stopped there! For what great events await us mortal men after death, no matter how we die? White by the temporal punishment inflicted on these two God would have us realise His severity, we can well believe that in the next life He spared them, for great is His mercy", St. Augustine. *Sermon* cxlviii. 1.

9. *Cp.* ver. 3 'Why hath Satan tempted thy heart?'. "There is only one object that moves the will necessarily, and that is the ultimate end, *viz.* happiness. Consequently no exterior thing proposed to the will, nor the person proposing it, nor any person persuading us to it, can be sufficient to cause us to sin. Whence it follows that the devil is not the direct or full cause of sin but only the persuasive or suggestive cause", *S. T.* I-II. lxxx. 1.

11. This is the first explicit mention of the 'Church' though we have a description of the body of believers in ii. 44-47.

12. The Temple was naturally their place of worship, *cf.* ii. 46. 'Signs and wonders': If we consider the purpose for which miracles are wrought, that is, the manifestation of something supernatural, then we speak of them as 'signs'; but if we reflect on their tremendous character then we call them 'portents' or 'prodigies'; if we dwell on the fact that they exceed the powers of nature then miracles themselves are called 'powers', *cf.* *S. T.* II-II. clxxviii. 1 ad 3.

17. 'Which is the heresy', better 'namely the sect of', *i. e.* all those assembled were Sadducees: *cf.* xxiv. 14, xxvi. 5.

20. 'This life', *viz.* of this new way of life', ix. 2, etc.

Meeting of the Sanhedrin. called together the council, and all the ancients of the children of Israel: and they sent to the prison to have them brought. 22. But when the ministers came, and opening the prison, found them not there; they returned and told,

The prison is empty. 23. Saying: The prison indeed we found shut with all diligence, and the keepers standing before the doors: but opening it, we found no man within. 24. Now when the officer of the temple, and the chief priests heard these words, they were in doubt concerning them, what would come to pass. 25. But one came and told them: Behold the men whom you put in prison, are in the temple standing, and teaching the people. 26. Then went the officer with the ministers, and brought them without violence: for they feared the people, lest they should be stoned.

BEFORE THE COUNCIL. 27. And when they had brought them, they set them before the council. And the high-priest asked them, 28. Saying: Commanding we commanded you that you should not teach in this name: and behold you have filled Jerusalem with your doctrine, and you have a mind to bring the blood of this man upon us.

iv. 19. 29. But Peter and the apostles answering, said: We ought to obey God rather than men. 30. The God of our fathers hath raised up JESUS, whom you put to death, hanging him upon a tree. 31. Him hath God exalted with his right hand, to be prince and saviour, to give repentance to Israel, and remission of sins. 32. And we are witnesses of these things, and the Holy Ghost, whom God hath given to all that obey him.

GAMALIEL'S ADVICE. 33. When they had heard these things, they were *cut to the heart*, and they thought to put them to death. 34. But one in the council rising up, a Pharisee, named Gamaliel, a doctor of the law, respected by all the people, commanded the men to be put forth a little while. 35. And he said to them: Ye men of Israel, take heed to yourselves what you intend to do, as touching these men. 36. For before these days rose up Theodas, affirming himself to be somebody, to whom a number of men, about four hundred, joined themselves: who was slain: and all that believed him were scattered and brought to nothing. 37. After this man rose up Judas of Galilee in the days of the enrolling, and drew away the people after him: he also perished; and all, even as many as consented to him, were dispersed. 38. And now

Theodas.

Judas of Galilee.

5. 24 'What would come to pass', Rh. 'befall', other English versions 'whereunto this would go'.

29-32. In all these early addresses of St. Peter — which of course are only given in an abbreviated form — the appeal is to evident facts rather than to the doctrine lying behind them.

29. 'We ought to obey God rather than men': "Religious profess obedience as regards their life under rule, according to which they are subject to their prelates; hence they are only bound to obey in those things which concern their life under rule, and such obedience suffices for salvation. If however they wish to obey in other things as well, this belongs to the height of perfection provided the things concerned are not opposed to God or their religious profession, for then obedience would be unlawful. We can, then, distinguish a threefold obedience: one which is sufficient for salvation, *viz.* in those things to which a person is bound; perfect obedience, when a man obeys in all things lawful; indiscreet obedience, when he obeys even in unlawful things", *S. T. II-II. civ. 5 ad 3.*

34. Gamaliel, *cf.* xxii. 3.

36. Theudas, Josephus, *Ant.* XX. v. 1, speaks of a rebel, Theudas, under Cuspius Fadus who was Procurator about A. D. 44, *cf.* XIX. ix. 2, *Wars*, II. xi. 6, and who clearly cannot have been the rebel mentioned by Gamaliel some fourteen years earlier. But the name was not an uncommon one and that Josephus is mentioning but a few of the rebels of that period is evident from his statement that about this same time there were "ten thousand other disorders in Judaea", and he proceeds to recount the doings of a Judas, a Simon and an Athronges, *Ant.* XVII. x. 6, see the whole chapter. The 'enrolling' mentioned by Gamaliel was of course not that of Lk. ii. 1-2.

37. Judas, Josephus calls him a 'Gaulonite', *Ant.* XVIII. i. 1. but 'a Galilean', XX. v. 2.

therefore I say to you, refrain from these men, and let them alone: for if this counsel or this work be of men, it will come to nought. 39. But if it be of God, you cannot overthrow it: lest perhaps you be found even to fight against God. And they consented to him.

THEY ARE
SCOURGED.

40. And calling in the apostles, after they had scourged them, they charged them that they should not speak at all in the name of JESUS, and they dismissed them. 41. And they indeed went from the presence of the council, rejoicing that they were accounted worthy to suffer reproach for the name of JESUS. 42. And every day they ceased not, in the temple, and from house to house, to teach and preach CHRIST JESUS.

CHOICE OF
SEVEN
DEACONS.
1. Tim. v.
16.

6. 1. And in those days, the number of the disciples increasing, there arose a murmuring of the Greeks against the Hebrews, for that their widows were neglected in the daily ministration. 2. Then the twelve calling together the multitude of the disciples, said: It is not reason that we should leave the word of God and serve tables. 3. Wherefore, brethren, look ye out among you seven men of good reputation, full of the Holy Ghost and wisdom, whom we may appoint over this business. 4. But we will give ourselves continually to prayer, and to the ministry of the word.

The Seven.

5. And the saying was liked by all the multitude. And they chose Stephen, a man full of faith and of the Holy Ghost, and Philip, and Prochorus, and Nicanor, and Timon, and Parmenas, and Nicolas a proselyte of Antioch. 6. These they set before the apostles: and they praying imposed hands upon them. 7. And the word of the Lord increased, and the number of the disciples was multiplied in Jerusalem exceedingly: a great multitude also of the priests obeyed the faith.

STEPHEN'S
APOSTOLATE
AND HIS
ARREST.

8. And Stephen full of grace and fortitude did great wonders and signs among the people. 9. Now there arose some of that which is called the synagogue of the Libertines, and of the Cyrenians, and of the Alexandrians, and of them that were of Cilicia and Asia, disputing with Stephen. 10. And they were not able to resist the wisdom and the spirit that spoke.

*False
charges
against
him.*

11. Then they suborned men to say they had heard him speak words of blasphemy against Moses and against God. 12. And they stirred up the people, and the ancients, and the

5. 42. 'House to house', *cf.* xx. 20; this house to house visitation with instructions in the faith seems to have been a precept of Christ, *cf.* Lk. x. 5-10, Acts xx. 20. For the temple see note on ii. 46, v. 12.

6. 1. 'The Greeks', namely Jews of the Dispersion; they were called 'Greeks' because Greek was the universal tongue at that time, Jn. xii. 20.

2. 'Tables', that is devote ourselves to merely material ministrations, *cf.* 1. Cor. i. 14-17.

5. Philip, viii. 5-12, 26-40, xxi. 8-9.

Nicolas, see note on Apoc. ii. 6, 15.

6. This imposition of hands was their ordination to the diaconate, *cf.* xiii. 3, xiv. Phil. i. 1; 1. Tim. iii. 12, iv. 14, v. 22, 2. Tim. i. 6, Tit. i. 5.

"You who would love Stephen must love him in Christ, for that is what he would wish, what will gladden him and be acceptable to him. Notice Who it was he confessed when stoned; he confessed on earth Him whom he saw in the heavens, for whose sake he surrenders his flesh to the stones and to whom he commends his soul. Nowhere do we read, nor in any book of sound doctrine could we find it written that Jesus performed wonders in the name of Stephen. Whatever wonders you see done at Stephen's shrine they are done in the Name of Christ". St. Augustine, *Sermon* cccxvi. 1.

7. The conversion of the priests is regarded as peculiarly striking; the priestly body had everything to lose if the Mosaic ritual was to be superseded; moreover as a body they had all along been opposed to Christ.

9. The 'Libertini' were apparently children of Jews who had been enslaved under Pompey when he took Jerusalem in B. C. 64; when 'freed' they formed a Synagogue of their own; see *Aids to the Bible* v (iii), p. 22.

scribes: and running together they took him, and brought him to the council. 13. And they set up false witnesses, who said: This man ceaseth not to speak words against the holy place and the law. 14. For we have heard him say, that this JESUS of Nazareth shall destroy this place, and shall change the traditions which Moses delivered unto us. 15. And all that sat in the council looking on him, saw his face as if it had been the face of an Angel.

Jn. ii. 19;
Mt. xxvii.
40.

STEPHEN'S
ADDRESS.
*Call of
Abraham.*
Gen. xii
2.

7. 1. Then the high-priest said: Are these things so? 2. Who said: Ye men, brethren and fathers, hear. The God of glory appeared to our father Abraham, when he was in Mesopotamia, before he dwelt in Charan. 3. And said to him: *Go forth out of thy country and from thy kindred, and come into the land which I shall shew thee.* 4. Then he went out of the land of the Chaldeans, and dwelt in Charan. And from thence, after his father was dead, he removed him into this land wherein you now dwell.

*Abraham
had only
the Pro-
mise.*

Gen. xv.
13.

5. And he gave him no inheritance in it, no, not the pace of a foot: but he promised to give it him in possession, and to his seed after him, when *as yet* he had no child. 6. And God said to him, *That his seed should sojourn in a strange country, and that they should bring them under bondage, and treat them evil four hundred years: 7. And the nation which they shall serve, will I judge, saith the Lord: and after these things they shall go out, and shall serve me in this place.* 8. And he gave him the covenant of circumcision, and so he begot Isaac, and circumcised him the eighth day: and Isaac begot Jacob: and Jacob the twelve patriarchs.

*Circumci-
sion.*
Gen. xvii.
10.

*Joseph in
Egypt.*
Gen.
xxxvii. 28.

9. And the patriarchs, through envy, sold Joseph into Egypt; and God was with him, 10. And delivered him out of all his tribulations: and he gave him favour and wisdom in the sight of Pharaoh, the king of Egypt, and he appointed him governor over Egypt, and over all his house. 11. Now there came a famine upon all Egypt, and Chanaan, and great tribulation: and our fathers found no food.

*The
famine.*

Gen. xlii.
2.

12. But when Jacob had heard that there was corn in Egypt, he sent our fathers first: 13. And at the second time Joseph was known by his brethren, and his kindred was made known to Pharaoh. 14. And Joseph sending, called thither his father Jacob and all his kindred, seventy-five souls.

7. St. Stephen's address was a defence against the twofold accusation in vi. 13-14. The points he emphasises are a) that Israel is wholly dependent on God, 2-5, 9, 20, 30, 45-50; b) that they were throughout their history but pilgrims, 6, 16; c) that circumcision antedated the Mosaic Law, 8; d) that the salient feature in their history was God's promise, 5, 17; e) that they — and even their Patriarchs — sinned through envy, 9, 25; f) that as their fathers had rejected Moses, 25, 35, 39 so had they themselves rejected 'the Prophet' foretold by him, 52; g) that they had been idolators from the beginning, 40-44.

6. Four hundred years', so in Gen. xv. 13, but in Exod. xii. 40 and Gal. iii. 17 it is given as four hundred and thirty years'. Though Holy Scripture often speaks in round numbers, there is here a certain precision which seems to preclude the use of round numbers. Since the prophecy was made to Abraham when he was already in Palestine, Gen. xv, it is absurd to refer the 430 years to his first call at Ur, Gen. xi. 31 and the 400 years to the call out of Haran, xii. 1. The period referred to is that of the actual sojourn in Egypt, not from the prediction made to Abraham, Gen. xv, but from Gen. xlii when Jacob went down thither, or possibly from Joseph's captivity there. To those who find such Biblical difficulties a stumbling-block St. Augustine would say: "Such folk should become Christians at once; for if they wait till all the problems in the Bible are solved they may find they have come to the end of life before they have succeeded in passing from death to life. We could understand questions about the resurrection of the dead before submitting to Baptism, also questions about Christ, why, for instance, He deferred so long His coming on earth, or a few similar yet important points. But to defer becoming a Christian till such a problem as Jonas has been settled shews that the enquirer has not realised that we men are mortal, not even his own advancing years. There are many questions that cannot be decided before we embrace the faith, lest life end without our securing the faith. But when once we have a firm grasp of that, then devout reflection on such problems will afford us immense pleasure, and while we can, without undue conceit, help others with our answers, the unanswerable will remain such without its affecting our salvation", *Ep.* cii. 38.

12. 'First', *viz.* for the first time.

*Jacob goes
to Egypt.
Gen.
xli. 5.*

15. So Jacob went down into Egypt, and he died, and our fathers. 16. And they were translated into Sichem, and were laid in the sepulchre that Abraham bought for a sum of money of the sons of Hemor, the son of Sichem.

The oppression.

17. And when the time of the promise drew near, which God had promised to Abraham, the people increased, and were multiplied in Egypt. 18. Till another king arose in Egypt, who knew not Joseph. 19. This same dealing craftily with our race, afflicted our fathers, that they should expose their children to the end that they might not be kept alive.

*Moses.
Exod. ii.
2; Heb.
xi. 23.*

20. At the same time was Moses born, and he was acceptable to God; who was nourished three months in his father's house. 21. And when he was exposed, Pharaoh's daughter took him up, and nourished him for her own son. 22. And Moses was instructed in all the wisdom of the Egyptians: and he was mighty in his words and in his deeds.

*He endeavours to
help.
Exod. ii.
12.*

23. And when he was full forty years old, it came into his heart to visit his brethren, the children of Israel. 24. And when he had seen one of them suffer wrong, he defended him: and striking the Egyptian, he avenged him who suffered the injury.

*The rejection of
Moses.*

25. And he thought that his brethren understood that God by his hand would save them: but they understood it not. 26. And the day following he shewed himself to them when they were at strife; and would have reconciled them in peace, saying: Men, ye are brethren, why hurt you one another? 27. But he that did the injury to his neighbour, thrust him away, saying: *Who hath appointed thee prince and judge over us?* 28. *What, wilt thou kill me, as thou didst yesterday kill the Egyptian?* 29. And Moses fled upon this word: and was a stranger in the land of Madian, where he begot two sons.

*The burning bush.
Exod. iii.
2.*

30. And when forty years were expired, there appeared to him in the desert of Mount Sina, an Angel in a flame of fire in a bush. 31. And Moses seeing it, wondered at the sight. And as he drew near to view it, the voice of the Lord came unto him, saying: 32. *I am the God of thy fathers; the God of Abraham, the God of Isaac, and the God of Jacob.* And Moses being terrified, durst not behold. 33. And the Lord said to him: *Loose the shoes from thy feet; for the place wherein thou standest, is holy ground.* 34. *Seeing I have*

7. 16. 'Translated'. *i. e.* their bones were transferred in accordance with their last wishes.

16. It is not always easy to reconcile St. Stephen's statements here and elsewhere in his address with the corresponding passages in *Genesis*, but it has to be remembered that he is presenting the narrative in very abbreviated form and in oratorical fashion; moreover it is not Stephen who is inspired but Luke, and his inspiration guarantees the accuracy of his presentation of what Stephen said, not the absolute historical accuracy of what he said.

Sichem and the double cave at Machpelah, not at Jerusalem, were the two places connected especially with the Patriarchs. This may explain St. Stephen's insistence on the locality. There is some compression here which leaves the impression that Abraham was buried at Sichem, also Jacob; whereas both were buried at Machpelah, *cf.* Gen. xxiii. 19-20, xxxiii. 19, xlvii. 30, xlix. 30, l. 13.

23. That Moses was forty years old at this period is not stated in the Old Testament, though it does state that he was eighty when he went before Pharaoh, Exod. vii. 7, and one hundred and twenty when he died, Deut. xxxiv. 7.

seen the affliction of my people, which is in Egypt, and I have heard their groaning, and am come down to deliver them. And now come, and I will send thee into Egypt.

Moses' commission.

The Exodus.
Ex. vii. 8.
ix. 10, xi. 4.
Deut. xviii. 15.
Jn. i. 21
vii. 41.
The Law

35. This Moses, whom they refused, saying: *Who hath appointed thee prince and judge?* him God sent to be prince and redeemer by the hand of the Angel who appeared to him in the bush. 36. He brought them out, doing wonders and signs in the land of Egypt, and in the Red Sea, and in the desert forty years. 37. This is that Moses who said to the children of Israel: *A prophet shall God raise up to you of your own brethren, as myself: him shall you hear.* 38. This is he that was in the church in the wilderness, with the Angel who spoke to him on mount Sina, and with our fathers: who received the words of life to give unto us.

JEWS' REJECTION OF MOSES.
Ex. xxxii. 1.

39. Whom our fathers would not obey; but thrust him away, and in their hearts turned back into Egypt. 40. Saying to Aaron: *Make us gods to go before us. For as for this Moses who brought us out of the land of Egypt, we know not what is become of him.*

The golden calf.

Amos v. 25.

41. And they made a calf in those days, and offered sacrifice to the idol, and rejoiced in the works of their own hands. 42. And God turned, and gave them up to serve the host of heaven, as it is written in the book of the prophets: *Did you offer victims and sacrifices to me for forty years in the desert, O house of Israel?*

Repeated apostasies.
Ex. xxv. 40.

43. *And you took unto you the tabernacle of Moloch, and the star of your god Rempham, figures which you made, to adore them. And I will carry you away beyond Babylon.*

Josue.
Jos. iii. 14.

44. The tabernacle of the testimony was with our fathers in the desert, as God ordained for them, speaking to Moses that he should make it according to the form which he had seen. 45. Which also our fathers receiving, brought in with Jesus, into the possession of the gentiles, whom God drove out before the face of our fathers: unto the days of David, 46. Who found grace before God, and desired to find a tabernacle for the God of Jacob.

David.
1. Kgs xvi. 13.
The Temple.
Is. lxvi. 1.

47. But Solomon built him a house. 48. Yet the Most High dwelleth not in houses made by hands, as the prophet saith: 49. *Heaven is my throne: and the earth my footstool. What house will you build me, saith the Lord, or what is the place of my resting?* 50. *Hath not my hand made all these things?*

7. 35. 'The Angel', *cf.* vers. 38, 53, Gal. iii. 19.

The Greek mind conceived of God as always acting through intermediaries and the same thought occurs in the expression 'the Angel of the Presence', Exod. xxiii. 20, 23, Judg. vi. and xiii. The Latin mind, however, preferred to see in the 'Person' who appeared to Abraham, Gen. xviii, and who spoke to Moses on the mount, God Himself, and more especially the Second Person of the Trinity 'preluding', as Tertullian expresses it, His future Incarnation, *cf.* S. T. I-II. xcvi. 3.

Stephen had been accused of blasphemy against Moses, vi. 11 and 14; he began then by dwelling on the wonderful work accomplished by Moses, but now proceeds to shew that from the very outset of his career he was rejected by the Jews themselves; yet this rejected Moses was the very one whom God ultimately used for their deliverance. "You notice how he lashed them with his tongue? Perhaps you would like to say the same things to some one! Good, if it is because he has offended God and not himself. But he offends God and you do not blame him; he offends you and you shout out! Where is your nuptial garment?", St. Augustine, *Sermon* xc. 9.

37. And as they had rejected Moses so too would they reject 'the Prophet' whose coming Moses had foretold.

42-44. The punishment for their disobedience to Moses — they were delivered up 'to a reprobate sense', Rom. i. 18-32.

43. This quotation from *Amos* in the Septuagint version differs from the Hebrew which has 'and Chiun your images, the star of your god which ye made to yourselves'; 'Remphan' is said to be an Egyptian name for the planet Saturn.

44. Their glory in the wilderness — the Tabernacle — was itself replaced by the Temple, and this at God's command.

45. 'Jesus', i. *e.* Josue.

48. He is no mere local deity, the peculiar property of the Jews, *cf.* xvii. 24 ff.

48. The Temple was God's chosen house, yet even it will pass., *cf.* Jer. vii. 1-19. Stephen had been accused of speaking against the Temple, vi. 13; when he got to this portion of his defence he seems to have realised that his hearers would listen no longer, so he comes abruptly to their rejection of the Prophets as well as of the Law, 51-53.

*Final
Apostasy.*
iii. 14.

51. You stiff-necked and uncircumcised in hearts and ears, you always resist the Holy Ghost: as your fathers *did*, so *do* you also. 52. Which of the prophets have not your fathers persecuted? And they have slain them who foretold of the coming of the Just One; of whom you have been now the betrayers and murderers: 53. Who have received the law by the disposition of Angels, and have not kept it.

STEPHEN'S
VISION.

54. Now hearing these things they were cut to the heart, and they gnashed with their teeth at him. 55. But he being full of the Holy Ghost, looking up steadfastly to heaven, saw the glory of God, and JESUS standing on the right hand of God. And he said: Behold I see the heavens opened, and the son of man standing on the right hand of God. 56. And they crying out with a loud voice, stopped their ears, and with one accord ran violently upon him.

HIS DEATH.
Heb. xiii.
12-13.

SAUL.
Lk. xxiii.
46.
Lk. xxiii.
34.
xxii. 20.

57. And casting him forth without the city, they stoned him: and the witnesses laid down their garments at the feet of a young man whose name was Saul. 58. And they stoned Stephen, invoking, and saying: Lord JESUS, receive my spirit. 59. And falling on his knees, he cried with a loud voice, saying: Lord, lay not this sin to their charge. And when he had said this, he fell asleep in the Lord. And Saul was consenting to his death.

FIRST GE-
NERAL PER-
SECUTION
AND DIS-
PERSION.

8. 1. And at that time there was raised a great persecution against the church, which was at Jerusalem, and they were all dispersed through the countries of Judea and Samaria, except the apostles. 2. And devout men took order for Stephen's funeral, and made great mourning over him. 3. But Saul made havoc of the church, entering in from house to house, and dragging away men and women, committed them to prison. 4. They therefore that were dispersed, went about preaching the word of God.

SAUL.

MISSION
OF PHILIP
TO SAMA-
RIA.

5. And Philip, going down to the city of Samaria, preached CHRIST unto them. 6. And the people with one accord were attentive to those things which were said by Philip, hearing, and seeing the miracles which he did. 7. For many of them who had unclean spirits, crying with a loud voice, went out. 8. And many taken with the palsy and that were lame, were healed.

SIMON
MAGUS.

9. There was therefore great joy in that city. Now *there* was a certain man named Simon, who before had been a

7. 53. See note on ver. 35.

55. 'The Son of Man'; outside the Gospels this phrase is used only here and in Apoc. i-13 and xiv. 17.

57, 59. The first introduction of 'the Apostle of the Gentiles' who was probably then sitting 'at the feet of Gamaliel', xxii. 3, Phil. iii. 5-6.

The dramatic character of this simple statement — perhaps penned under the very eyes of 'Saul, otherwise Paul', xiii. 9, should be compared with Jn. xiii. 30. In the Greek texts the words 'And Saul was consenting to his death' form the opening of the next chapter. The word rendered 'consenting' is a very forceful one meaning 'full approval'; St. Paul himself uses it when referring to the scene, xxii. 20, cf. Lk. xi. 48.

"Stephen (a 'crown') triumphed and was crowned. Long did his body lie hid but it was made known in God's own good time. So many miracles did it then work that it illumined the world; he dead brought the dead to life because after all he was not really dead. But realise that while his prayers obtain many things for us, yet not everything. For even in the existing records we find that there were many things hard for him to obtain though afterwards granted provided the suppliant's faith failed not. But they held out and continued to pray till God finally heard them through Stephen. We have Stephen's own word for it: he prayed and the answer came: 'the woman you pray for deserves it not, she has done such and such things'. Yet he continued praying and he obtained his request". St. Augustine, *Sermon* cccxix. 6; for an account of the miracles wrought in Africa at Stephen's intercession see *De Civitate Dei*. XXII. viii. 10-21.

8. 1. 'Except the Apostles' who remained at their post, see *Aids to the Bible* iv (ii) pp. 77-178, v (iii) pp. 118-119. 'At that time', viz. A. D. 33. This 'dispersion' was the fulfilment of our Lord's declaration, i. 8.

3. For this vivid description of Saul's activities see note on vii. 59, and cp. xxii. 4-5, 19-20, xxvi. 9-11, Gal. i. 13. 1. Cor. xv. 9.

9. Simon, known as 'Magus' from ver 11. All sorts of legends gathered round his name in later days and the so-called 'Clementines' depict a long-drawn out conflict between him and St. Peter.

magician in that city, seducing the people of Samaria, giving out that he was some great one: 10. To whom they all gave ear, from the least to the greatest, saying: This man is the power of God, which is called great. 11. And they were attentive to him, because for a long time he had bewitched them with his magical practices.

*Conversion
of the Sa-
maritans.*

12. But when they had believed Philip preaching of the kingdom of God, in the name of JESUS CHRIST, they were baptized *both* men and women. 13. Then Simon himself believed also: and being baptized, he adhered to Philip. And being astonished, wondered to see the signs and exceeding great miracles which were done.

MISSION
TO SAMARIA

14. Now when the apostles, who were in Jerusalem, had heard that Samaria had received the word of God; they sent unto them Peter and John. 15. Who when they were come, prayed for them, that they might receive the Holy Ghost. 16. For he was not as yet come upon any of them: but they were only baptized in the name of the Lord JESUS. 17. Then they laid their hands upon them, and they received the Holy Ghost.

x. 48.

SIMONY.

18. And when Simon saw that by the imposition of the hands of the apostles the Holy Ghost was given, he offered them money, 19. Saying: Give me also this power, that on whomsoever I shall lay *my* hands, he may receive the Holy Ghost. But Peter said to him: 20. Keep thy money to thyself, to perish with thee, because thou hast thought that the gift of God may be purchased with money. 21. Thou hast no part nor lot in this matter. For thy heart is not right in the sight of God. 22. Do penance therefore for this thy wickedness: and pray to God, if perhaps this thought of thy heart may be forgiven thee. 23. For I see thou art in the gall of bitterness, and in the bonds of iniquity.

*Simon
repents.*

24. Then Simon answering, said: Pray you for me to the Lord, that none of these things which you have spoken, may come upon me. 25. And they indeed having testified and preached the word of the Lord: returned to Jerusalem, and preached the gospel to many countries of the Samaritans.

THE
EUNUCH.

26. Now an Angel of the Lord spoke to Philip, saying: Arise, go towards the south, to the way that goeth down from Jerusalem into Gaza: this is desert. 27. And rising up he went. And behold a man of Ethiopia, an eunuch, of

8. 10. "Which is called 'great'"; apparently they saw in Simon the personification of some Divine influence.

14. They were sent by the Apostolic body as their delegates. It is sometimes urged that this disproves Peter's Primacy — the head cannot be 'sent' by the body, he goes. Yet a delegation may well include the chief person of the body that sends it; moreover, we could hardly expect the author to be so precise as to say 'Peter went and John was sent'? It should be remembered, too, that Christ Himself was 'sent' by His Father, even as God the Son, Jn. v. 34-37.

16-17. It is said that they had not received the Holy Spirit because they had only been baptized in the Name of the Lord Jesus. That this cannot mean that they had not received the Holy Spirit for the remission of sins is clear from ii. 38 where the same formula is used, 'in the Name of Jesus Christ', and remission of sin as well as the gift of the Holy Spirit follow, *cf.* ix. 17. Nor can it mean that the formula 'in the Name of Christ' was incomplete because the Holy Trinity is not mentioned, Mt. xxviii. 19, for the same formula is used in ii. 38. In fact nowhere in the New Testament do we find the full form of Mt. xxviii. 19 explicitly used, the truth being that 'in the Name of Jesus Christ' implied all that He stood for, and He was the Second Person of the Trinity. Those baptized, then, in His Name were — whether explicitly or implicitly — baptized in the Name of the Trinity. In this particular instance, at Samaria, they had been baptized by Philip the deacon who had not the power to confirm; this special outpouring of the Holy Spirit came through the ministry of the Apostles who were the first Bishops. St. Chrysostom says they had received the Holy Spirit in Baptism but not the outward signs of His coming. The reception of the Spirit seems at times to have preceded Baptism, *cf.* x. 48, but also ii. 38, xix. 5-6, Eph. i. 13, 2. Cor. i. 21, where Confirmation is distinguished from Baptism.

"The institution of a Sacrament pertains to that super-excellent power which belongs to God alone. Hence we must say that Christ instituted the Sacrament (of Confirmation), but by promising it rather than by exhibiting it, Jn. xvi. 7; for in it is given the fulness of the Holy Spirit, and this could not be given till Christ's Resurrection and Ascension, Jn. vii. 39", S. T. III. lxxi. 1 ad 1.

With the exception of Baptism and the Holy Eucharist no formula of words for the administration of the Sacraments is given in the Bible, but "through the ministrations of the Apostles the effect of this Sacrament (Confirmation), namely the fulness of the Holy Spirit, was sometimes conferred through visible signs miraculously wrought by God — who can confer the effects of His Sacraments without the medium

great authority under Candace the queen of the Ethiopians, who had charge over all her treasures, had come to Jerusalem to adore. 28. And he was returning sitting in his chariot, and reading Isaias the prophet.

Philp joins him. 29. And the Spirit said to Philip: Go near, and join thyself to this chariot. 30. And Philip running thither, heard him reading the prophet Isaias, and he said: Thinkest thou that thou understandest what thou readest? 31. Who said: And how can I, unless some man shew me? And he desired Philip that he would come up and sit with him. 32. And the place of the scripture which he was reading was this: *He was led as a sheep to the slaughter: and like a lamb without voice before his shearer, so openeth he not his mouth.* 33. *In humility his judgment was taken away. His generation who shall declare, for his life shall be taken from the earth?*

Is. liii.
7-8.

And explains to him Christ. 34. And the eunuch answering Philip, said: I beseech thee, of whom doth the prophet speak this? of himself, or some other man? 35. Then Philip opening his mouth, and beginning at this scripture, preached unto him JESUS. 36. And as they went on their way, they came to a certain water: and the eunuch said: See here is water, what doth hinder me from being baptized? 37. And Philip said: If thou believest with all thy heart, thou mayest. And he answering said: I believe that JESUS CHRIST is the Son of God.

The Eunuch is baptized. 38. And he commanded the chariot to stand still: and they went down into the water, both Philip and the eunuch, and he baptized him. 39. And when they were come up out of the water, the Spirit of the Lord took away Philip, and the eunuch saw him no more. And he went on his way rejoicing. 40. But Philip was found in Azotus, and passing through he preached the gospel to all the cities, till he came to Cesarea.

SAUL. 9. 1. And Saul as yet breathing out threatenings and slaughter against the disciples of the Lord, went to the high-priest, 2. And asked of him letters to Damascus, to the synagogues: that if he found any men and women of this way, he might bring them bound to Jerusalem.

His vision. 3. And as he went on his journey, it came to pass that he drew nigh to Damascus: and suddenly a light from heaven shined round about him. 4. And falling on the ground, he

1. Cor. xv.
8, Acts
xxii. 6,
xxvii. 12.

of the Sacraments —, and in such cases neither the matter nor the form of the Sacrament was required. At other times they administered this Sacrament precisely as ministers of the Sacraments, and then they made use of the matter and the form ordained by Christ. For in their administration of the Sacraments the Apostles observed many details not handed down to us in the Scriptures generally set forth", S. T. III. lxxii. 4 ad 1.

8. 18. Hence the name 'Simony' given to the sin of those who buy or sell spiritual things.

26. 'This is desert'; St. Chrysostom suggests that he was directed to go by the desert route to Gaza as he was afraid of the Jews.

27. 'To adore': he was a proselyte, like Cornelius and many others. He must presumably be regarded as the first Gentile convert, for we can hardly reckon the Samaritans as Gentiles. But Cornelius is generally regarded as the first-fruits of the Gentiles, since his admission was a formal act of the Church in the person of the Prince of the Apostles, St. Peter. That there had been already much informal preaching to the Gentiles is clear from ix. 29, xi. 19-20. See also note on x. 2.

35. He instructed him fully.

37. Omitted in many Mss., but quoted by very many early Fathers; R. V. has it in the margin only.

9. 1. Saul. A reference to vii. 57, 59, viii. 3, will shew the lines on which St. Luke develops his story; the death of St. Stephen — in which Saul had his part — led to the persecution, to the consequent dispersal and to the evangelisation of Samaria. After this came Saul's conversion; *cf.* note on xi. 30.

2. 'This way', *viz.* 'the way of the Lord', *cf.* xviii. 25-26, etc.

3. "When once Christ had ascended into heaven He obtained for Himself and for us in perpetuity the right and dignity of His abiding-place in heaven; yet it is no derogation from this dignity if He should sometimes, by a special dispensation, come down corporeally to earth, either to shew Himself to all — as at the Judgement —, or to some individual, for example to St. Paul. And lest anyone should imagine that when this took place Christ was not there corporeally, but appeared there in some other fashion, the contrary appears clearly from what the Apostle himself says to the Corinthians: 'Last of all He appeared to me, as to one born out of due time', I. Cor. xv. 8; such a vision would not prove the truth of the Resurrection unless the true body of Christ were seen by him", S. T. III. lvii. 6 ad 3.

4. 'Why persecutest thou Me'? The Church is the Mystical Body of Christ and in persecuting its members Saul had persecuted Christ the Head. *cf.* Ephes. iv. 12-16, Col. i. 18-24.

heard a voice saying to him: Saul, Saul, why persecutest thou me? 5. Who said: Who art thou, Lord? And he: I am JESUS whom thou persecutest. It is hard for thee to kick against the goad. 6. And he trembling and astonished, said: Lord, what wilt thou have me to do? 7. And the Lord said to him: Arise, and go into the city, and there it shall be told thee what thou must do. Now the men who went in company with him stood amazed, hearing indeed a voice, but seeing no man. 8. And Saul arose from the ground, and when his eyes were opened, he saw nothing. But they leading him by the hands, brought him to Damascus. 9. And he was there three days without sight, and he did neither eat nor drink.

His conversion.

He is blinded.

ANANIAS
IS SENT TO
HIM.

10. Now there was a certain disciple at Damascus, named Ananias: and the Lord said to him in a vision: Ananias. And he said: Behold I am here, Lord. 11. And the Lord said to him: Arise, and go into the street that is called Strait, and seek in the house of Judas, one named Saul of Tarsus. For behold he prayeth.

But protests.

12. (And he saw a man named Ananias, coming in and putting his hands upon him, that he might receive his sight.) 13. But Ananias answered: Lord, I have heard by many of this man, how much evil he hath done to thy saints in Jerusalem: 14. And here he hath authority from the chief priests to bind all that invoke thy name.

15. And the Lord said to him: Go thy way, for this man is to me a vessel of election, to carry my name before the gentiles, and kings, and the children of Israel. 16. For I will shew him how great things he must suffer for my name's sake.

SAUL IS
BAPTIZED.

17. And Ananias went his way, and entered into the house: and laying his hands upon him, he said: Brother Saul, the Lord JESUS hath sent me, he that appeared to thee in the way as thou camest: that thou mayest receive thy sight, and be filled with the Holy Ghost. 18. And immediately there fell from his eyes as it were scales, and he received his sight; and rising up he was baptized. 19. And when he had taken meat he was strengthened. And he was with the disciples, that were at Damascus, for some days.

He preaches at once.

20. And immediately he preached JESUS in the synagogues, that he is the Son of God. 21. And all that heard him were

9. 5. 'It is hard...', insinuating perhaps that Saul's conscience had long been uneasy; yet "Sometimes God moves a man's soul so vehemently that he immediately attains the perfection of justice, as was the case in St. Paul's conversion when there was added also a miraculous external prostration; whence Paul's conversion is commemorated in the Church as miraculous", *S. T. I-II*, cxiii. 10, *cp.* cxii. 2 ad 2.

8. "At that very moment, when he could see nothing else, he saw Jesus, so that in Saul's blindness was foreshadowed the mystery of all believers. For a person who believes in Christ must see Him within and must reckon all else as though never even born; in him created things must count for nothing and the Creator alone be the sweetness of his soul", St. Augustine, *Sermon* cclxxix. 1.

10-11. Note how God prepares the minds of Ananias and Cornelius to receive this astounding news, *cp.* x. 3-6; also how, though St. Peter was 'the Apostle of the circumcision', Gal. ii. 8, *i. e.* of the Jews, yet it is to him that the Gentile, Cornelius, is sent, while conversely the Jew Ananias is told to receive the Jew, Saul, into the Church.

12. A curious parenthesis, *cp.* Mt. ix. 6 and the parallels. For the repute in which Ananias was held see xxii. 12.

15. A wonderful summary of St. Paul's career.

15. 'A vessel of election', *i. e.* 'a chosen vessel'; the Hebrew language thus expresses the adjectival use, *cf.* 'the Mammon of iniquity', Lk. xvi. 9. Note the significant order: the Gentiles are mentioned first and this to a Jew; *cp.* in the 'Nunc dimittis', 'Lumen ad revelationem Gentium, et gloriam plebis tue Israel', Lk. ii. 32. Yet even St. Paul's mission was primarily to the Jews first, Rom. i. 16; hence we find him wherever he goes, habitually beginning in the Jewish synagogues, *cf.* xiii. 5, xiv. 1, xvii. 1, 10, xviii. 4, 19, xix. 8.

17. 'Saul' now becomes 'Brother Saul'; from xxii. 14-16 we see that Ananias had received from Christ more details than we should gather from vers. 10-16.

20. He at once preaches the Godhead of Christ, *cp.* ver. 22

astonished, and said: Is not this he who persecuted in Jerusalem those that called upon this name; and came hither for that intent, that he might carry them bound to the chief priests? 22. But Saul increased much more in strength, and confounded the Jews who dwelt at Damascus, affirming that this is the CHRIST.

*The Jews
plot his
death.*

23. And when many days were passed, the Jews consulted together to kill him. 24. But their laying in wait was made known to Saul. And they watched the gates also day and night, that they might kill him. 25. But the disciples taking him in the night, conveyed him away by the wall, letting him down in a basket.

*II. Cor. xi.
32.
HE GOES
TO JERU-
SALEM.
Barnabas*

26. And when he was come into Jerusalem, he essayed to join himself to the disciples, and they were all afraid of him, not believing that he was a disciple. 27. But Barnabas took him and brought him to the apostles, and told them how he had seen the Lord, and that he had spoken to him, and how in Damascus he had dealt confidently in the name of JESUS. 28. And he was with them coming in and going out in Jerusalem, and dealing confidently in the name of the Lord. 29. He spoke also to the gentiles, and disputed with the Greeks: but they sought to kill him.

*HE GOES
TO TARSUS.*

30. Which when the brethren had known, they brought him down to Cesarea, and sent him away to Tarsus.

*PEACE
IN THE
CHURCH.*

31. Now the church had peace throughout all Judea and Galilee and Samaria, and was edified, walking in the fear of the Lord, and was filled with the consolation of the Holy Ghost.

*PETER AT
LYDDA.
Eneas.*

32. And it came to pass, that Peter, as he passed through visiting all, came to the saints who dwelt at Lydda. 33. And he found there a certain man named Eneas, who had kept his bed for eight years, who was ill of the palsy. 34. And Peter said to him: Eneas, the Lord JESUS CHRIST healeth thee: arise, and make thy bed. And immediately he arose. 35. And all that dwelt at Lydda and Saron saw him: who were converted to the Lord.

Tabitha.

36. And in Joppe there was a certain disciple named Tabitha, which by interpretation is called Dorcas. This woman was full of good works and alms-deeds which she did. 37. And it came to pass in those days, that she was sick and died. Whom when they had washed, they laid her in an

9, 22. 'Affirming', the Greek word means 'shewing by comparing passages', *cf.* Lk. xxiv. 44-46, Acts xvii. 11.

24. This is the plot referred to in 2. Cor. xi. 32 where St. Paul tells us that Aretas the king endeavoured to capture him. The name Aretas was a common one for the kings of Arabia, going back to Maccabean days, *cf.* Josephus, *Ant.* XIII. xiii. 3, xv. 2, xvi. 2, XIV. i. 4, ii. 1, *Wars.* I. vi. 2, xxix 3, whence we learn that their residence was at the famous Petra, at the foot of the Dead Sea or in Idumaea. The Aretas mentioned by St. Paul seems to have occupied Syria and its capital, Damascus. Josephus tells us that he and Herod Antipas had quarrelled because the latter had married his daughter and then forsaken her for his brother Philip's wife; Herod appealed for the help of the Romans, but when the Emperor Tiberius died in A. D. 37 operations against Aretas were suspended. The detail is important, for if Aretas' occupation of Damascus is to be attributed to this fact we should then have a very definite date for the conversion of St. Paul, see *Aids* v (iii), pp. 373-6.

29. 'The Gentiles', in no Greek text; the 'Greeks', better 'Hellenists', were the Greek-speaking Jews who had assailed Stephen, vi. 9, xi. 20. See also xxii. 17-21.

30. Lk. has, as usual, compressed the journeyings of these early days; his object is not to give us a Life of St. Paul but an account of his missionary work. From a comparison with Gal. i, it would seem that the Apostle remained 'many days' in Damascus, thence he went to Arabia, returned after three years to Jerusalem and from there went to Tarsus whence, later on, Barnabas brought him to labour at Antioch.

36. Tabitha is an Aramaic form of a Hebrew word meaning a gazelle, in Greek Dorcas.

upper chamber. 38. And forasmuch as Lydda was nigh to Joppe, the disciples hearing that Peter was there, sent unto him two men, desiring him that he would not be slack to come unto them.

The cure. 39. And Peter rising up went with them. And when he was come, they brought him into the upper chamber: and all the widows stood about him weeping, and shewing him the coats and garments which Dorcas made them. 40. And they all being put forth: Peter kneeling down prayed, and turning to the body he said: Tabitha, arise. And she opened her eyes; and seeing Peter, she sat up. 41. And giving her his hand, he lifted her up. And when he had called the saints and the widows, he presented her alive. 42. And it was made known throughout all Joppe; and many believed in the Lord. 43. And it came to pass that he abode many days in Joppe, with one Simon a tanner.

CONVERSION OF THE GENTILE CORNELIUS.

His vision.

He sends for Peter.

Peter's vision.

The clean

10. 1. And there was a certain man in Caesarea, named Cornelius, a centurion of that which is called the Italian band, 2. A religious man, and fearing God with all his house, giving much alms to the people, and always praying to God. 3. This man saw in a vision manifestly, about the ninth hour of the day, an Angel of God coming in unto him, and saying to him: Cornelius. 4. And he beholding him, being seized with fear, said: What is it, Lord? And he said to him: Thy prayers and thy alms are ascended for a memorial in the sight of God. 5. And now send men to Joppe, and call hither one Simon, who is surnamed Peter: 6. He lodgeth with one Simon a tanner, whose house is by the seaside: he will tell thee what thou must do. 7. And when the Angel who spoke to him was departed, he called two of his household servants, and a soldier who feared the Lord, of them that were under him: 8. To whom when he had related all, he sent them to Joppe. 9. And on the next day whilst they were going on their journey, and drawing nigh to the city, Peter went up to the higher parts of the house, to pray about the sixth hour. 10. And being hungry, he was desirous to taste *somewhat*. And as they were preparing, there came upon him an ecstasy of mind: 11. And he saw the heaven opened, and a certain vessel descending, as it were a great linen sheet let down by the four corners from heaven to the earth. 12. Wherein were all manner of four-

10. 1. Josephus tells us that the Emperor Claudius decided, when sending Cuspius Fadus to be Procurator in Judaea, to remove the body of soldiers stationed in Caesarea and Sebaste (Samaria) into Pontus and choose an equal number of soldiers out of the Roman legions in Syria to take their place, *Ant.* XIX. ix. 2. Moreover an inscription discovered at Carnuntum in 1895 speaks of an Italic Cohort in Syria.

2. 'Feared God', i. e. he was a proselyte, *cp.* xiii. 16, 43, xvi. 14, etc. See note on viii. 27. One of the deacons, Nicolas, was 'a proselyte of Antioch', Acts vi. 5. The term 'Proselyte' signified an adherent to Judaism and there were naturally many degrees of such adherence; Josephus mentions a case where an ardent sympathiser with Judaism was even offered a dispensation from the obligation of circumcision, *Ant.* XX. ii. 5, *cf. Contra Apion.* ii. 40. Thus Cornelius and those who throughout *Acts* are termed 'God-fearing' were only 'Proselytes' in the sense of being well-affected towards the Jews and their practices.

3. Manifestly', meaning presumably that he was awake and probably engaged in prayer, note 'the ninth hour', *cp.* iii. 1, and not, like St. Peter, rapt in ecstasy, ver. 10.

4. 'A memorial in the sight of God': "A person obtains the remission of his sins before Baptism according as he has a desire of Baptism, whether explicitly or implicitly; when, however, he really receives Baptism there is granted a yet fuller remission as regards freedom from all penalties. Thus even previous to Baptism, Cornelius obtained, and others like him obtain, grace and virtue through faith in Christ, as well as an implicit or explicit desire of Baptism; but afterwards when actually baptized they obtain a greater wealth of grace and virtue", *S. T.* III. lxi. 4 ad 2.

6. 'He will tell thee what thou must do'; these words seem to have crept into the text from xi. 14. They have very little manuscript authority and may have been inserted into the margin by some reader anxious to fill in the narrative.

"Beware of dangerous temptations to pride, reflect rather that St. Paul himself, though thrown to the ground and instructed by a voice from heaven, was yet sent to a man to receive the Sacraments and be made a member of the Church; that Cornelius the Centurion, though told by an Angel that his prayers were heard and his alms acceptable, was yet sent to Peter for baptism, and not only that but for instruction in faith, hope and charity". St. Augustine, *De Doctrina Christiana*, i. 6.

*and the
unclean.*

footed beasts, and creeping things of the earth, and fowls of the air. 13. And there came a voice to him: Arise, Peter, kill, and eat. 14. But Peter said: Far be it from me; for I never did eat anything that is common and unclean. 15. And the voice spoke to him again the second time: That which God hath cleansed do not thou call common. 16. And this was done thrice: and presently the vessel was taken up into heaven.

*The mes-
sengers
arrive.*

17. Now whilst Peter was doubting within himself, what the vision that he had seen should mean: behold the men who were sent from Cornelius, inquiring for Simon's house, stood at the gate. 18. And when they had called, they asked, if Simon, who is surnamed Peter, were lodged there? 19. And as Peter was thinking of the vision, the Spirit said to him: Behold three men seek thee. 20. Arise, therefore, get thee down, and go with them, doubting nothing: for I have sent them.

*Peter wel-
comes
them.*

21. Then Peter going down to the men, said: Behold I am he whom you seek; what is the cause for which you are come? 22. Who said: Cornelius, a centurion, a just man and one that feareth God, and having good testimony from all the nation of the Jews, received an answer of an holy Angel, to send for thee into his house, and to hear words of thee. 23. Then bringing them in, he lodged them. And the day following he arose and went with them: and some of the brethren from Joppe accompanied him.

*The
meeting at
Caesarea.*

24. And the morrow after he entered into Caesarea. And Cornelius waited for them, having called together his kinsmen, and special friends. 25. And it came to pass, that when Peter was come in, Cornelius came to meet him, and falling at his feet adored. 26. But Peter lifted him up, saying: Arise, I myself also am a man. 27. And talking with him, he went in, and found many that were come together.

*Apoc. xxii.
8-9.*

*The
problem.
Gal. ii. 13.*

28. And he said to them: You know how abominable it is for a man that is a Jew, to keep company or to come unto one of another nation: but God hath shewed to me, to call no man common or unclean. 29. For which cause, making no doubt, I came when I was sent for. I ask therefore, for what cause you have sent for me?

Cornelius

30. And Cornelius said: Four days ago, unto this hour,

10. 14-17. It is well nigh impossible for us at this distance of time to realise what a revolution this Divine command meant. That the Law of Moses which had stood for all those centuries should thus suddenly be 'rolled up like a shepherd's tent', Isa. xxxviii. 12, naturally seemed incredible to any Jew, *cf.* vi. 11-14, the charges brought against St. Stephen. Yet we cannot imagine that St. Peter himself shared the astonishment of 'the faithful of the circumcision', ver. 45, at the entrance of the Gentiles into the fold. For apart from Christ's own express statements, *cf.* Mt. viii. 11, xiii. 22, xxi. 43, xxiv. 14, xxviii. 20, Peter himself in his first addresses had referred to it, *cf.* Acts ii. 17, 39, iii. 26, while in addition he had endorsed Philip's preaching to the Samaritans, viii. The vision, then, was afforded him not simply for his own illumination on the point but that he might be able to quote it, as he does, in support of his action.

14. 'Unclean'; alluding to the distinction made in the Law between 'clean and unclean' foods, Levit. xi.

23. The whole episode implies that there were present a large number of Jews as well as of Cornelius' Gentile friends. To both parties the 'shock' — we can use no milder word — must have been terrific; for while the Gentiles despised the Jews — a subject race and regarded by them as fanatics, *cf.* xviii. 13-16, the Jews looked on the Gentiles as beyond the pale, *cf.* David's words about Goliath and the Philistines in general, 1. Sam. xvii. 26, 36.

25. 'Adored'. When we realise that Cornelius was a Roman officer the significance of this homage paid to Peter as God's representative becomes apparent.

28. *Cf.* Gal. ii. 12-14.

recounts his vision. I was praying in my house, at the ninth hour, and behold a man stood before me in white apparel, and said: 31. Cornelius, thy prayer is heard, and thy alms are had in remembrance in the sight of God. 32. Send therefore to Joppe, and call hither Simon, who is surnamed Peter: he lodgeth in the house of Simon a tanner by the seaside. 33. Immediately therefore I sent to thee: and thou hast done well in coming. Now therefore all we are present in thy sight, to hear all things whatsoever are commanded thee by the Lord.

Salvation for Gentiles. 34. And Peter opening his mouth, said: In very deed I perceive that God is not a respecter of persons. 35. But in every nation, he that feareth him, and worketh justice, is acceptable to him. 36. God sent the word to the children of Israel, preaching peace by JESUS CHRIST: (he is Lord of all.)

ii. 36. A summary of the Gospel. 37. You know the word which hath been published through all Judea: for it began from Galilee, after the baptism which John preached, 38. JESUS of Nazareth: how God anointed him with the Holy Ghost, and with power, who went about doing good, and healing all that were oppressed

i. 8, ii. 32, v. 32. by the devil, for God was with him. 39. And we are witnesses of all things that he did in the land of the Jews and in Jerusalem, whom they killed, hanging him upon a tree. 40. Him God raised up the third day, and gave him to be made manifest, 41. Not to all the people, but to witnesses pre-ordained by God, even to us, who did eat and drink with him after he arose again from the dead. 42. And he commanded us to preach to the people, and to testify that it is he who was appointed by God to be judge of the living and of the dead. 43. To him all the prophets give testimony, that by his name all receive remission of sins, who believe in him.

THEY RECEIVE THE HOLY SPIRIT. 44. While Peter was yet speaking these words, the Holy Ghost fell on all them that heard the word. 45. And the faithful of the circumcision, who came with Peter, were astonished, for that the grace of the Holy Ghost was poured out upon the gentiles also. 46. For they heard them speaking with tongues, and magnifying God.

AND ARE BAPTIZED. 47. Then Peter answered: Can any man forbid water, that these should not be baptized, who have received the

10. 34. That St. Peter knew this from the outset is clear from ii. 39, iii. 26.

34. 'God is not a respecter of persons'. " 'Respect of persons' can find place when things are due as a debt, but in things which are given out of pure good will there is no such thing as 'respect of persons'. There is, for instance, no question of 'respect of persons' when a man out of liberality gives to one and not to another; but if he had charge of the common property and did not distribute things proportionately to the deserts of each, he would be guilty of 'respect of persons'. Now God confers the benefits of salvation on the human race out of purely gratuitous good will, hence there is no question of 'respect of persons' when He bestows them on some and not on others", *S. T. I-II. xcvi. 4 ad 2.*

37-38. A summary of St. Mark's Gospel, which is in a peculiar sense that of St. Peter, see *Introduction* to the Gospel according to St. Mark.

38. 'Anointed', i. e. made Him to be the 'Christ' or 'the anointed One'.

39-42. 'The qualifications for Apostleship, *cp.* ii. 21-22.

42. Judge of the living and the dead': "The judicial power pertains to Christ according to His human nature, first by reason of His conformity and affinity with men; for just as God works through intermediate causes, as being more akin to their effects, so does He judge men through Christ the Man that so the Judgement may be more pleasant for men, Heb. iv. 15. Secondly because at the Last Judgement will take place the resurrection of the bodies of the dead which God will raise up by the Son of Man, just as through the same Christ as Son of God He will raise up their souls. Thirdly because it is but fitting that those to be judged should see their Judge. But since the good and the wicked are to be judged it remains that at the Judgement He will appear to the wicked 'in the form of a servant', to the good alone 'in the form of God'", *S. T. III. lix. 2.*

viii. 16. Holy Ghost as well as we? 48. And he commanded them to be baptized in the name of the Lord JESUS CHRIST. Then they desired him to tarry with them some days.

DISPUTE
ABOUT THE
GENTILE.
CONVERTS.

*Peter's
defence.*

His vision.

*Cornelius'
messen-
gers.*

*The Holy
Spirit.
Mt. iii. 11.*

PREACHING
OF THE
GOSPEL.

11. 1. And the apostles and brethren who were in Judea, heard that the gentiles also had received the word of God. 2. And when Peter was come up to Jerusalem, they that were of the circumcision contended with him, 3. Saying: Why didst thou go in to men uncircumcised, and didst eat with them? 4. But Peter began and declared to them the *matter in order*, saying: 5. I was in the city of Joppe praying, and I saw in an ecstasy of mind a vision, a certain vessel descending, as it were a great sheet let down from heaven by four corners, and it came even unto me. 6. Into which looking I considered, and saw four-footed creatures of the earth, and beasts, and creeping things, and fowls of the air: 7. And I heard also a voice saying to me: Arise, Peter, kill, and eat. 8. And I said: Not so, Lord; for nothing common or unclean hath ever entered into my mouth. 9. And the voice answered again from heaven: What God hath made clean, do not thou call common. 10. And this was done three times: and all were taken up again into heaven.

11. And behold, immediately there were three men come to the house wherein I was, sent to me from Caesarea. 12. And the Spirit said to me, that I should go with them, nothing doubting. And these six brethren went with me also: and we entered into the man's house. 13. And he told us, how he had seen an angel in his house, standing and saying to him: Send to Joppe, and call hither Simon, who is surnamed Peter, 14. Who shall speak to thee words whereby thou shalt be saved, and all thy house.

15. And when I had begun to speak, the Holy Ghost fell upon them, as upon us also in the beginning. 16. And I remembered the word of the Lord, how that he said: *John indeed baptized with water, but you shall be baptized with the Holy Ghost.* 17. If then God gave them the same grace as to us also who believed in the Lord JESUS CHRIST: who was I, that could withstand God? 18. Having heard these things, they held their peace, and glorified God, saying: God then hath also to the gentiles given repentance unto life.

19. Now they who had been dispersed, by the persecution that arose on occasion of Stephen, went about as far as:

11. 3. Here we have the beginnings of the Judaizing party, men who were later so violently opposed to St. Paul. They held that the Mosaic Law in all its enactments was to bind the heathen who became Christian, *cp.* xv. 1, etc.

Probably there were at that time in Jerusalem no Christians who were not 'of the circumcision'; so that St. Luke either means those who unduly exalted circumcision and the privileges of Judaism, or — writing at a period when there was established in the Church a large body of converts from among the Gentiles — he makes use of an expression which at the actual time of which he is speaking would have been meaningless.

11. 5. "The vessel stands for the Church; the four cords are the four quarters of the earth through which the Universal Catholic Church is spread. Whoso, then, decides to belong to a schism and cut himself off from the whole has no share in the mystery of those four cords. And if he has no share in Peter's vision then neither in the keys given to Peter". St. Augustine, *Sermon* cxlix. 6.

18. The converts from Pharisaism accepted Peter's account and saw in Cornelius' conversion the finger of God; yet subsequent events shew that certain Jewish converts remained violently opposed, xv.

*To Jews
only.
To Genti-
les also.*

Phenice and Cyprus and Antioch, speaking the word to none, but to the Jews only. 20. But some of them were men of Cyprus and Cyrene, who when they were entered into Antioch, spoke also to the Greeks, preaching the Lord JESUS. 21. And the hand of the Lord was with them: and a great number believing was converted to the Lord.

*BARNABAS
SENT TO
ANTIOCH.*

22. And the tidings came to the ears of the church that was at Jerusalem, touching these things: and they sent Barnabas as far as Antioch. 23. Who when he was come, and had seen the grace of God, rejoiced: and he exhorted them all with purpose of heart to continue in the Lord. 24. For he was a good man and full of the Holy Ghost, and of faith. And a great multitude was added to the Lord.

*BARNABAS
FETCHES
SAUL.
CHRIS-
TIAN.
xxvi. 28. 1.
Pet. iv. 16.*

25. And Barnabas went to Tarsus, to seek Saul: whom when he had found he brought to Antioch. 26. And they conversed there in the church a whole year: and they taught a great multitude, so that at Antioch the disciples were first named CHRISTIANS.

*The
famine.*

27. And in these days there came prophets from Jerusalem to Antioch. 28. And one of them named Agabus, rising up signified by the Spirit that there should be a great famine over the whole world, which came to pass under Claudius 29. And the disciples, every man according to his ability proposed to send relief to the brethren who dwelt in Judea: 30. Which also they did, sending it to the ancients, by the hands of Barnabas and Saul.

*MARTYR-
DOM OF S.
JAMES THE
GREATER.*

12. 1. And at the same time Herod the king stretched forth his hands, to afflict some of the church. 2. And he killed James the brother of John with the sword. 3. And seeing that it pleased the Jews, he proceeded to take up Peter also. Now it was in the days of the azymes.

*IMPRISON-
MENT OF
PETER.*

4. And when he had apprehended him, he cast him into prison, delivering him to four files of soldiers to be kept, intending after the pasch to bring him forth to the people. 5. Peter therefore was kept in prison. But prayer was made without ceasing by the church unto God for him. 6. And when Herod would have brought him forth, the same night Peter was sleeping between two soldiers, bound with two chains: and the keepers before the door kept the prison.

*He is re-
leased by
an Angel.*

7. And behold an Angel of the Lord stood by him: and a light shined in the room: and he striking Peter on the

11. 20. The beginning of the Churches of the Gentiles.

Jews who lived outside Palestine would be far more ready to acquiesce in the reception of the Gentiles into the Church than those whose horizon was limited through never having mixed with the heathen in other lands. This fact enables us to realise why Saul was called to the Apostolic office. It needed a man of his wide outlook to break down the opposition to the Gentiles felt instinctively by the other Apostles. Nor was this derogatory to these latter; only rarely does grace completely and instantaneously change a man's outlook on life. Nothing better serves to shew the true humility of St. Peter than his acceptance of this new view and of St. Paul's position with regard to it.

26. This evangelisation of the heathen and the admission of them to a full share in the promises made to Israel, Rom. ix. 4-5, meant a final breach with the Synagogue. For the effecting of this St. Paul was especially chosen by God, and his struggle with those who persisted in the view that the Synagogue was the necessary door through which all Christians must pass constantly appears in his *Epistles*.

28. For Agabus see xxi. 10; and for the function of these 'Prophets' of New Testament days see note on Rom. xii. p. 551, Ephes. iv. 11, p. 665.

'The whole world', that is the Roman Empire or the then known world, cf. Lk. ii. 1, Acts xix. 27. Claudius reigned A. D. 41-54.

For these famines which marked the reign of Claudius, A. D. 41-54, see Josephus, Ant. XX. ii. especially section 5.

30. Between this departure of Barnabas and Saul for Jerusalem and their return took place the events narrated in Ch. xii. *cp.* 25. See note on ix. 1.

12. 1. Herod Agrippa I., d. A. D. 44

2. James the son of Zebedee, the first martyr among the Apostles.

3. 'Azymes', or 'unleavened bread' which alone was eaten during the octave of the Passover.

side raised him up, saying: Arise quickly. And the chains fell off from his hands. 8. And the Angel said to him: Gird thyself, and put on thy sandals. And he did so. And he said to him: Cast thy garment about thee, and follow me. 9. And going out he followed him, and he knew not that it was true which was done by the Angel: but thought he saw a vision. 10. And passing through the first and the second ward, they came to the iron gate that leadeth to the city, which of itself opened to them. And going out they passed on through one street: and immediately the Angel departed from him. 11. And Peter coming to himself, said: Now I know in very deed that the Lord hath sent his Angel, and hath delivered me out of the hand of Herod, and from all the expectation of the people of the Jews.

*He comes
to the
disciples.*

12. And considering, he came to the house of Mary the mother of John, who was surnamed Mark, where many were gathered together and praying. 13. And when he knocked at the door of the gate, a damsel came to hearken, whose name was Rhode. 14. And as soon as she knew Peter's voice, she opened not the gate for joy, but running in she told that Peter stood before the gate. 15. But they said to her: Thou art mad. But she affirmed that it was so. Then said they: It is his Angel. 16. But Peter continued knocking. And when they had opened, they saw him, and were astonished. 17. But he beckoning to them with his hand to hold their peace, told how the Lord had brought him out of prison, and he said: Tell these things to James and to the brethren. And going out he went into another place.

18. Now when day was come, there was no small still among the soldiers, what was become of Peter. 19. And when Herod had sought for him, and found him not; having examined the keepers, he commanded they should be put to death: and going down from Judea to Cesarea, he abode there. 20. And he was angry with the Tyrians and the Sidonians. But they with one accord came to him, and having gained Blastus, who was the king's chamberlain, they desired peace, because their countries were nourished by him.

DEATH OF
HEROD.
AGRIPPA I,
A. D. 44.

21 And upon a day appointed, Herod being arrayed in his royal apparel, sat in the judgment seat, and made an oration to them. 22. And the people made acclamation, saying: It is the voice of a god, and not of a man. 23. And forthwith

12. 11. Evidently Peter's own account of his experience.

12 For 'John Mark', see xiii. 5, 13, xv. 37, Col. iv. 10, 2. Tim. iv. 11, Phile. 24, 1. Pet v. 13.

15. 'It is his Angel'. That the Angels are deputed to assist men here on earth is taught repeatedly in the Bible, *e. g.* Exod. xxiii, Ps. xc. 11, Dan. xi, Mt. xviii. 10, where St. Jerome remarks: "How great the dignity of human souls that every one of them should from his birth be entrusted to the care of an Angel"; and St. Thomas: "In this present life man may be described as set upon a road along which he ought to walk to his Fatherland; but on that road man encounters many dangers both from within and from without, Ps. cxli. 4. Hence just as guardians are given to a person who has to go along a dangerous road, so is a Guardian Angel deputed to every man so long as he is a wayfarer. But when he arrives at the goal of life's journey he will have not a Guardian Angel, but an Angel reigning with him in heaven or punishing him in hell", *S. T.* I cxlii. 4.

17. Note for the position of St. James the Less as the head of the Church in Jerusalem, xv. 13, xxi. 18-25, Gal. ii. 12.

'Another place'; this can hardly mean merely that he went into hiding. Tradition has it that Peter went to Rome in the second year of the Emperor Claudius, A. D. 42, Eusebius, *H. E.* II. xiv; so, too, St. Jerome.

20 'By him (Herod)'. So the Vulgate Latin, but Greek 'because their territories (those of Tyre and Sidon) were supported by the king's territory?'. We know nothing of this quarrel, but since Josephus, *Ant.* XIX. vii. 5, tells us that Herod Agrippa 'paid a peculiar regard to the people of Berytus' or Beyrout, we can only suppose that in so doing he had damaged the commercial superiority of those great ports.

23. For Herod's death see the extraordinarily vivid account given by Josephus, *Ant.* XIX. viii, 1-2.

with an Angel of the Lord struck him, because he had not given the honour to God: and being eaten up by worms, he gave up the ghost. 24. But the word of the Lord increased and multiplied.

*Barnabas
Saul and
Mark.*

25. And Barnabas and Saul returned from Jerusalem, having fulfilled their ministry, taking with them John, who was surnamed Mark.

*AT
ANTIOCH*

13. 1. Now there were in the church which was at Antioch, prophets and doctors, among whom was Barnabas, and Simon who was called Niger, and Lucius of Cyrene, and Manahen, who was the foster-brother of Herod the tetrarch, and Saul. 2. And as they were ministering to the Lord, and fasting, the Holy Ghost said to them: Separate me Saul and Barnabas, for the work whereunto I have taken them. 3. Then they fasting and praying, and imposing their hands upon them, sent them away.

*FIRST MIS-
SIONARY
JOURNEY.
Cyprus.*

4. So they being sent by the Holy Ghost, went to Seleucia: and from thence they sailed to Cyprus. 5. And when they were come to Salamina, they preached the word of God in the synagogues of the Jews. And they had John also in the ministry. 6. And when they had gone through the whole island as far as Paphos, they found a certain man a magician, a false prophet, a Jew, whose name was Bar-jesu, 7. Who was with the proconsul Sergius Paulus, a prudent man.

Elymas.

*Elymas
goes blind.*

He, sending for Barnabas and Saul, desired to hear the word of God. 8. But Elymas the magician (for so his name is interpreted) withstood them, seeking to turn away the proconsul from the faith. 9. Then Saul, otherwise Paul, filled with the Holy Ghost, looking upon him, 10. Said: O full of all guile, and of all deceit, child of the devil, enemy of all justice, thou ceasest not to pervert the right ways of the Lord. 11. And now behold the hand of the Lord is upon thee, and thou shalt be blind, not seeing the sun for a time. And immediately there fell a mist and a darkness upon him and going about, he sought some one to lead him by the hand. 12. Then the proconsul, when he had seen what was done, believed, admiring at the doctrine of the Lord.

Perge.

13. Now when Paul and they that were with him had sailed from Paphos, they came to Perge in Pamphylia. And John departing from them, returned to Jerusalem. 14. Bu

12. 25. See note on xi. 30.

27. The first missionary journey, *c.* A. D. 47-48.

13. 1. Prophets and teachers, 1. Cor. xii. 29, Eph. iv. 11, Jos. iii. 1.

'The foster-brother of Herod the Tetrarch' (Antipas); this, taken in conjunction with Lk. xxiii. 7-12, may explain St. Luke's knowledge of details about Herod's court.

Lucius may possibly be the person referred to in Rom. xvi. 21. For Barnabas see note on xiv. 13, p. 455; *cf.* xi. 22-26, 35, 30, xii. 25, xiv. 19, xv. 2.

4. Seleuceia, the harbour of Antioch. St. Luke, the Greek, with his love of the sea, always mentions the harbours, *cf.* xiv. 24, Attaleia, xvi. 11 Neapolis — omitted in xx. 6, Cenchre, xviii. 18.

5. The implication is, presumably, that unlike the others, Mark was not 'sent' officially by the Church. For the Church in Cyprus *cf.* iv. 26, xi. 20, xxi. 16.

6. Note the way Lk. describes persons with a threefold adjective, *cf.* Lk. xix. 2.

7. An inscription found at Soloi on the N. coast of the island mentions 'Paulus the Proconsul'.

8. 'Elymas' seems to be an Arabic name meaning 'wise', hence his title of 'Magus' or 'magician'. Elymas himself is also Bar-Jesu, 6-8.

9. 'Saul, otherwise Paul'; like Bar-jesu, who had a Greek name as well, Saul may, in Gentile circles, have had a Greek name.

12. 'Admiring', *i. e.* wondering.

13. 'Paul and they that were with him', *cf.* 'Peter and they that were with him', Lk. ix. 15.

John (Mark) see on xii. 12, xv. 38.

Antioch of Pisidia. they passing through Perge, came to Antioch in Pisidia: and entering into the synagogue on the sabbath-day, they sat down. 15. And after the reading of the law and the prophets, the rulers of the synagogue sent to them, saying: Ye men brethren, if you have any word of exhortation to make to the people, speak.

PAUL'S ADDRESS. 16. Then Paul rising up, and with his hand bespeaking silence, said: Ye men of Israel, and you that fear God, give ear.

The Exodus. 17. The God of the people of Israel chose our fathers, and exalted the people when they were sojourners in the land of Egypt, and with an high arm brought them out from thence. 18. And for the space of forty years endured their

Ex. i, xiii, xvi. manners in the desert. 19. And destroying seven nations in the land of Chanaan, divided their land among them, by lot,

The Judges. 20. As it were after four hundred and fifty years: and after these things he gave *unto them* judges, until Samuel

The Kings. the prophet. 21. And after that they desired a king: and God gave them Saul the son of Cis, a man of the tribe of Benjamin, forty years. 22. And when he had removed him, he raised them up David to be king: to whom giving testimony, he said: *I have found David the son of Jesse, a man according to my own heart, who shall do all my wills.*

David. 23. Of this man's seed God, according to his promise,

Ps. lxxxviii. hath raised up to Israel a saviour, JESUS. 24. John first preaching before his coming the baptism of penance to all the people of Israel. 25. And when John was fulfilling his

Christ. course he said: I am not he whom you think me to be: but behold there cometh one after me, whose shoes of his feet I am not worthy to loose.

The Baptist. 26. Men brethren, children of the stock of Abraham, and whosoever among you fear God, to you the word of this salvation is sent. 27. For they that inhabited Jerusalem,

The appll- cation. xiii. 15, and the rulers thereof, not knowing him, nor the voices of the prophets, which are read every sabbath, judging him have fulfilled them. 28. And finding no cause of death in him, they desired of Pilate that they might kill him. 29. And when they had fulfilled all things that were written of him, taking him down from the tree they laid him in a sepulchre.

Christ's Crucifixion. 30. But God raised him up from the dead the third day: 31. Who was seen for many days, by them who came up with him from Galilee to Jerusalem, who to this present are

Hls Resur- rection. 1 Cor. xv. 5-8.

13. 16-41. St. Paul's address is of course given in very condensed form, *cp.* ii. 40; it should be compared with Stephen's address, *cf.* vii. and — in the latter portion — with St. Peter's address, ii. 22-39.

16 and 26, 'Fear God', *i. e.* Proselytes, see note on x. 2.

15. St. Paul terms his *Epistle to the Hebrews* 'a word of consolation', xii. 22.

St. Paul's sermon: a) 16-26. History of the Hebrews to the coming of Christ; b) 24-37. Christ's life, death and resurrection; c) An appeal to his hearers.

16. This gesture of St. Paul's seems to have been quite characteristic, *cf.* xix. 33, xxi. 40, xxvi. 1.

18. 'Endured their manners', so the Latin and many Greek texts; but perhaps the better reading would be 'bore them as a nursing-father', a reference to Deut. i. 31. *cf.* xxxii. 11.

19. These 'seven nations' are explicitly enumerated, Deut. vii. 1, but generally not all are enumerated, *cp.* Gen. xv. 19-21, Exod. xxiii. 23, Jos. iii. 10, ix. 3, Jn. iii. 5, etc.

20. "As it were four hundred and fifty years", St. Paul speaks in round numbers, *cp.* Gal. iii. 17, Gen. xv. 16.

That is the interval between the call of Abraham and the death of Josue, *cp.* Gen. xv. 16, Gal. iii. 17 and note on Acts vii. 6.

21. St. Paul himself was of the tribe of Benjamin, Phil. iii. 5.

21-2. See 1 Kgs viii.-x, xiii, xiv, xvi.

23. The 'promise', a Keynote of St. Paul's theology, see note on xi. 26; Rom. iv. 16, 20-21, ix-xi, Gal. iii. 16, 21-22.

27. 'Him' *i. e.* Christ; 'them' *i. e.* the prophets.

his witnesses to the people. 32. And we declare unto you that the promise which was made to our fathers, 33. This same God hath fulfilled to our children, raising up JESUS, as in the second Psalm also is written: *Thou art my Son, this day have I begotten thee.*

And a final Resurrection. 34. And to shew that he raised him up from the dead, not to return now any more to corruption, he said thus: *I will give you the holy things of David faithful.* 35. And therefore in another place also he saith: *Thou shalt not suffer thy Holy One to see corruption.* 36. For David when he had served in his generation according to the will of God slept: and was laid unto his fathers, and saw corruption. 37. But he whom God hath raised from the dead, saw no corruption.

Remission of sins. 38. Be it known therefore to you, men brethren, that through him forgiveness of sins is preached to you: And from all the things, from which you could not be justified by the law of Moses. 39. In him every one that believeth, is justified. 40. Beware therefore lest that come upon you which is spoken in the prophets: 41. *Behold, ye despisers, and wonder, and perish: for I work a work in your days, a work which you will not believe, if any men shall tell it you.*

Eagerness of the populace. 42. And as they went out, they desired them that on the next sabbath they would speak unto them these words. 43. And when the synagogue was broken up, many of the Jews, and of the strangers who served God, followed Paul and Barnabas: who speaking to them persuaded them to continue in the grace of God. 44. But the next sabbath-day the whole city almost came together to hear the word of God.

The Jewish leaders resist. 45. And the Jews seeing the multitudes, were filled with envy, and contradicted those things which were said by Paul, blaspheming. 46. Then Paul and Barnabas said boldly: To you it behoved us first to speak the word of God; but because you reject it, and judge yourselves unworthy of eternal life, behold we turn to the gentiles. 47. For so the Lord hath commanded us: *I have set thee to be the light of the gentiles; that thou mayest be for salvation unto the utmost part of the earth.* 48. And the gentiles hearing it, were glad, and glorified the word of the Lord; and as many as were ordained to life everlasting, believed.

Persecution by the Jews. 49. And the word of the Lord was published throughout the whole country. 50. But the Jews stirred up religious

13. 33. This text from the Psalm is not a prediction of the resurrection but of the Incarnation.

'Our children'. We should have expected St. Paul to say 'to us and our children'; yet what the first Christians were but dimly realising would be the common-places of religion for their children who would be born into it; *cf.* Rom. viii. 23.

'The second Psalm'. The quotation is from our second Psalm but the Greek text and all (?) versions save the Latin and those derived from it have 'the first Psalm'. It seems to have been usual to combine our first and second Psalms, St. Justin, *Apol.* i. 40 and Tertullian, *Adv. Marcion.* iv. 22 treat them as one.

34. 'The holy things of David faithful', a very literal translation. The word 'holy' is the Greek rendering for the Hebrew 'mercies'; we should read 'the faithful (sure) mercies of (promised to) David'.

38. 'Forgiveness of sins', the conclusion seems abrupt and we have, of course, only a synopsis of St. Paul's actual sermon; but once granted that Jesus is the Messiah and all the rest, including the forgiveness of sins, follows.

45. For this persistent opposition by the Jews see xviii. 6 and note on xi. 26.

46. 'First' as being the Chosen People, *cf.* ii. 39, iii. 26, xviii. 6, xix. 9, Rom. iii. 1-3, ix. 4-5, xi. 1-32.

47. See note on ix. 15.

48. For the doctrine on Predestination see Rom. ix-xi and notes there.

48. For the 'election' see Rom. ix. 14-24. etc; also §. T. I. xxiii. 5 and note on x. 34 above.

and honourable women, and the chief men of the city, and raised persecution against Paul and Barnabas; and cast them out of their coasts. 51. But they, shaking off the dust of their feet against them, came to Iconium. 52. And the disciples were filled with joy and with the Holy Ghost.

*The hostile
Jews in
Iconium.*
iv. 30.

14. 1. And it came to pass in Iconium, that they entered together into the synagogue of the Jews, and so spoke that a very great multitude both of the Jews and of the Greeks did believe. 2. But the unbelieving Jews stirred up and incensed the minds of the gentiles against the brethren. 3. A long time therefore they abode there, dealing confidently in the Lord, who gave testimony to the word of his grace, granting signs and wonders to be done by their hands.

*Derbe and
Lystra.*

4. And the multitude of the city was divided: and some of them indeed held with the Jews, but some with the apostles. 5. And when there was an assault made by the gentiles and the Jews with their rulers, to use them contumeliously, and to stone them: 6. They understanding it, fled to Lystra and Derbe, cities of Lycaonia, and to the whole country round about, and were there preaching the gospel.

*The lame
man.*

7. And there sat a certain man at Lystra, impotent in his feet, a cripple from his mother's womb, who never had walked. 8. This same heard Paul speaking. Who looking upon him, and seeing that he had faith to be healed, 9. Said with a loud voice: Stand upright on thy feet. And he leaped up and walked.

*Paul and
Barnabas
taken for
Gods.*

10. And when the multitude had seen what Paul had done, they lifted up their voice in the Lycaonian tongue, saying: The gods are come down to us, in the likeness of men. 11. And they called Barnabas, Jupiter: but Paul, Mercury; because he was chief speaker. 12. The priest also of Jupiter that was before the city, bringing oxen and garlands before the gate, would have offered sacrifice with the people. 13. Which when the apostles Barnabas and Paul had heard, rending their clothes, they leaped out among the people crying, 14. And saying: Ye men, why do ye these things? We also are mortals, men like unto you, preaching to you to be converted from these vain things, to the living God, who made the heaven, and the earth, and the sea, and all things that are in them: 15. Who in times past suffered all nations to walk in their own ways. 16. Nevertheless he left not himself without testimony, doing good from heaven,

*God can
be known
from na-
ture.*
iv. 24,
xvii. 24-
29.

14. 1. The 'Greeks', not 'Hellenists' as in vi. 1 (*i. e.* Greek-speaking Jews) but Gentiles.

2. 'Unbelieving', more correctly 'disobedient'; they were not so much sceptics as men who refused to yield to the evidence.

At Iconium the apocryphal *Acts of Paul and Thecla* place the story of St. Thecla; see Alban Butler's life of her, Sept. 23rd.

3, 6. Evidently some considerable time was required, note how St. Luke gives us but the bare outlines.

8. 'Looking upon him', see note on iii. 4.

9. The tenses in the original are expressive: 'he leaped up instantaneously and continued walking about' as of course he would; these cures are always perfect, the man was given the complete use of limbs that he had never used before.

10. Ovid, *Metam.*, viii. 611, laid the scene of his exquisite story of Jupiter and Mercury visiting the aged and poor Baucis and Philemon in this very region of Phrygia.

12. 'Jupiter before the city', *i. e.* his shrine was outside the city gates, just as we speak in Rome of 'St. Paul's without the walls'.

13. Barnabas is here expressly termed an Apostle, though we are nowhere told of his formal admission to the Apostolic body, but *cf.* xiii. 1-3.

16. An argument dear to St. Paul: from nature we can prove the existence of the Author of nature, also certain of His attributes, see note on Rom. i. 21. "Much more toil is involved in discovering the truths of nature than in discovering Him who made them; for the devout mind can, and with unspeakable joy, discover Him more effectively in the tiniest particle of matter than it can comprehend all those other things: 'If they were able to know so much as to make a judgement of the world, how did they not more easily find out the Lord thereof?', Wisd. xiii. 9. For the earth's foundations are hidden from our eyes, but He who founded it draws nigh to our souls", St. Augustine, *De Genesi ad litt.* v. 34.

giving rains, and fruitful seasons, filling our hearts with food and gladness. 17. And speaking these things, they scarce restrained the people from sacrificing to them.

*Paul stoned
at Lystra.*

18. Now there came thither certain Jews from Antioch and Iconium; and persuading the multitude, and stoning Paul, drew him out of the city, thinking him to be dead. 19. But as the disciples stood round about him, he rose up and entered into the city, and the next day he departed with Barnabas to Derbe.

*The return-
journey.*

Lk. xxiv.
26.

20. And when they had preached the gospel to that city, and had taught many, they returned again to Lystra and to Iconium, and to Antioch: 21. Confirming the souls of the disciples, and exhorting them to continue in the faith; and that through many tribulations we must enter into the kingdom of God. 22. And when they had ordained to them priests in every church, and had prayed with fasting, they commended them to the Lord, in whom they believed.

*Ordination
of priests.*

*Pamphylia
again.*

23. And passing through Pisidia, they came into Pamphylia, 24. And having spoken the word of the Lord in Perge, they went down into Attalia: 25. And thence they sailed to Antioch, from whence they had been delivered to the grace of God, unto the work which they accomplished. 26. And when they were come, and had assembled the church, they related what great things God had done with them, and how he had opened the door of faith to the gentiles. 27. And they abode no small time with the disciples.

THE JU-
DAISTIC
CONTRO-
VERSY.
A.D. 49. (?)

15. 1. And some coming down from Judea, taught the brethren: That except you be circumcised after the manner of Moses, you cannot be saved. 2. And when Paul and Barnabas had no small contest with them, they determined that Paul and Barnabas, and certain others of the other side, should go up to the apostles and priests to Jerusalem, about this question. 3. They therefore being brought on their way by the church passed through Phenice and Samaria, relating the conversion of the gentiles: and they caused great joy to all the brethren.

*Their re-
ception at
Jerusalem.
xi. 2.*

4. And when they were come to Jerusalem, they were received by the church and by the apostles and ancients, declaring how great things God had done with them. 5. But there arose some of the sect of the Pharisees that believed, saying: They must be circumcised, and be commanded to observe the law of Moses.

14. 17-18. The Gentiles called them gods; the Jews said they were possessed; for both were convinced that some preternatural agency was at work.

18. To this stoning the Apostle refers, 2. Cor. xi. 25.

19. They had dragged him along the road, therefore he was presumably dead. That he suddenly rose up and acted as though nothing had happened despite so terrible an experience shews the miraculous character of his recovery. For an idea of what this judicial 'stoning' meant *cf.* vii. 56-59 and Jos. vii. 25-26.

20. Among the disciples thus received we can name Gaius of Derbe, xx. 4.

21. 'Confirming', the same word as that spoken to St. Peter, I. k. xxii. 32. 'Continue in the faith', a hint of the doctrinal teaching which must of necessity have been given, *cf.* xvi. 30-31, 1. Cor. xv. 1-4. (where we seem to have fragments of a Creed) 1. Thess. iv. 1, v. 1-2, 2. Thess. ii. 5, 14, also the references throughout the *Pastoral Epistles* to 'sound doctrine'. "Here there are all sorts of penalties: imprisonment, exile, torture, death, all kinds of pains and tribulations. These things are facts but they are meted out to us according to God's judgement. Many they serve to prove, many find in them their condemnation", St. Augustine, *Enarr.* i. 17 *on* Ps. lxxvii.

"When you see people humbled do not imagine they are unhappy. If you do you are mistaken, for you are not aware of that they possess within. You, who are in love with this world, are only judging by yourselves; you know that if you were to lose the things of this world you should be miserable. But these others possess that within which gladdens them; their Lord is within them, their Shepherd, their Comforter", St. Augustine, *Enarr.* iv. 12 *on* Ps. xxx.

23. The word here used for 'ordain' only occurs in 2. Cor. viii. 19; but similar expression is used in Acts xiii. 3, 1. Tim. iv. 14, v. 22. 2. Tim. i. 6, Heb. vi. 2.

15. The precise sequence of events should be noted:

1-3. Emissaries come from Jerusalem; after a great discussion at Antioch delegates from both parties go to the heads of the Church at Jerusalem. On their way the advocates of freedom for Gentile converts are received with enthusiasm.

4-5. The delegation is solemnly received by the whole Church to which they announce the great tidings. The convert Pharisees, evidently in a minority, insist that Gentile converts must be circumcised and observe the Law of Moses.

*The Council meets.
PETER'S
DECISION.*

6. And the apostles and ancients assembled to consider this matter. 7. And when there had been much disputing, Peter rising up said to them: Men brethren, you know that in former days God made choice among us, that by my mouth the gentiles should hear the word of the gospel, and believe. 8. And God, who knoweth the hearts, gave testimony, giving unto them the Holy Ghost as well as to us, 9. And put no difference between us and them, purifying their hearts by faith. 10. Now therefore why tempt you God, to put a yoke upon the necks of the disciples, which neither our fathers nor we have been able to bear? 11. But by the grace of the Lord JESUS CHRIST we believe to be saved, in like manner as they also. 12. And all the multitude held their peace: and they heard Barnabas and Paul telling what great signs and wonders God had wrought among the gentiles by them.

Jn. vii.
16, Rom.
ii. 17-24.

*James' considera-
tions.
Simon's
statements
agree with
the Pro-
phets.
Amos ix.
11.*

13. And after they had held their peace, James answered, saying: Men brethren, hear me. 14. Simon hath related how God first visited to take of the gentiles a people to his name. 15. And to this agree the words of the prophets, as it is written: 16. *After these things I will return, and will rebuild the tabernacle of David, which is fallen down, and the ruins thereof I will rebuild, and I will set it up:* 17. *That the residue of men may seek after the Lord, and all nations upon whom my name is invoked, saith the Lord who doth these things.* 19. To the Lord was his own work known from the beginning of the world.

*James' practical
proposal.*

19. For which cause I judge that they, who from among the gentiles are converted to God, are not to be disquieted. 20. But that we write unto them that they refrain themselves from the pollutions of idols and from fornication, and from things strangled, and from blood. 21. For Moses of old time hath in every city them that preach him in the synagogues, where he is read every sabbath.

THE
DECISION
OF THE
COUNCIL.

22. Then it pleased the apostles and ancients with the whole church, to choose men of their own company, and to send to Antioch with Paul and Barnabas, *namely*, Judas, who was surnamed Barsabas, and Silas, chief men among the brethren, 23. Writing by their hands; The apostles and ancients brethren, to the brethren of the gentiles that are at Antioch and in Syria and Cilicia greeting. 24. Forasmuch as we have heard that some going out from us have troubled

*The mes-
sage of the
Council.*

15. 6-11. The Council is then formally opened and, after a full discussion, St. Peter settles the question by appealing to the case of Cornelius and to the unquestioned fact that the Law was an intolerable burden.

12. All hold their peace and once more Paul and Barnabas tell of the wonders they have witnessed among the Gentiles.

13-21. When they have finished, James, the head of the Church in Jerusalem, proposes certain practical considerations:

14. He endorses what Peter has said.

15-16. He points out that Peter's decision is confirmed by the Prophets.

19-24. He concludes that while the Gentile converts are not to be troubled, yet, so as to avoid scandalising their fellow-converts from Judaism who will, with them, hear on the Sabbath-days the Mosaic Law read out in the synagogues, he suggests the retention of the Mosaic Law by the Gentile converts on certain points which affect ordinary daily life.

19. W. 'I desire'; T. Cr. G. A. R. 'my sentence is'; but the Greek word here does not always mean 'to decide, judge, pronounce sentence', thus in xxvi. 8, W. has 'deemed' T. Cr. G. A., 'thought', but 'judged' in Rh. and R. Similarly in iii. 13 and 2 Cor. v. 14 the verb is more accurately rendered by 'deem', see Acts iii. 13, xx. 16; while the fact remains that St. James is not deciding on the doctrinal question; that had already been done and James had acquiesced in it.

20. "Fornication is included here because it, too, might be a cause of dissension between the Jews and the Gentiles. For among the latter simple fornication was, owing to the degradation of the natural light of reason among them, not regarded as unlawful, whereas the Jews, taught by their Divine Law, held it unlawful... The other points were forbidden to the Gentiles by the Apostles not because in themselves illicit but as being hateful to the Jews", S. T. II-II, cliv. 2; *cp.* I-II, ciii. 4 ad 3.

21 'Moses is read every Sabbath'. In those early days converts to Christianity — whether from Judaism or from heathenism — would all meet together in the Synagogue for worship; there would be occasion for perpetual recriminations if points of the Mosaic Law were read out in the hearing of all alike and some — the converts from heathenism — patently did not observe them. 'Fornication' is mentioned not so much because it was a feature of the Mosaic Law but because in the eyes of the heathen it was natural and no sin. In this sense the Decrees were a compromise, since there would always be the glaring exception of circumcision from which the converts from heathenism were exempted.

you with words: subverting your souls, to whom we gave no commandment: 25. It hath seemed good to us, being assembled together, to choose out men, and to send them unto you with our well beloved Barnabas and Paul, 26. Men that have given their lives for the name of our Lord JESUS CHRIT. 27. We have sent therefore Judas and Silas, who themselves also will by word of mouth tell you the same things.

*The
Decree.
Jn. xiv.
17, 26.*

28. For it hath seemed good to the Holy Ghost and to us, to lay no farther burden upon you than these necessary things: 29. That you abstain from things sacrificed to idols, and from blood, and from things strangled, and from fornication: from which things keeping yourselves, you shall do well. Fare ye well.

*Reception
at Antioch.*

30. They therefore being dismissed went down to Antioch: and gathering together the multitude, delivered the epistle. 31. Which when they had read, they rejoiced for the consolation: 32. But Judas and Silas being prophets also themselves, with many words comforted the brethren, and confirmed them. 33. And after they had spent some time there, they were let go with peace by the brethren, unto them that had sent them. 34. But it seemed good unto Silas to remain there, and Judas alone departed to Jerusalem. 35. And Paul and Barnabas continued at Antioch, teaching and preaching with many others the word of the Lord.

*Quarrel
between
Paul and
Barnabas.
xiii. 13.*

36. And after some days, Paul said to Barnabas: Let us return and visit our brethren in all the cities, wherein we have preached the word of the Lord, to see how they do. 37. And Barnabas would have taken with them John also, that was surnamed Mark: 38. But Paul desired that he (as having departed from them out of Pamphylia, and not gone with them to the work) might not be received. 39. And there arose a dissension, so that they departed one from another, and Barnabas indeed taking Mark sailed to Cyprus.

**THE
SECOND
JOURNEY OF
ST. PAUL**
xv. 40-
xviii. 22.

40. But Paul choosing Silas departed, being delivered by the brethren to the grace of God. 41. And he went through Syria and Cilicia, confirming the churches: commanding them to keep the precepts of the apostles and the ancients.

*Timothy
at Lystra.*

16. 1. And he came to Derbe and Lystra. And behold there was a certain disciple there named Timothy, the son

15. 22-29. The decree to this effect is drawn up by the Council.

28. 'It hath seemed good', vers. 22, 25; from the Greek word here used comes the term 'dogma' or a decision emanating not from men only but from the Holy Ghost. 'To the Holy Ghost and to us', *cf.* Jn. xiv. 17, 26, xv. 26, xvi. 13.

32. 'Prophets', not simply as foretelling events, xi. 28, xxi. 11, but as in some sort commissioned to speak in the name of God, xiii. 1, 1. Cor. xii. 10, 28, 29. xiv. 1-33.

"The Latitudinarian (Modernistic) doctrine is this: that every man's view of Revealed Religion is acceptable to God, if he acts up to it; that no one view is in itself better than another, or at least that we cannot tell which is the better. All that we have to do then is to act consistently with what we hold, and to value others if they act consistently with what they hold; that to be consistent constitutes sincerity; that where there is this evident sincerity, it is no matter whether we profess to be Romanists or Protestants... I can conceive such a view of the subject to be maintainable, supposing God had given us no Revelation", Newman, *Tract. 85 in Discussions and Arguments*, p. 129-130.

34. This verse is omitted in what are presumably the best Mss.; it may have been inserted as an explanation of ver. 40.

Acts xv. 36-xviii. 22. The second missionary journey, *c.* A. D. 50-52.

38. Whatever may have been Mark's fault it is evident that he was afterwards very dear to St. Paul, *cf.* Col. iv. 10, 2. Tim. iv. 11, Phile. 24 where he is bracketed with St. Luke; and also dear to St. Peter, 1 Pet. v. 13.

39. 'A dissension'; in Greek 'a paroxysm'. Despite the strong expression this was not of necessity sinful: "When several people are occupied in some good work for the honour of God or the good of their neighbours, and one reckons that this or that is a good means while another disagrees with him, such discord is only accidentally opposed to God's honour or our neighbour's good. Nor is it sinful or contrary to charity... for concord — the offspring of charity — means oneness in will, not oneness in opinion", *S. T. II-II. xxxvii. 1.*

of a Jewish woman that believed, but his father was a gentile. 2. To this man the brethren that were in Lystra and Iconium gave a good testimony. 3. Him Paul would have to go along with him: and taking him he circumcised him, because of the Jews who were in those places. For they all knew that his father was a gentile.

The Decrees. 4. And as they passed through the cities, they delivered unto them the decrees for to keep, that were decreed by the apostles and ancients who were at Jerusalem. 5. And the churches were confirmed in faith, and increased in number daily.

Phrygia and Galatia. 6. And when they had passed through Phrygia and the country of Galatia, they were forbidden by the Holy Ghost to preach the word in Asia. 7. And when they were come into Mysia, they attempted to go into Bithynia, and the Spirit of JESUS suffered them not. 8. And when they had passed through Mysia, they went down to Troas:

THE CALL TO EUROPE. 9. And a vision was shewed to Paul in the night, which was a man of Macedonia standing and beseeching him, and saying: Pass over into Macedonia, and help us. 10. And as soon as he had seen the vision, immediately we sought to go into Macedonia, being assured that God had called us to preach the gospel to them. 11. And sailing from Troas, we came with a straight course to Samothracia, and the day following to Neapolis:

PHILIPPI. 12. And from thence to Philippi, which is the chief city of part of Macedonia, a colony. And we were in this city some days conferring together. 13. And upon the sabbath day we went forth without the gate by a river-side, where it seemed that there was prayer; and sitting down we spoke to the women that were assembled.

Lydia. Apoc. ii. 18-29. 14. And a certain woman named Lydia, a seller of purple of the city of Thyatira, one that worshipped God, did hear: whose heart the Lord opened to attend to those things which were said by Paul. 15. And when she was baptized, and her household, she besought us, saying: If you have judged me to be faithful to the Lord, come into my house and abide there. And she constrained us.

The possessed girl. 16. And it came to pass as we went to prayer, a certain girl, having a pythonical spirit, met us, who brought to her masters much gain by divining. 17. This same following Paul and us, cried out, saying: These men are the servants

16. 1. How intimate was the connexion between St. Paul and Timothy can be gauged by a comparison of such passages as xx. 4, Rom. xvi. 21, 1. Cor. iv. 17, 1 Thess. iii. 2, 6, Phil. i. 1, ii. 19, Col. i. 1, Phil. 1, Heb. xiii. 23 where we learn incidentally that he had been imprisoned. Eusebius says that "he was, so it is recorded," the first bishop of Ephesus, *Hist. Eccles.* III. iv. 6, while Nicephorus, *Hist. Eccles.* III. xi, says he was martyred under Domitian.

3. Timothy was a Jew and therefore not exempt from circumcision by the decree of the Council. St. Paul was falsely accused of saying that even converts from Judaism should not be circumcised, xxi. 21. Titus, Gal. ii. 3-5, was a Gentile, hence St. Paul refused to circumcise him; cf. S. T. I-II. ciii. 4 ad 1.

"He circumcised Timothy lest the heathen who had come to believe in Christ should seem to the Jews, and especially to Timothy's maternal relations, to hate circumcision as much as they had now to hate idolatry; whereas the former was instituted by God, the latter by the devil. But Titus he did not circumcise lest he should by so doing afford occasion to those who maintained that no one could be saved unless they were circumcised", St. Augustine, *Ep.* lxxxii. 12.

6. 'Asia', viz. that portion of Asia Minor which formed the Roman Province so called.

7-8. 'Into Mysia... passed *through* Mysia'. Both prepositions are wrongly translated in the Latin: we should read 'over against Mysia, and having passed along (the boundaries of) Mysia'; they were not to go North to Bithynia but West so as to pass into Europe; the map will shew that they passed presumably between Lydia and Mysia and so came to Troas.

10. "We": St. Luke at this point becomes one of the party and thus speaks from personal knowledge. These so-called "We" sections" run from xvi. 10-17, xx. 5-xxviii. 16.

12. 'Conferring together', better 'comparing their respective impressions' regarding the intentions of the Holy Spirit as thus manifested, see note on ix. 22.

12. Cp. i. 8. 'To the uttermost parts of the earth'; the history of the Church in Europe now begins.

14. 'Worshipped God', a proselyte.

16. 'Pythonical', from a Greek word meaning 'to learn', hence 'a divining spirit'.

of the most high God, who preach unto you the way of salvation. 18. And this she did many days. But Paul being grieved, turned and said to the spirit: I command thee, in the name of JESUS CHRIST, to go from her. And he went out the same hour.

*Paul and
Silas
arrested.*

19. But her masters seeing that the hope of their gain was gone, apprehending Paul and Silas, brought them into the market-place to the rulers. 20. And presenting them to the magistrates, they said: These men disturb our city, being Jews: 21. And preach a fashion which it is not lawful for us to receive, nor observe, being Romans.

*Scourged.
II. Cor. xi.
25.*

22. And the people ran together against them: and the magistrates rending off their clothes, commanded them to be beaten with rods. 23. And when they had laid many stripes upon them, they cast them into prison, charging the gaoler to keep them diligently. 24. Who having received such a charge, thrust them into the inner prison, and made their feet fast in the stocks. 25. And at midnight, Paul and Silas praying, praised God. And they that were in prison heard them. 26. And suddenly there was a great earthquake, so that the foundations of the prison were shaken. And immediately all the doors were opened, and the bands of all were loosed.

*An earth-
quake.*

*Conversion
of the
gaoler.*

27. And the keeper of the prison awakening out of his sleep, and seeing the doors of the prison open, drawing his sword, would have killed himself, supposing that the prisoners had been fled. 28. But Paul cried with a loud voice, saying: Do thyself no harm, for we all are here. 29. Then calling for a light, he went in, and trembling fell down at the feet of Paul and Silas. 30. And bringing them out, he said: Masters, what must I do, that I may be saved? 31. But they said: Believe in the Lord JESUS: and thou shalt be saved, and thy house.

*He is bap-
tized.*

32. And they preached the word of the Lord to him and to all that were in his house. 33. And he taking them the same hour of the night, washed their stripes: and himself was baptized, and all his house immediately. 34. And when he had brought them into his own house, he laid the table for them, and rejoiced with all his house, believing God.

*Paul
asserts his
Roman
citizenship.*

35. And when the day was come, the magistrates sent the serjeants, saying: Let those men go. 36. And the keeper of the prison told these words to Paul: The magistrates

16. 20. 'Being Jews', the Roman authorities naturally made no distinction between Jews and Christians; this the Jews resented, *cf.* xiii. 45, 50, xiv. 4-5, xviii. 12-15.

21. Philippi was a Roman 'colonia', *ver.* 12.

31. 'Believe in', more strictly 'believe on'; but the English language is deceptive here. 'Credo Deum' means 'I believe God exists', 'credo Deo' 'I believe (something) on God's authority', 'credo in Deum', 'I believe in God as the goal of my desires', *S. T.* II. II. ii. 2. Thus bare 'belief' is not sufficient for salvation; it must be an intelligent belief according to the capacity of each. It should be particularly noted that a) the gaoler received full instruction in the faith, 32, and b) he was then baptized. Nor was his Baptism merely an outward sign of the faith he already had, for "Baptism is given in order that by it a man may be reborn and thus incorporated in Christ and made a member of His body..... a person can lack Baptism both actually and in desire, as with those who neither are nor want to be baptised, and this, at any rate in those who have the use of reason, is patently a contempt of the Sacrament; such people clearly cannot attain salvation, for they are not incorporated in Christ either Sacramentally or mentally. But a person may, while actually not baptized, not lack it in desire, as when a person wants to be baptized but through some accident dies before he can receive it. Such people can attain salvation without actual Baptism since they have a desire of it which springs from faith working through charity by means of which God interiorly sanctifies them, for God's power is not limited to His visible Sacraments", *S. T.* III. lxxviii. 21-2. Moreover this desire need not be so explicit as suggested above, an implicit desire will suffice, *lxix.* 4 ad 2.

30-33. The gaoler asks what he is to do; St. Paul tells him to believe; but that he did not stop there is evident from the fact that he baptized him; he must also have told him what he was to believe, namely the Redemption wrought by the Cross and the possibility of a share in it by accepting Baptism.

have sent to let you go: now therefore depart, and go in peace. 37. But Paul said to them: They have beaten us publicly, uncondemned, men that are Romans, and have cast us into prison: and now do they thrust us out privately? Not so, but let them come, 38. And let us out ourselves. And the serjeants told these words to the magistrates. And they were afraid, hearing that they were Romans. 39. And coming they besought them; and bringing them out they desired them to depart out of the city. 40. And they went out of the prison, and entered into the house of Lydia: and having seen the brethren, they comforted them, and departed.

*They are
freed with
honour.*
xxii. 25-29.

THESSA-
LONICA.

17. 1. And when they had passed through Amphipolis and Apollonia, they came to Thessalonica, where there was a synagogue of the Jews. 2. And Paul according to his custom went in unto them; and for three sabbath-days he reasoned with them out of the scriptures, 3. Declaring and insinuating that the CHRIST was to suffer, and to rise again from the dead: and that this is JESUS CHRIST, whom I preach to you. 4. And some of them believed, and were associated to Paul and Silas, and of those that served God and of the gentiles a great multitude, and of noble women not a few.

*The Jews
resist.*

Jason.

5. But the Jews moved with envy, and taking unto them some wicked men of the vulgar sort, and making a tumult, set the city in an uproar; and besetting Jason's house, sought to bring them out unto the people. 6. And not finding them, they drew Jason and certain brethren to the rulers of the city, crying: They that set the city in an uproar are come hither also, 7. Whom Jason hath received, and these all do contrary to the decrees of Cesar, saying that there is another king, JESUS. 8. And they stirred up the people, and the rulers of the city hearing these things. 9. And having taken satisfaction of Jason, and of the rest, they let them go.

xvi. 21,
Lk. xxiii.
2, Jn.
xviii. 36-
37.

BEREA.

10. But the brethren immediately sent away Paul and Silas by night unto Berea. Who when they were come thither went into the synagogue of the Jews. 11. Now these were more noble than those in Thessalonica, who received the word with all eagerness, daily searching the scriptures, whether these things were so. 12. And many indeed of them believed, and of honourable women that were gentiles, and of men not a few.

17.3. 'Declaring and insinuating' or 'explaining and shewing by divers passages'; 'opening and alleging', R.; *cf.* Lk. xxiv. 27, 45-47.

3. 'And that this is Jesus Christ', an unfortunate inversion of the true order; what St. Paul said was 'And this Christ (foretold in the Old Testament) is Jesus of whom I am telling you'; *cp.* xviii. 5.

4. 'Served God', *i. e.* proselytes, *cf.* x. 2, xiii. 16, 26.

5. 'Wicked men of the vulgar sort', literally 'scoundrels who loafed about the market-place'.

6-9. Jason is here mentioned presumably as being the Apostles' host but we know nothing further of him.

11. The Jews of Berea are commended for 'searching the Scriptures' *cf.* Jn. v. 39, 45-47; but the Bible is not therefore our sole and sufficient guide. These Jews, who had not yet become Christians, searched the Scriptures to discover whether St. Paul's interpretation of it was justified. See note on Jas. ii. 10.

"To argue from authority is peculiarly appropriate to theology since it derives its principles from Revelation and consequently must accept the authority of those to whom that Revelation was made. Nor is this derogatory to theology. For although argument from authority based on human reason is the weakest of all, argument from authority based on Divine Revelation is the most compelling of all. At the same time theology uses human reason — not of course to prove the faith, for that would destroy the merit of faith — but to set in clearer light certain other things taught by theology... Thus theology uses the authority of the Philosophers in cases where they could know the truth by natural reason, Acts xvii. 28; yet these it only uses as affording external and probable arguments. But it makes use of the authority of Canonical Scripture as being its own proper material and affording a necessary argument; theology uses the authority of the other Doctors of the Church as arguing from its own exponents and with probable force. For our faith is based on the Revelation made to the Apostles and Prophets who wrote the Canonical Books, not upon any Revelation made perchance to other Doctors", *S. T. I. i. 8 ad 2.*

12. For these women of high position *cf.* xiii. 50.

*The Jews
pursue
them.*

13. And when the Jews of Thessalonica had knowledge that the word of God was also preached by Paul at Berea, they came thither also, stirring up and troubling the multitude. 14. And then immediately the brethren sent away Paul, to go unto the sea: but Silas and Timothy remained there. 15. And they that conducted Paul brought him as far as Athens, and receiving a commandment from him to Silas and Timothy, that they should come to him with all speed, they departed. 16. Now whilst Paul waited for them at Athens, his spirit was stirred within him, seeing the city wholly given to idolatry. 17. He disputed therefore in the synagogue with the Jews, and with them that served God, and in the market-place, every day, with them that were there. 18. And certain philosophers of the Epicureans and of the Stoics disputed with him, and some said: What is it that this word-sower would say? But others: He seemeth to be a setter forth of new gods; because he preached to them JESUS and the resurrection.

ATHENS.

*In the
market-
place of
Athens.*

*At the
Areopagus.*

19. And taking him they brought him to the Areopagus, saying: May we know what this new doctrine is which thou speakest of? 20. For thou bringest in certain new things to our ears. We would know therefore what these things mean. 21. (Now all the Athenians, and strangers that were there, employed themselves in nothing else but either in telling or in hearing some new thing.)

*'The
Unknown
God.'*

22. But Paul standing in the midst of the Areopagus, said: Ye men of Athens, I perceive that in all things you are too superstitious. 23. For passing by and seeing your idols, I found an altar also on which was written: *To the unknown God*. What therefore you worship, without knowing it, that I preach to you; 24. God, who made the world and all things therein, He being Lord of heaven and earth, dwelleth not in temples made with hands. 25. Neither is he served with men's hands as though he needed anything, seeing it is he who giveth to all life, and breath, and all things: 26. And hath made of one, all mankind, to dwell upon the whole face of the earth, determining appointed times, and the limits of their habitation.

*Is revealed
to us in
nature.*

*We must
seek Him.*

27. That they should seek God, if happily they may feel after him or find him: although he be not far from every one of us: 28. For in him we live and move and are: as some also of your own poets said, *for we are also his off-*

17. 18. 'The Epicureans and the Stoics': The Epicureans were a philosophic sect founded by Epicurus, *b. B. C.* 342. Happiness, for them, was to be sought in pleasure; this meant freedom from bodily pain rather than the gratification of the senses, which had to be restrained. They were materialistic atheists. The Stoics were founded by a certain Zeno about 300 *B. C.* For them true happiness lay in the practice of virtue, but the only knowledge on which this could be based depended on the senses. The Stoics acknowledged the existence of God and of the human soul but they were really Pantheists.

19. The Areopagus, or Hill of Mars, was the meeting-place of the Athenian Council which from its meeting there was called 'the Areopagus'.

24. 'Dwelleth not in temples'. "We must look at the worship of God from two points of view: of God who is worshipped and of man who worships. Now God who is worshipped is not shut up in any bodily place; hence not for His sake is there any need of special temple or tabernacle. But men who worship Him are corporeal, and for their sakes and for two reasons a special tabernacle or temple needs to be constructed for God's worship. First of all: that, coming to this place with the reflection that it is especially set apart for the worship of God, they may approach with the greater reverence. Secondly: that by the very ordering of such tabernacle or temple there may be made evident certain things pertaining to the Divinity and Humanity of Christ, 3 Kgs. viii. 27. From all which it is clear that the sanctuary was not set up to contain God, as though He dwelt in it locally, but that His Name might be there, that is that our sense of God's presence might be there manifested by what was said or done there, and that out of reverence for the place more acceptable prayers might be offered owing to the devotion of those who prayed there", *S. T.* I-II, cii. 4 ad 1.

28. " 'In Him we live and move and have our being', for our very living and being and moving are caused by God. Moreover all things are in God as knowing them, and in this sense they are in Him by their very natures which, in God, are not distinct from the Divine nature", *S. T.* I. xviii. 4 ad 1. The Greek poet Aratus, whom St. Paul here quotes, was from his own Cilicia.

spring. 29. Being therefore the offspring of God, we must not suppose the divinity to be like unto gold or silver, or stone, the graving of art and device of man.

*He has
sent a
Redeemer.*

30. And God indeed having winked at the times of this ignorance, now declareth unto men that all should everywhere do penance. 31. Because he hath appointed a day wherein he will judge the world in equity, by the man whom he hath appointed, giving faith to all, by raising him up from the dead.

*ver. 18.
The recep-
tion of the
sermon.*

32. And when they had heard of the resurrection of the dead, some indeed mocked; but others said: We will hear thee again concerning this matter. 33. So Paul went out from among them. 34. But certain men adhering to him, did believe: among whom was also Dionysius the Areopagite, and a woman named Damaris, and others with them.

*CORINTH.
Aquila and
Priscilla.*

18. 1. After these things, departing from Athens, he came to Corinth. 2. And finding a certain Jew, named Aquila, born in Pontus, lately come from Italy, with Priscilla his wife (because that Claudius had commanded all Jews to depart from Rome), he came to them. 3. And because he was of the same trade, he remained with them and wrought: (now they were tent-makers by trade.)

*The Jews
resist.*

4. And he reasoned in the synagogue every sabbath, bringing in the name of the Lord JESUS, and he persuaded the Jews and the Greeks. 5. And when Silas and Timothy were come from Macedonia, Paul was earnest in preaching, testifying to the Jews that JESUS is the CHRIST. 6. But they gainsaying and blaspheming, he shook his garments, and said to them: Your blood be upon your own heads: I am clean; from henceforth I will go unto the gentiles.

*xiii. 46.
xix. 9.*

Crispus.

7. And departing thence, he entered into the house of a certain man, named Titus Justus, one that worshipped God, whose house was adjoining to the synagogue. 8. And Crispus the ruler of the synagogue believed in the Lord with all his house: and many of the Corinthians hearing believed, and were baptized.

*Paul's
vision of
Christ.*

9. And the Lord said to Paul in the night by a vision: Do not fear, but speak, and hold not thy peace. 10. Because I am with thee: and no man shall set upon thee to hurt thee: for I have much people in this city. 11. And he stayed there a year and six months, teaching among them the word of God.

17. 31. The Resurrection was a fact of so stupendous a nature that those who accepted it must needs believe all that the Risen Christ claimed and taught. It is this that makes Christ's Resurrection the 'Cardinal' fact to which the Apostles were especially to bear witness, Lk. xxiv. 48, Acts i. 8, xxiii. 6-7.

"That on the third day He restored Himself to life, from the tomb, in the very flesh in which He was slain, and, never to die again, ascended in that same flesh to heaven, that surpasses all else that Christ did", St. Augustine, *Tract.* xci. 3 in *Joann.*

"But some are so perturbed at this notion that they are almost in danger of losing their faith; they exercise their prejudiced reason at the expense of God's miracles. For they argue: if it was a body, if it was flesh and bones that rose from the tomb after hanging on the Cross, how could it enter through the closed doors. And they conclude, if it could not be, then it did not happen! If it could be, then how was it? But if you understand how, then it was no miracle!" St. Augustine, *Sermon* cclvii. 2.

34. Denis the Areopagite, probably identified with the patron Saint of France; he was for long reputed the author of a series of works on mystical theology which exercised an immense influence on the theologians of the Middle Ages, but it is now known that these were the work of a writer living probably in the fifth century.

18. 2. That Claudius expelled the Jews from Rome owing to riots 'at the instigation of a certain Chrestus' we know from Suetonius, *Claudius*, xxi.

For Aquila and Priscilla see Rom. xvi. 3, 1. Cor. xvi. 19, 2 Tim. iv. 19.

3. Every Rabbi had a trade; just as Our Lord was a carpenter, Mk. vi. 3, Saul was a tentmaker, *cf.* xx. 34.

6. 'Clean', *viz.* 'I have done my duty by you', xx. 26.

7. He opened a Christian church next-door to the synagogue!

8. For Crispus *cf.* 1. Cor. i. 14 where St. Paul mentions him as one of the few baptized by himself.

*Before
Gallio.*

12. But when Gallio was proconsul of Achaia, the Jews with one accord rose up against Paul, and brought him to the judgment-seat, 13. Saying: This man persuadeth men to worship God contrary to the law. 14. And when Paul was beginning to open his mouth, Gallio said to the Jews: If it were some matter of injustice, or an heinous deed, O you Jews, I should with reason bear with you. 15. But if they be questions of word and names, and of your law, look you to it: I will not be judge of such things. 16. And he drove them from the judgment-seat. 17. And all laying hold on Sosthenes the ruler of the synagogue, beat him before the judgment-seat: and Gallio cared for none of those things.

Ephesus

18. But Paul when he had stayed yet many days, taking his leave of the brethren, sailed thence into Syria, (and with him Priscilla and Aquila,) having shorn his head in Cenchrea. For he had a vow. 19. And he came to Ephesus, and left them there. But he himself entering into the synagogue, disputed with the Jews. 20. And when they desired him, that he would tarry a longer time, he consented not. 21. But taking his leave and saying: I will return to you again, God willing, he departed from Ephesus. 22. And going down to Cesarea, he went up to Jerusalem, and saluted the church, and so came down to Antioch. 23. And after he had spent some time there, he departed, and went through the country of Galatia and Phrygia, in order, confirming all the disciples.

*Return to
Antioch.*

THIRD
JOURNEY.
xviii. 23-
xxi. 15.

*Apollo at
Ephesus.*

24. Now a certain Jew named Apollo, born at Alexandria, an eloquent man, came to Ephesus, one mighty in the scriptures. 25. This man was instructed in the way of the Lord: and being fervent in spirit spoke, and taught diligently the things that are of JESUS, knowing only the baptism of John. 26. This man therefore began to speak boldly in the synagogue. Whom when Priscilla and Aquila had heard, they took him to them, and expounded to him the way of the Lord more diligently. 27. And whereas he was desirous to go to Achaia, the brethren exhorting, wrote to the disciples to receive him. Who, when he was come, helped them much who had believed. 28. For with much vigour he convinced the Jews openly, shewing by the scriptures that JESUS is the CHRIST.

ix. 22.

EPHESUS.

19. 1. And it came to pass while Apollo was at Corinth, that Paul having passed through the upper coasts, came to

18. 12. Gallio was the brother of the philosopher Seneca.

17. The crowd agreed with Gallio and indulged in 'Jew-baiting'.

18. *Cp.* Nbs. vi. 13; thus St. Paul still adhered to the Mosaic ritual though it was on its way to extinction. The "Law" may be said to have had three periods: a) it was life-giving till Christ came; b) it was dead when Christ caused the new Dispensation to supersede the old; c) it was death-dealing when Christianity had been fully promulgated.

22. 'To Jerusalem', words inserted by Challoner and undoubtedly intended by St. Luke, but they are in no Ms. or (?) version.

18. 23 - 19. 36. The third missionary journey, *c.* A. D. 52-55.

24. For Apollo see 1 Cor. i. 12. iii. 4. iv. 6; Tit. iii. 13. He seems to have known Our Lord's life through disciples of the Baptist but not to have had full instruction in His teaching.

25. 'Diligently', better 'carefully', Lk. i. 3. John's baptism was not a sacrament; it conveyed no grace; it was an outward sign of the repentance already conceived in the heart. It is hard to see that Baptism as understood by some modern sects is anything more than that of John; for the whole question of John's Baptism, see *S. T.* III. xxxviii.

27. The Vulgate Latin and the versions made from it seem to have omitted three words here 'through the grace (that was in him)'.

19. 1. 'The upper coasts'. Those who hold that the Galatians to whom St. Paul addressed his Epistle dwelled in the district of Galatia as distinct from the Roman Province of Galatia, viz. in the towns Ancyra, Pessinus, Ptaviun, etc., as opposed to Derbe, Lystra and Iconium familiar to us from the preceding chapters of *Acts*, would interpret 'the upper coasts' as referring to this Northern district; those who hold that St. Paul confined his missionary activity to the Roman Province of Galatia — which extended much further South than the district of that name and included Derbe, Lystra and Iconium — would interpret this expression as referring to the route to Ephesus on the hill crest above the valley of the R. Lycus. For a discussion of the arguments alleged on either side see *Aids* v (iii), pp. 140-148.

The baptism of John.

Ephesus, and found certain disciples: 2. And he said to them: Have you received the Holy Ghost since ye believed? But they said to him: We have not so much as heard whether there be a Holy Ghost. 3. And he said: In what then were you baptized? Who said: In John's baptism.

They are baptized in Christ.

4. Then Paul said: John baptized the people with the baptism of penance, saying: That they should believe in him who was to come after him, that is to say, in JESUS. 5. Having heard these things, they were baptized in the name of the Lord JESUS. 6. And when Paul had imposed his hands on them, the Holy Ghost came upon them, and they spoke with tongues and prophesied. 7. And all the men were about twelve.

x. 44.

The Jews are obstinate.

8. And entering into the synagogue, he spoke boldly for the space of three months, disputing and exhorting concerning the kingdom of God. 9. But when some were hardened, and believed not, speaking evil of the way of the Lord before the multitude, departing from them, he separated the disciples, disputing daily in the school of one Tyrannus. 10. And this continued for the space of two years, so that all who dwelt in Asia heard the word of the Lord, both Jews and gentiles. 11. And God wrought by the hand of Paul more than common miracles: 12. So that even there were brought from his body to the sick handkerchiefs and aprons, and the diseases departed from them, and the wicked spirits went out of them.

Jewish Exorcists.

13. Now some also of the Jewish exorcists, who went about, attempted to invoke, over them that had evil spirits, the name of the Lord JESUS, saying: I conjure you by JESUS whom Paul preacheth. 14. And there were certain men, seven sons of Sceva, a Jew, a chief priest, that did this. 15. But the wicked spirit answering, said to them: JESUS I know, and Paul I know: but who are you? 16. And the man in whom the wicked spirit was, leaping upon them and mastering them both, prevailed against them, so that they fled out of that house naked and wounded. 17. And this became known to all the Jews and the gentiles that dwelt at Ephesus: and fear fell on them all, and the name of the Lord JESUS was magnified.

They burn their books of magic.

18. And many of them that believed came confessing and declaring their deeds. 19. And many of them who had followed curious arts, brought together their books and

19. 4. 'The Baptism of penance': see note on ii. 38.

9. 'The way of the Lord', that is of salvation through Christ, as opposed to salvation by the 'works of the Law', *cf.* ix. 2.

12. 'Handkerchiefs and aprons'. As so often in the lives of the Saints, inanimate things which had touched their bodies were made by God the instruments for conveying Divine grace to others. Hence reverence for the relics of the Saints, the remains, that is, of their earthly bodies, once the tabernacles of souls which served God heroically: "There is nothing unlawful in carrying about with us relics of the Saints if we do it as a mark of confidence in God and His Saints", *S. T. II-II. xcvi. 4 ad 3.*

15. 'The power of the Synagogue was already on the wane.

18. This should not be pressed as an instance of sacramental Confession, but *cf.* Jn. xx. 21, Jas. v. 16.

"God alone authoritatively both absolves from sin and remits it, priests do the same in their ministry since the words spoken by the priest in the Sacrament of Penance act instrumentally by the Divine power, as in the other Sacraments. For it is the Divine power which works interiorly in all sacramental signs, whether they be words or things. Hence the Lord expressed both features of this power: He said to Peter 'Whatsoever thou shalt loose upon earth...', and to the disciples 'Whose sins ye shall remit they are remitted'. As a matter of fact, however, a priest says 'I absolve you' rather than 'I remit your sins', since the former is more in accordance with the Lord's words as shewing forth the power of the keys whereby priests absolve", *S. T. III lxxxiv. 3 ad 3m.*

"Let the soul then, come in all security to be cleansed by the grace of the Lord; let it come, impure like the Magdalen, to be purified in the Church, let it believe, let it approach the Lord's feet, seek them and confess with tears. But 'the Lord's feet' are the preachers of the Gospel. At the same time let the soul place her security in the Lord, whether the preacher be good or a person who does not practice what he preaches", St. Augustine, *Sermon xcix. 13.*

burnt them before all: and counting the price of them, they found the money to be fifty thousand pieces of silver. 20. So mightily grew the word of God and was confirmed.

*St. Paul's
plans.
xxiii. 11.*

21. And when these things were ended, Paul purposed in the spirit, when he had passed through Macedonia and Achaia, to go to Jerusalem, saying: After I have been there I must see Rome also. 22. And sending into Macedonia two of them that ministered to him, Timothy and Erastus, he himself remained for a time in Asia.

*The crafts-
men at
Ephesus.*

23. Now at that time there arose no small disturbance about the way of the Lord. 24. For a certain man named Demetrius, a silversmith, who made silver temples for Diana, brought no small gain to the craftsmen. 25. Whom he calling together, with the workmen of like occupation, said: Sirs, you know that our gain is by this trade; 26. And you see and hear that this Paul by persuasion hath drawn away a great multitude, not only of Ephesus, but almost of all Asia, saying: They are not gods which are made by hands.

27. So that not only this our craft is in danger to be set at nought, but also the temple of great Diana shall be reputed for nothing, yea and her majesty shall begin to be destroyed, whom all Asia and the world worshippeth.

The riot.

28. Having heard these things, they were full of anger, and cried out, saying: Great is Diana of the Ephesians. 29. And the whole city was filled with confusion, and having caught Caius and Aristarchus, men of Macedonia, Paul's companions, they rushed with one accord into the theatre.

*Paul's
compan-
ions.*

30. And when Paul would have entered in unto the people, the disciples suffered him not. 31. And some also of the rulers of Asia, who were his friends, sent unto him, desiring that he would not venture himself into the theatre.

The Jews.

32. Now some cried one thing, some another. For the assembly was confused, and the greater part knew not for what cause they were come together. 33. And they drew forth Alexander out of the multitude, the Jews thrusting him forward. And Alexander beckoning with his hand for silence would have given the people satisfaction. 34. But as soon as they perceived him to be a Jew, all with one voice, for the space of about two hours, cried out: Great is Diana of the Ephesians.

*The town-
clerk.*

35. And when the town clerk had appeased the multitudes, he said: Ye men of Ephesus, what man is there that knoweth

19. 21. This was the visit to Jerusalem for the distribution of alms, see, 1. Cor. xvi. 1-3; 2. Cor. viii-ix.

22. For Erastus see Rom. xvi. 23, 2, Tim. iv. 20.

24. This was not the huntress-goddess of the Romans but the 'many-breasted Cybele' of Asia, the goddess of fertility. The 'silver temples' were evidently replicas of the great temple which were sold to votaries.

25. 'Of like occupations', he refers to the host of minor craftsmen who would be involved in the decay of the production of these shrines.

26. This affords some notion of the amazing spread of Christianity throughout Asia; St. Luke is content to give us a summary sketch; it is for us to fill in the details; St. John's picture of the Seven Churches, Apoc. ii-iv, shews us something of the work of expansion that had been going on. Observe the note of scorn in '*this* Paul'.

27. 'The world', xi. 28, Lk. ii. 1; a hyperbolic expression here, but in Lk. it represents the Roman mind: 'the whole world' then known was practically under Roman domination.

29. 'The theatre'. The ruins still stand and shew that it could have accommodated some 25,000 to 30,000 people.

Aristarchus, cf. xx. 4, xxvii. 2, Col. iv. 10, Philemon 24.

31. 'Rulers of Asia', the term 'Asiarchs' would be a more correct translation; these officials did not 'rule Asia' but were presidents over games and festivals.

33. Presumably to try and show that the Jews were not to be incriminated with the Christians; few in Ephesus would realise that Christians were distinct from Jews.

35. The town-clerk', so all English versions except Rli. and W. 'the Scribe'.

'And of' means 'who is'

not that the city of the Ephesians is a worshipper of the great Diana, and of Jupiter's offspring? 36. Forasmuch therefore as these things cannot be contradicted, you ought to be quiet, and to do nothing rashly. 37. For you have brought hither these men, who are neither guilty of sacrilege, nor of blasphemy against your goddess.

*The
remedy.*

38. But if Demetrius and the craftsmen that are with him have a matter against any man, the courts of justice are open, and there are proconsuls; let them accuse one another. 39. And if you inquire after any other matter, it may be decided in a lawful assembly. 40. For we are even in danger to be called in question for this day's uproar: there being no man guilty (of whom we may give account) of this concourse. And when he had said these things, he dismissed the assembly.

*To Macedo-
nia.*

20. 1. And after the tumult was ceased, Paul calling to him the disciples, and exhorting them, took his leave, and set forward to go into Macedonia. 2. And when he had gone over those parts, and had exhorted them with many words, he came into Greece.

*THE
RETURN
JOURNEY.*

3. Where when he had spent three months, the Jews laid wait for him, as he was about to sail into Syria: so he took a resolution to return through Macedonia. 4. And there accompanied him Sopater the son of Pyrrhus, of Berea: and of the Thessalonians, Aristarchus, and Secundus, and Gaius of Derbe, and Timothy: and of Asia, Tychicus and Trophimus.

Troas.

5. These going before, stayed for us at Troas. 6. But we sailed from Philippi after the days of the azymes, and came to them to Troas in five days, where we abode seven days. 7. And on the first day of the week, when we were assembled to break bread, Paul discoursed with them, being: to depart on the morrow: and he continued his speech until midnight. 8. And there were a great number of lamps in the upper chamber where we were assembled.

*The
raising of
Eutychus.*

9. And a certain young man named Eutychus, sitting on the window, being oppressed with a deep sleep, (as Paul was long preaching,) by occasion of his sleep fell from the third loft down, and was taken up dead. 10. To whom when Paul had gone down, he laid himself upon him; and embracing him, said: Be not troubled, for his soul is in him:

19. 35. 'And of Jupiter's offspring'. This rendering can be justified, in the Vulgate Latin, 'Jovisque proles'; but the word rendered 'offspring' literally means 'that fell from heaven (Zeus)', moreover the whole is in the neuter, as distinct from Artemis (Diana) in the feminine, so that the reference is more probably to an image reputed to have fallen from heaven.

38. The Romans everywhere established their legal system; the local official fears lest they may be made to feel the power of the law for their uncalled-for turbulence, ver. 40. The Romans were conspicuously just in their administration of their laws, as St. Paul acknowledged when appealing to Caesar, Acts xxv. 8-11; even St. Augustine, with all his detestation of a system based on violence and ambition, agrees that the laws which they had taken over from the Greeks and improved were kept by the Romans themselves and that they had done no harm to those they subjugated, save the wars and the horrors incidental to them, *cf. De Civitate Dei*, II, xvi, V. xvii.

20. 4. For Aristarchus see xix. 29, Phile. 24; he was imprisoned with St. Paul at Rome, Col. iv. 10.

Tychicus was a devoted follower of the Apostle, *cf. Ephes. vi. 21, Col. iv. 7* where we find him acting as the bearer of St. Paul's letters; see, too, Tit. iii. 12 and 2. Tim. iv. 12. Trophimus also adhered to the Apostle, presumably throughout, if we are to judge by 2. Tim. iv. 20.

5. A second 'we' section begins here; *cf. xvi. 10*; we are allowed a glimpse of Luke's diary.

7. "The first day of the week"; this shews how soon the Christians gave up the Jewish Sabbath for the day of the Resurrection, *cp. Mk. ii. 28, Apoc. i. 10, 1. Cor. xvi. 2*.

9. 'Loft', so all the English versions save W. 'stage'; we should say 'storey'.

11. Then going up, and breaking bread and tasting, and having talked a long time to them until daylight, so he departed. 12. And they brought the youth alive, and were not a little comforted.

Mitylene to Miletus.

13. But we going aboard the ship, sailed to Assos, being there to take in Paul; for so he had appointed, himself purposing to travel by land. 14. And when he had met with us at Assos, we took him in and came to Mitylene. 15. And sailing thence, the day following we came over against Chios: and the next day we arrived at Samos: and the day following we came to Miletus. 16. For Paul had determined to sail by Ephesus, lest he should be stayed any time in Asia. For he hasted, if it were possible for him, to keep the day of Pentecost at Jerusalem.

ST. PAUL'S
ADDRESS
TO THE
EPHESIAN
CHURCH.

His ministerial life.

17. And sending from Miletus to Ephesus, he called the ancients of the church. 18. And when they were come to him, and were together, he said to them: You know from the first day that I came into Asia, in what manner I have been with you for all the time, 19. Serving the Lord with all humility, and with tears, and temptations which befell me by the conspiracies of the Jews: 20. How I have kept back nothing that was profitable to you, but have preached it to you, and taught you publicly, and from house to house, 21. Testifying both to Jews and gentiles penance towards God, and faith in our Lord JESUS CHRIST.

Persecution is before him.

II. Tim.
iv. 7-8.

22. And now behold, being bound in the Spirit, I go to Jerusalem: not knowing the things which shall befall me there: 23. Save that the Holy Ghost in every city witnesseth to me, saying: that bands and afflictions wait for me at Jerusalem. 24. But I fear none of these things, neither do I count my life more precious than myself, so that I may consummate my course and the ministry of the word which I received from the Lord JESUS, to testify the gospel of the grace of God.

His farewell.

xviii. 6.

25. And now behold I know that all you, among whom I have gone preaching the kingdom of God, shall see my face no more. 26. Wherefore I take you to witness this day, that I am clear from the blood of all men. 27. For I have not spared to declare unto you all the counsel of God.

Duties of the clergy.

28. Take heed to yourselves, and to the whole flock, wherein the Holy Ghost hath placed you bishops, to rule the church of God, which he hath purchased with his own

20. 11. 'Breaking bread', ii. 42, 46, xxvii. 35, almost certainly the Holy Eucharist.

19. 'Temptations', i. e. 'trials'.

21. 'Penance' so W. and Rh., but 'repentance' is better. See Index.

23. For the fulfilment, see xxi. 30.

24. The text is probably corrupt but the sense is clear.

25. St. Paul is not speaking here prophetically; he is merely looking forward to the future and what will presumably happen. Hence we cannot argue from his words that he never again went to Ephesus. At the same time the *Pastoral Epistles*, while suggesting perhaps that he did revisit the city, do not state it as a fact, cf. 1. Tim. i. 4, 2. Tim. i. 18, iv. 12.

28. 'To rule the Church of God'; St. Irenaeus, died 202, reads "Bishops and priests", T, C, 'overseers to rule', G, 'to govern', A, 'to feed', R, 'Bishops (overseers) to feed'. The Greek word is 'poimainein' as in Jn. xxi. 16; it means 'to shepherd' and is the regular term in Homer for the 'Kings', cf. 1. Pet. ii. 25, Heb. xiii. 20. This is a very definite statement touching the real power of bishops.

"So far as the name is concerned Bishops and Priests were originally not distinct; for Bishops are so termed because they 'superintend' (the Greek 'Episcopos' means a 'superintendent'); however 'Priests' in Greek are 'Elders', 1. Tim. v. 18... Later on, however, for the avoidance of schism it became necessary to distinguish the names as well, and the superior were known as Bishops, the inferior as Priests", S. T. II-II. clxxxiv. 6 ad 1. In his catalogue of Heresies St. Augustine enumerates a certain Acrius who "said that no distinction ought to be made between a Bishop and a Priest".

I. Tim.
iv. 1-4.
II. Tim.
iii. 1-4.
Heresies.
xix. 20

blood. 29. I know that after my departure ravening wolves will enter in among you, not sparing the flock. 30. And of your own selves shall arise men speaking perverse things, to draw away disciples after them. 31. Therefore watch, keeping in memory, that for three years I ceased not with tears to admonish every one of you night and day. 32. And now I commend you to God and to the word of his grace, who is able to build up, and to give an inheritance among all the sanctified.

*St. Paul's
example.*
xviii. 3.

33. I have not coveted any man's silver, gold, or apparel, as 34. You yourselves know: for such things as were needful for me and them that are with me, these hands have furnished. 35. I have shewed you all things, how that so labouring you ought to support the weak, and to remember the word of the Lord JESUS, how he said: It is a more blessed thing to give, rather than to receive.

*His
departure.*

36. And when he had said these things, kneeling down he prayed with them all. 37. And there was much weeping among them all; and falling on the neck of Paul, they kissed him. 38. Being grieved most of all for the word which he had said, that they should see his face no more. And they brought him on his way to the ship.

LAST
STAGES
OF THE
JOURNEY.

21. 1. And when it came to pass that being parted from them we set sail, we came with a straight course to Coos, and the day following to Rhodes, and from thence to Patara. 2. And when we had found a ship sailing over to Phenice, we went aboard and set forth. 3. And when we had discovered Cyprus, leaving it on the left hand, we sailed into Syria, and came to Tyre; for there the ship was to unlade her burden. 4. And finding disciples, we tarried there seven days: who said to Paul through the Spirit, that he should not go up to Jerusalem.

Tyre.

Ptolemais.

5. And the days being expired, departing we went forward, they all bringing us on our way, with their wives and children, till we were out of the city: and we kneeled down on the shore, and we prayed. 6. And when we had bid one another farewell, we took ship; and they returned home. 7. But we having finished the voyage by sea, from Tyre came down to Ptolemais: and saluting the brethren we abode one day with them.

*Phillip the
Evangelist.*

8. And the next day departing, we came to Cesarea. And

20. 34. His hands were toil-worn, *cf.* xviii. 3; no doubt the Apostle held them out as a proof of what he said. Eusebius, *Hist. Eccles.* III. xx. 5, tells us that the descendants of Jude shewed their hands to Domitian to prove that though of the royal stock they were really hard-working artisans and therefore not likely to prove a danger as claimants to the throne. The frequent references to St. Paul's hand and his habit of stretching it out are noticeable, *cf.* xiii. 16, xix. 33, xxi. 40, xxvi. 1, and *cf.* his references to his personal signature of his letters, I. Cor. xvi. 21, Gal. vi. 11; Coloss. iv. 18; 2. Thess. iii. 17; Phile. 19.

35. A proverbial 'saying' of Christ, not in the Gospels. A small number of these have been recently discovered in Egypt.

2. 'Phenice' as the old spelling for Phoenicia has, curiously enough, been retained by Challoner, nor does it seem to have been changed in any of the various subsequent revisions.

21. 4. 'Through the Spirit'. They knew by Divine Revelation what would happen to him; but it does not follow that the Spirit also told them to urge St. Paul not to go up. In such visions it is hard to discern where the illumination from the Spirit ceases and the human imagination takes control.

8. For Philip the Deacon and Evangelist, *cf.* vi. 5, and viii.

entering into the house of Philip the evangelist, who was one of the seven, we abode with him. 9. And he had four daughters virgins, who did prophesy.

Agabus.
xi. 28.
Jn. xxi.
18-19.

10. And as we tarried there for some days, there came from Judea a certain prophet, named Agabus. 11. Who when he was come to us, took Paul's girdle, and binding his own feet and hands, he said: Thus saith the Holy Ghost: The man whose girdle this is, the Jews shall bind in this manner in Jerusalem, and shall deliver him into the hands of the gentiles. 12. Which when we had heard, both we and they that were of that place, desired him that he would not go up to Jerusalem.

*Paul's
determina-
tion.*

13. Then Paul answered, and said: What do you mean weeping and afflicting my heart? For I am ready not only to be bound, but to die also in Jerusalem, for the name of the Lord JESUS. 14. And when we could not persuade him, we ceased, saying: The will of the Lord be done.

*Journey to
Jerusalem.*

15. And after those days, being prepared, we went up to Jerusalem. 16. And there went also with us some of the disciples from Cesarea, bringing with them one Mnason, a Cyprian, an old disciple, with whom we should lodge.

JERUSALEM.

17. And when we were come to Jerusalem, the brethren received us gladly.

St. James.

18. And the day following Paul went in with us unto James; and all the ancients were assembled. 19. Whom when he had saluted, he related particularly what things God had wrought among the gentiles by his ministry.

*The false
charges.*

20. But they hearing it, glorified God and said to him: Thou seest brother, how many thousands there are among the Jews that have believed: and they are all zealots for the law. 21. Now they have heard of thee that thou teachest those Jews who are among the gentiles to depart from Moses: saying that they ought not to circumcise their children, nor walk according to the custom. 22. What is it therefore? the multitude must needs come together: for they will hear that thou art come.

*He keeps
the Mosale
ritual.*
xviii. 18;
Nbs. vi.
18.

23. Do therefore this that we say to thee. We have four men who have a vow on them. 24. Take these and sanctify thyself with them: and bestow on them, that they may shave their heads: and all will know that the things which they have heard of thee are false: but that thou thyself

xv. 23-29. also walkest keeping the law. 25. But as touching the

21. 18. St. James the Less or 'the little' was the first bishop of Jerusalem, xii. 17 and xv. 13ff., Gal. i. 19, ii. 9, etc. He was put to death by the High Priest Ananus or Annas the younger who was severely rebuked by Albinus the Procurator for doing so, Josephus, *Ant.* XX. ix. 1; Josephus however passes a great eulogy on Ananus and puts an eloquent speech into his mouth during the siege of Jerusalem, *Wars*, IV, iii. 7-10, v. 2; *cp.* for a different view of Ananus, Josephus, *Life*, 38.

20. 'Zealous' see note on i. 13. Note the rapid increase of the Church and *cp.* ii. 41, iv. 4, 14, vi. 7.

21. The charge was false; the Decree of the Council of Jerusalem had laid down, xv. 23, 29, that the converts from heathenism were to be exempt from the Mosaic Law save in certain particulars; nothing had been said about the converts from Judaism and their keeping of the Law, see notes on Gal. v.

See notes on Rom. vi. 14, p. 533, Ephes. ii. 12, p. 661.

22. *i. e.* the Jewish Christians were angry with Paul because of those charges.

24. By taking his share in the fulfilment of the vows of these Nazarites St. Paul proved that he derogated in nothing from the ceremonial Law; indeed he himself on one occasion took a ceremonial vow, xviii. 18; see note on Mt. ii. 23.

"I think there is no doubt that James gave this advice so that those Jews who had come to believe in Christ, and yet were 'zealous for the Law', might realise how false were the things they had heard about Paul, and that the things written by God's command and delivered by Moses to the Fathers were not, because of Christ's teaching, to be condemned as sacrilegious. For this was the rumour they had spread about Paul; not, of course those who realised in what spirit those things had now to be observed by believers from Judaism. For their divine authority and the sanction given by the Prophets to those sacraments had to be upheld, while it remained true that they were not necessary for obtaining the salvation now revealed through Christ and administered through the Sacrament of Baptism. But those had spread these rumours about Paul who wished the teachings of the Law to be observed on the ground that without them even those who believed the Gospel could not obtain salvation", St. Augustine, *Ep.* lxxxii. 9.

gentiles that believe, we have written decreeing that they should only refrain themselves from that which has been offered to idols, and from blood, and from things strangled, and from fornication.

In the Temple.

26. Then Paul took the men, and the next day being purified with them, entered into the temple, giving notice of the accomplishment of the days of purification, until an oblation should be offered for every one of them. 27. But when the seven days were drawing to an end, those Jews that were of Asia, when they saw him in the temple, stirred up all the people, and laid hands upon him, crying out: 28. Men of Israel, help: This is the man that teacheth all men everywhere against the people, and the law, and this place and moreover hath brought in gentiles into the temple, and hath violated this holy place. 29. (For they had seen Trophimus the Ephesian in the city with him, whom they supposed that Paul had brought into the temple.)

The riot.

30. And the whole city was in an uproar: and the people ran together. And taking Paul, they drew him out of the temple, and immediately the doors were shut. 31. And as they went about to kill him, it was told the tribune of the band, that all Jerusalem was in confusion. 32. Who forthwith taking with him soldiers and centurions, ran down to them. And when they saw the tribune and the soldiers, they left off beating Paul.

He is rescued.

33. Then the tribune coming near took him, and commanded him to be bound with two chains: and demanded who he was, and what he had done. 34. And some cried one thing, some another, among the multitude. And when he could not know the certainty for the tumult, he commanded him to be carried into the castle. 35. And when he was come to the stairs, it fell out that he was carried by the soldiers, because of the violence of the people. 36. For the multitude of the people followed after, crying: Away with him.

The Tribune allows him to speak.

37. And as Paul was about to be brought into the castle, he said to the tribune: May I speak something to thee? Who said: Canst thou speak Greek? 38. Art not thou that Egyptian who before these days didst raise a tumult, and didst lead forth into the desert four thousand men that were murderers? 39. But Paul said to him: I am a Jew of Tarsus in Cilicia, a citizen of no mean city. And

21. 27. 'Seven days', i. e. for the expiration of the ceremonies.

28. There was a notice forbidding any Gentile to enter, see note on Ephes. ii. 14. 'Against the people' — that they were no longer exclusively the Chosen; 'the Law' — that they were no longer bound; 'this place' — the Temple, that it was no longer holy, *cf.* vi. 14.

The charge was based on a pure supposition. There was a Court into which Gentiles like Trophimus could enter; the Asiatic Jews maintained that the Apostle had actually taken him into the Temple itself — the wish to find him guilty was father to the thought. "James gave this advice so that those Jews who now believed in Christ and yet were jealous for the Law — lest people should fancy that owing to Christ's teaching it was now to be regarded as wrong, despite having been given to their fathers through Moses — might realise that the reports about Paul were false. For these had been circulated by men who did not understand in what spirit the Law was now to be observed by Jews who had become believers: namely as endorsing its Divine authority and the prophetic sanctity of its Sacraments, but not as a necessary means of the salvation now revealed in Christ and administered through the Sacrament of Baptism", St. Augustine, *Ep.* lxxxii. 9.

30. The multitude, that is of Jews who — as St. James had insisted, ver. 22 — would have been thoroughly stirred up beforehand by the Asiatics.

31. The fortress of Antonia overlooked the Temple precincts and the soldiery would see the tumult, see note on Lk. xxiii, p. 297.

38. 'That Egyptian', Josephus *Ant.* XX. viii. 6, and *Wars*, II. xiii. 5.

According to Josephus he declared that he was a prophet, assembled a huge crowd on Mt. Olivet, and assured them that the walls of Jerusalem would fall at their approach. Felix the governor dispersed them.

'Murderers', the 'sicarii' or assassins, bands of ruffians who slew with a small dagger or 'sica'; Josephus, *Ant.* XX viii. 10, *Wars*, II. xvii. 6.

39. Cf. xvi. 37. St. Paul is not trying to evade suffering but fighting for a principle of justice. Throughout he appeals to the Roman sense of justice in government, *cp.* xxii. 29-29, xxv. 10.

I beseech thee, suffer me to speak to the people. 40. And when he had given him leave, Paul standing on the stairs, beckoned with his hand to the people. And a great silence being made, he spoke unto them in the Hebrew tongue, saying :

THE STORY
OF HIS
CONVER-
SION.
ix. 3-19,
xxvi. 12-20
*His former
life.*

22. 1. Men brethren, and fathers, hear ye the account which I now give unto you. 2. (And when they heard that he spoke to them in the Hebrew tongue, they kept the more silence.) 3. And he saith: I am a Jew, born at Tarsus in Cilicia, but brought up in this city, at the feet of Gamaliel, taught according to the truth of the law of the fathers, zealous for the law, as also all you are this day: 4. Who persecuted this way unto death, binding and delivering into prisons both men and women. 5. As the high-priest doth bear me witness, and all the ancients: from whom also receiving letters to the brethren, I went to Damascus, that I might bring them bound from thence to Jerusalem to be punished.

*His con-
version.*

6. And it came to pass, as I was going, and drawing nigh to Damascus at mid-day, that suddenly from heaven there shone round about me a great light: 7. And falling on the ground, I heard a voice saying to me: Saul, Saul, why persecutest thou me? 8. And I answered: Who art thou, Lord? And he said to me: I am JESUS of Nazareth, whom thou persecutest. 9. And they that were with me, saw indeed the light, but they heard not the voice of him that spoke with me. 10. And I said: What shall I do, Lord? And the Lord said to me: Arise, and go to Damascus; and there it shall be told thee of all things that thou must do.

*Ananias
baptizes
him.*

11. And whereas I did not see for the brightness of that light, being led by the hand by my companions, I came to Damascus. 12. And one Ananias, a man according to the law, having testimony of all the Jews who dwelt there, 13. Coming to me, and standing by me, said to me: Brother Saul, look up. And I the same hour looked upon him. 14. But he said: The God of our fathers hath pre-ordained thee that thou shouldst know his will, and see the Just One, and shouldst hear the voice from his mouth. 15. For thou shalt be his witness to all men, of those things which thou hast seen and heard. 16. And now why tarriest thou? Rise up, and be baptized, and wash away thy sins, invoking his name.

21. 40. See note on xiii. 16. 'The Hebrew tongue' that is the Aramaic then in use.

22. 1. 'Men and brethren and fathers', better 'Men, brethren and fathers'. St. Paul would win their confidence: despite his change they are still his 'brethren', cf. Rom. ix. 1-3, and though they no longer see eye to eye yet their 'fathers' are still his. As he tells the undying story we can feel that they hang on his lips till the fatal statement that he is sent to the Gentiles also, ver. 21, then their wrath breaks out. No wonder St. Paul told the story three times and presumably many other times, ix. 3-19, xxvi. 12-20, cf. 1. Tim. i. 12-16.

"And all this that no one might despair, no matter how involved in sin or enmeshed in crime, with no hope of pardon if converted to Him who, hanging on the Cross, prayed for His persecutors: 'Father, forgive them, for they know not what they do!'. For by God's grace we are saved from our sins wherein we lie sick. His, His is the medicine can heal our souls. For while a man can wound himself, he cannot cure himself", St. Augustine, *Sermon* cclxxviii. 1.

3. Gamaliel, v. 34-39; for St. Paul's education see Phil. iii. 5-6.

Josephus, curiously enough, never mentions Gamaliel. He was a grandson of the famous Rabbi Hillel and was held in such esteem by the Jews that a Rabbinic treatise says that when he died 'the glory of the Law ceased and purity and sanctity died out too'. The story of his appearance to Lucian the priest and of his pointing out to him where lay the relics of St. Stephen is given in the *Opera Sti. Augustini*, P. L. xli. Appendix, 807ff.: "I am Gamaliel, who trained Paul, Christ's Apostle, and who taught the Law in Jerusalem... Filled with compassion for Christ's minister (St. Stephen), and anxious to have a share in the faith and merits of that holy man, I sent by night... and had his body brought in my own carriage to my villa... In the next tomb lies Nicodemus; when the Jews persecuted him I took him too and fed and clothed him to the close of his life when I buried him with honour next to Stephen".

4. 'This way', ix. 2, etc.

7, 9. Cf. ix. 4, 7; the Greek text shews that the others heard the sound of the voice but did not understand.

13. 'Brother'; St. Paul has not forgotten how Ananias addressed him, ix. 17.

14. 'Just One'; see note on iii. 14.

16. 'Wash away thy sins': see note on ii. 33.

*His vision
in Jerusa-
lem.*

17. And it came to pass when I was come again to Jerusalem, and was praying in the temple, that I was in a trance. 18. And saw him saying unto me: Make haste, and get thee quickly out of Jerusalem: because they will not receive thy testimony concerning me. 19. And I said: Lord, they know that I cast into prison, and beat in every synagogue, them that believed in thee. 20. And when the blood of Stephen thy witness was shed, I stood by and consented, and kept the garments of them that killed him. 21. And he said to me: Go, for unto the gentiles afar off will I send thee.

vii. 57, 59.

*Renewed
riot.*

22. And they heard him until this word, and then lifted up their voice, saying: Away with such an one from the earth: for it is not fit that he should live. 23. And as they cried out, and threw off their garments, and cast dust into the air, 24. The tribune commanded him to be brought into the castle, and that he should be scourged and tortured: to know for what cause they did so cry out against him.

*Paul
claims his
rights as a
Roman
citizen.*

25. And when they had bound him with thongs, Paul saith to the centurion that stood by him: Is it lawful for you to scourge a man that is a Roman, and uncondemned? 26. Which the centurion hearing, went to the tribune, and told him, saying: What art thou about to do? For this man is a Roman citizen. 27. And the tribune, coming, said to him: Tell me, art thou a Roman? But he said: Yea. 28. And the tribune answered: I obtained the being free of this city with a great sum. And Paul said: But I was born so.

*He is
saved from
scourging.*

29. Immediately therefore they departed from him that were about to torture him. The tribune also was afraid after he understood that he was a Roman citizen, and because he had bound him. 30. But on the next day meaning to know more diligently for what cause he was accused by the Jews, he loosed him, and commanded the priests to come together and all the council: and bringing forth Paul, he set him before them.

**THE
COUNCIL
CONVENED
BY LYSIAS.**

23. 1. And Paul looking upon the council, said: Men brethren, I have conversed with all good conscience before God, until this present day. 2. And the high-priest Ananias commanded them that stood by him to strike him on the mouth. 3. Then Paul said to him: God shall strike thee, thou whited wall. For sittest thou to judge me according

22. 17-21. Note the addition to ix. 29; there are differences in all three accounts of Saul's conversion; were they exactly the same we should justly be suspicious of them. No one telling so stupendous an event would use the same words every time, nor even give precisely the same details.

21. 'The Gentiles afar off'; cf. ii. 39, Ephes. ii. 1, 6, 12, 17. 'The Gentiles afar off'. This was the climax. The fires of the exile in Babylon had burnt out the last vestige of idolatry, but the returning Jews had made a fetish of the letter of the Law. The exile had also put an end to the schism between Juda and Israel and had welded the people into a homogeneous nation, a process completed by the Maccabean wars. But the disruption threatened by the invasion of Greek influences, 1. Macc. i. 12-16, led to the formation of the Pharisaic faction and resulted in an excessive spirit of nationalism which exalted the notion of themselves as 'the Chosen People' and the Gentiles as beyond the pale. How far they had forgotten the teachings of the Prophets on this point appears from such passages as Isa. ii. 2, Mich. iv. 1-2, Isa. v. 26, viii. 9, Jer. xxxi. 10, Zach. iv. 1-2, etc.

24. This was the castle of Antonia, the headquarters of the Roman garrison and overlooking the court of the temple.

25. Cf. xvi. 37-40, xix. 38-39, for Roman justice, also notes on pp. 479 and 514.

28. The irony of 'but I was *born* so' is evident.

30. An instance of the complete dominance of the Romans over the Jews.

23. 2. Ananias "the son of Nebedeus", who was given the High Priesthood by Herod king of Chalcis when he removed Joseph from that office, Josephus, *Ant.* XX. v. 2. Even before the final siege of Jerusalem began the mob set fire to his house and burnt all the records of debts, etc. Ananias had hidden himself away in a cistern but was taken out and slain, Josephus, *Wars*, II. xvii. 6 and 9.

Ex. xxii.
28.

*The Phari-
sees and
Sadducees.*

Mt. xxii.
23, Mk.
xii. 18,
Lk. xx. 27

*Paul's
vision.*

THE PLOT
OF THE
JEWS.

*Paul's
nephew
tells him
of the plot*

to the law, and contrary to the law commandest me to be struck? 4. And they that stood by said: Dost thou revile the highpriest of God? 5. And Paul said: I knew not, brethren, that he is the highpriest. For it is written: *Thou shalt not speak evil of the prince of thy people.*

6. And Paul knowing that the one part were Sadducees, and the other Pharisees, cried out in the council: Men brethren, I am a Pharisee, the son of Pharisees: concerning the hope and resurrection of the dead I am called in question. 7. And when he had so said, there arose a dissension between the Pharisees and the Sadducees; and the multitude was divided. 8. For the Sadducees say that there is no resurrection, neither angel, nor spirit: but the Pharisees confess both. 9. And there arose a great cry. And some of the Pharisees rising up, strove, saying: We find no evil in this man. What if a spirit hath spoken to him, or an Angel?

10. And when there arose a great dissension, the tribune fearing lest Paul should be pulled in pieces by them, commanded the soldiers to go down, and to take him by force from among them, and to bring him into the castle.

11. And the night following the Lord standing by him, said: Be constant; for as thou hast testified of me in Jerusalem, so must thou bear witness also at Rome.

12. And when day was come, some of the Jews gathered together, and bound themselves under a curse saying, that they would neither eat nor drink till they killed Paul. 13. And they were more than forty men that had made this conspiracy. 14. Who came to the chief priests and the ancients, and said: We have bound ourselves under a great curse that we will eat nothing till we have slain Paul. 15. Now therefore do you with the council signify to the tribune, that he bring him forth to you, as if you meant to know something more certain touching him. And we, before he come near, are ready to kill him.

16. Which when Paul's sister's son had heard of their lying in wait, he came, and entered into the castle and told Paul. 17. And Paul calling to him one of the centurions, said: Bring this young man to the tribune, for he hath something to tell him. 18. And he taking him, brought him to the tribune, and said: Paul the prisoner desired me to bring this young man unto thee, who hath something to say to thee.

23. 5. This may have been due to defective eyesight, *cf.* Gal. iv. 13-15. On the other hand, St. Paul had long been out of Jerusalem and Jewish ecclesiastical circles; moreover so frequent were the changes in the succession to the High Priesthood owing to the high-handed action of the Romans and the Herods that St. Paul might very easily not have known who actually was the High Priest at that moment. St. Augustine however will have none of this: "He wished to shew them what he really meant so that those whose minds were open might realise that by Christ's coming the 'whited wall', or the hypocrisy of the Jewish priesthood, was to be destroyed. For unquestionably a person who had grown among the Jews and learned the Law from them could not fail to know who was High Priest nor could of any Paul's acquaintances have been deceived into thinking he did not know", *Ep.* cxxxviii. 13.

6-7. This was no mere subterfuge on St. Paul's part; the doctrine of Christ's Resurrection lay at the root of Christianity and for that Paul was on trial, *cp.* xxvi. 8.

10. How vividly this scene depicts the divided state of the leaders among the Jews at that time!

11. *Cp.* xviii. 9-10.

12-14. 'Curse', an anathema.

*Also to the
Tribune.*

19. And the tribune taking him by the hand, went aside with him privately and asked him: What is it that thou hast to tell me? 20. And he said: The Jews have agreed to desire thee, that thou wouldst bring forth Paul to-morrow into the council, as if they meant to inquire something more certain touching him. 21. But do not thou give credit to them; for there lie in wait for him more than forty men of them, who have bound themselves by oath, neither to eat nor to drink till they have killed him: and they are now ready, looking for a promise from thee. 22. The tribune therefore dismissed the young man, charging him that he should tell no man that he had made known these things unto him.

*He is sent
to Cae-
sarea.*

23. Then having called two centurions, he said to them: Make ready two hundred soldiers to go as far as Cesarea, and seventy horsemen, and two hundred spearmen for the third hour of the night. 24. And provide beasts, that they may set Paul on, and bring him safe to Felix the governor. 25. (For he feared lest perhaps the Jews might take him away by force and kill him, and he should afterwards be slandered as if he was to take money.)

*The letter
of Lysias
to Felix.*

And he wrote a letter after this manner: 26. Claudius Lysias to the most excellent governor Felix, greeting. 27. This man being taken by the Jews, and ready to be killed by them, I rescued coming in with an army, understanding that he is a Roman: 28. And meaning to know the cause which they objected unto him, I brought him forth into their council. 29. Whom I found to be accused concerning questions of their law; but having nothing laid to his charge worthy of death or of bonds. 30. And when I was told of ambushes that they had prepared for him, I sent him to thee, signifying also to his accusers to plead before thee. Farewell.

Antipatris.

31. Then the soldiers, according as it was commanded them, taking Paul, brought him by night to Antipatris. 32. And the next day leaving the horsemen to go with him,

Caesarea

they returned to the castle. 33. Who when they were come to Cesarea, and had delivered the letter to the governor, did

Felix.

also present Paul before him. 34. And when he had read it, and had asked of what province he was: and understood that he was of Cilicia: 35. I will hear thee, said he, when thy accusers come. And he commanded him to be kept in Herod's judgment-hall.

23. 23. The Apostle was sent to Caesarea as being the official residence of the Roman governor; it was some seventy miles from Jerusalem.

How grave the danger if no less than 470 men were required!

24. Felix was the brother of Pallas who was the influential freedman of Nero. He was in perpetual conflict with the Jews who were getting more and more restive under the Roman yoke; when he was recalled to Rome they sent a deputation to impeach him; had it not been for the influence of Pallas Nero would have condemned him, *cf.* Josephus, *Ant.* XX. viii. 5-9, *Il'ars*, II, xii. 8, xiii. 7.

26. For the title 'most excellent' *cf.* Lk. i. 3.

27. 'Coming in with an army', better 'intervening with the bodyguard'; the definite article in the Greek points to this; the word is the same as in ver. 10, *cf.* Lk. xxiii. 11.

35. For 'Herod's judgement hall' see note on Lk. xxiii, p. 297.

JEWISH
DEPUTA-
TION TO
CAESAREA.

24. 1. And after five days the highpriest Ananias came down, with some of the ancients, and one Tertullus an orator, who went to the governor against Paul. 2. And Paul being called for, Tertullus began to accuse him saying: Whereas through thee we live in much peace, and many things are rectified by thy providence, 3. We accept it always and in all places, most excellent Felix, with all thanksgiving. 4. But that I be no further tedious to thee, I desire thee of thy clemency to hear us in few words.

*The accusa-
tion.*

5. We have found this to be a pestilent man, and raising seditions among all the Jews throughout the world, and author of the sedition of the sect of the Nazarenes. 6. Who also hath gone about to profane the temple: whom we having apprehended would also have judged according to our law. 7. But Lysias the tribune coming upon us, with great violence took him away out of our hands, 8. Commanding his accusers to come to thee: of whom thou mayest thyself, by examination, have knowledge of all these things, whereof we accuse him. 9. And the Jews also added, and said that these things were so.

*Paul's
defence.*

10. Then Paul answered, (the governor making a sign to him to speak:) Knowing that for many years thou hast been judge over this nation, I will with good courage answer for myself: 11. For thou mayest understand that there are yet but twelve days since I went up to adore in Jerusalem: 12. And neither in the temple did they find me disputing with any man, or causing any concourse of the people, neither in the synagogues, nor in the city: 13. Neither can they prove unto thee the things whereof they now accuse me.

*His hope
in the Re-
surrection.*

14. But this I confess to thee, that according to the way which they call a heresy, so do I serve the Father and my God, believing all things which are written in the law and the prophets: 15. Having hope in God, which these also themselves look for, that there shall be a resurrection of the just and unjust. 16. And herein do I endeavour to have always a conscience without offence towards God and towards men.

Dan. xii.
2-3.

*How he
was ar-
rested.
xxi. 26.*

17. Now after many years I came to bring alms to my nation and offerings and vows: 18. In which I was found purified in the temple: neither with multitude nor with tumult: 19. But certain Jews of Asia, who ought to be

24. 1. A Roman lawyer who, it was hoped, would prove that St. Paul was a danger to Rome.

5. 'Sedition'. Tertullus could not have raised a more specious plea against St. Paul, for Felix had had bitter experience of what sedition meant, and that at Caesarea itself, Josephus, *Ant.* XX. viii. 7, *Wars*, II. xiii. 7.

5. 'Nazarene', still the contemptuous term for Christians in the East. Though Tertullus identifies himself whole-heartedly with the Jews he is clearly very ignorant.

6. The charge of violating the temple had been merely a supposition, xxi. 29. Here it is assumed to have been a fact.

6-8. 'Would also have judged... come to thee'; these words are placed in the margin by R. V.; but they seem to form a necessary part of the charge, and the fact that the Latin Vulgate preserves them affords good ground for keeping them in the text.

10-21. When pleading before the Roman governor the Apostle naturally says nothing of his conversion, for that would have been unintelligible to him; he is content to set forth the true facts of the case as brought against him, and boldly carries the war into the enemies' camp, vers. 13 15, 19-21.

14. 'Which they (the Jews) call a heresy' as it would have been had St. Paul 'picked and chosen' — for that is what 'heresy' means — on purely human grounds without a Divine warrant, hence the reference to the Prophets as justifying his tenets. "You must have noticed many people who are cut off from the root of the Christian society which, through the Apostolic Sees and Episcopal succession, is spread throughout the world in no uncertain fashion, and who yet, on the ground of their shadowy origin, preen themselves on their title of Christians; they are withering twigs and we call them 'heretics' and 'schismatics'", St. Augustine, *Ep.* ccxxxii. 3, to the pagans of Madaura.

17. The collection of alms referred to so often, *cf.* Rom. xv. 26 1. Cor. xvi. 1, 2. Cor. viii.-ix.

present before thee, and to accuse, if they had anything against me: 20. Or let these men themselves say, if they found in me any iniquity, when standing before the council.

xxiii. 6. 21. Except it be for this one voice only, that I cried standing among them, Concerning the resurrection of the dead am I judged this day by you.

*Felix
detains
him.*

22. And Felix put them off; having most certain knowledge of this way, saying: When Lysias the tribune shall come down, I will hear you. 23. And he commanded a centurion to keep him, and that he should be easy, and that he should not prohibit any of his friends to minister unto him.

*Felix and
Drusilla.*

24. And after some days, Felix coming with Drusilla his wife, who was a Jew, sent for Paul, and heard of him the faith that is in CHRIST JESUS. 25. And as he treated of justice and chastity, and of the judgment to come, Felix being terrified, answered: For this time go thy way; but when I have a convenient time I will send for thee. 26. Hoping also withal, that money should be given him by Paul; for which cause also oftentimes sending for him, he spoke with him. 27. But when two years were ended, Felix had for successor Portius Festus. And Felix being willing to shew the Jews a pleasure, left Paul bound.

Festus.

25. 1. Now when Festus was come into the province, after three days he went up to Jerusalem from Cesarea. 2. And the chief priests and principal men of the Jews went unto him against Paul; and they besought him, 3. Requesting favour against him, that he would command him to be brought to Jerusalem, laying wait to kill him in the way.

*Jews again
plot to
kill him.*

4. But Festus answered: That Paul was kept in Cesarea, and that he himself would very shortly depart thither. 5. Let them therefore, saith he, among you that are able, go down with me, and accuse him, if there be any crime in the man. 6. And having tarried among them no more than eight or ten days, he went down to Cesarea, and the next day he sat in the judgment-seat, and commanded Paul to be brought.

*Another
delegation
of Jews to
Caesarea.*

7. Who being brought, the Jews stood about him, who were come down from Jerusalem, objecting many and grievous causes which they could not prove; 8. Paul making answer for himself: Neither against the law of the Jews, nor against the temple, nor against Cesar, have I offended in

24. 21. "When you tell a person to believe that Christ rose from the dead, if he does believe it notice what it is he sees and what it is he believes, and be careful to keep these separate. For he sees a man and hears his voice; here you have two things: the witness and his testimony, one appeals to the eyes, the other to the ears. Further, the authority of this witness is perhaps confirmed by other testimonies, the Bible, for instance, or other things which serve as motives of credibility. The Bible appeals to his eyes if he reads, to his ears if he hears it read. But beyond this he sees in his mind what those letters or sounds signify; he sees too his own actual faith whereby he is able to reply without hesitation that he does believe; he sees his own reflections on the gain in believing; he sees his own will which led him to embrace religion. Moreover he sees in his mind a certain image of the Resurrection itself, for without some such image he could not even understand any statement made to him through the medium of the senses, whether he believes it or not", St. Augustine, *Ep.* cxlvii. 9.

22. Felix had a Jewish wife, Drusilla the daughter of Herod Agrippa I sister to Agrippa II and Berenice; hence he would have inside information touching the Jews. He was Procurator A. D. 52-60 (?).

24. Drusilla was the wife of Azizus, king of Emesa, but had left him for Felix. This gives point to St. Paul's discourse on chastity.

25. As Felix was notoriously criminal in both these respects it is evident that St. Paul, with true Apostolic freedom, spoke deliberately on points which would directly appeal to his hearers even though he might thereby prejudice his own cause.

27. During this imprisonment St. Luke, who had accompanied him to Jerusalem, xxi. 14, and who sailed with him to Rome, xxvii. 2, presumably gathered the materials for his *Gospel* and *Acts*; it is possible that St. Paul wrote the *Ep. to the Hebrews* at this time. But see, for the chronological question, *Aids* v (iii) pp. 370-388.

For Festus see Josephus, *Ant.* XX viii. 10, *Wars*, II. xiv. 1; he was Procurator (?) A. D. 60-62.

25. 2. Nothing shews better the hatred manifested by these Jews for St. Paul than the fact that even the lapse of two years had done nothing to lessen it.

5. 'Able', this can hardly mean those who may find it convenient but those who are 'principal people' among the Jews.

anything. 9. But Festus willing to shew the Jews a pleasure, answering Paul, said: Wilt thou go up to Jerusalem, and there be judged of these things before me?

PAUL
APPEALS TO
CAESAR.

10. Then Paul said: I stand at Cesar's judgment-seat where I ought to be judged. To the Jews I have done no injury, as thou very well knowest. 11. For if I have injured them, or have committed anything worthy of death, I refuse not to die. But if there be none of these things whereof they accuse me, no man may deliver me to them: I appeal to Cesar. 12. Then Festus having conferred with the council, answered: Hast thou appealed to Cesar? To Cesar shalt thou go.

The arrival of Agrippa and Bernice.

xix. 38,
xxii. 25.

13. And after some days king Agrippa and Bernice came down to Cesarea to salute Festus. 14. And as they tarried there many days, Festus told the king of Paul, saying: A certain man was left prisoner by Felix. 15. About whom, when I was at Jerusalem, the chief priests and the ancients of the Jews came unto me, desiring condemnation against him. 16. To whom I answered: It is not the custom of the Romans to condemn any man before that he who is accused have his accusers present, and have liberty to make his answer, to clear himself of the things laid to his charge.

Festus' account of the trial.
xviii. 14-18.

17. When therefore they were come hither, without any delay, on the day following, sitting in the judgment-seat, I commanded the man to be brought. 18. Against whom, when the accusers stood up, they brought no accusation of things which I thought ill of: 19. But had certain questions of their own superstition against him, and of one JESUS deceased, whom Paul affirmed to be alive. 20. I therefore being in doubt of this manner of question, asked him whether he would go to Jerusalem, and there be judged of these things. 21. But Paul appealing to be reserved unto the hearing of Augustus, I commanded him to be kept, till I might send him to Cesar.

PAUL
BEFORE
AGRIPPA.

22. And Agrippa said to Festus: I would also hear the man myself. To-morrow, said he, thou shalt hear him. 23. And on the next day, when Agrippa and Bernice were come with great pomp, and had entered into the hall of audience, with the tribunes and principal men of the city, at Festus's commandment, Paul was brought forth. 24. And Festus saith: King Agrippa, and all ye men who are here

25.9. Festus implies that he cannot find Paul guilty of any crime which would bring him under Roman law; he therefore suggests that he should agree to be tried in Jerusalem by Jewish law, though he undertakes to preside at the trial and secure justice for him.

10. Paul realised that Festus was not to be relied on, xxviii. 19.

Moreover he had not sinned against the Jewish law; if, then, he was guilty of anything it must be against the Roman law.

11. 'I appeal to Caesar', the Caesar at the time was Nero who reigned A. D. 54-68.

'Deliver me', really 'do a favour to them' — by delivering me; this was precisely what Festus was doing; he was trying to ingratiate himself with the Jews by handing over Paul to them. The same word is rendered 'condemn' in ver. 16.

13. Herod Agrippa II and his sister Berenice; he was educated at Rome and, though a Jew — at least on the maternal side — was thoroughly Roman in his sympathies. At first made king of Chalcis, then Tetrarch, then king of Judaea, he was on the Roman side in the war with the Jews; he died c. 100 A. D.

19. We have been told nothing of this hitherto but it was like St. Paul to 'preach Christ in season and out of season'.

Note the complete ignorance of Judaism and Christianity on the part of these Roman officials. But note how absolutely natural is Festus' statement. It is precisely what we should expect an official to say when administering a country of which he knows little or nothing, *cf.* xviii. 14-15, xxii. 38, xxiii. 29, xxiv 5.

present with us, you see this man, about whom all the multitude of the Jews dealt with me at Jerusalem, requesting and crying out that he ought not to live any longer. 25. Yet have I found nothing that he hath committed worthy of death. But forasmuch as he himself hath appealed to Augustus, I have determined to send him. 26. Of whom I have nothing certain to write to my lord. For which cause I have brought him forth before you, and especially before thee, O king Agrippa, that examination being made, I may have what to write. 27. For it seemeth to me unreasonable to send a prisoner, and not to signify the things laid to his charge.

Festus could not find him guilty.

PAUL'S DEFENCE.

Herod's familiarity with Jewish beliefs.

His former life.

xxii. 3.

The Hope of Israel. Rom. iv, ix-x.

The Resurrection. viii. 3.

How he persecuted the Christians.

His conversion. ix. 3-19, xxii. 6-21.

26. 1. Then Agrippa said to Paul: Thou art permitted to speak for thyself. Then Paul stretching forth his hand, began to make his answer. 2. I think myself happy, O king Agrippa, that I am to answer for myself this day before thee, touching all the things whereof I am accused by the Jews. 3. Especially as thou knowest all, both customs and questions, that are among the Jews: Wherefore I beseech thee to hear me patiently.

4. And my life indeed from my youth, which was from the beginning among my own nation in Jerusalem, all the Jews do know: 5. Having known me from the beginning (if they will give testimony) that according to the most sure sect of our religion I lived a Pharisee.

6. And now for the hope of the promise that was made by God to the fathers do I stand subject to judgment. 7. Unto which, our twelve tribes, serving night and day, hope to come, for which hope, O king, I am accused by the Jews.

8. Why should it be thought a thing incredible, that God should raise the dead? 9. And I indeed did formerly think that I ought to do many things contrary to the name of JESUS of Nazareth. 10. Which also I did at Jerusalem, and many of the saints did I shut up in prison, having received authority of the chief priests; and when they were put to death, I brought the sentence. 11. And oftentimes punishing them, in every synagogue, I compelled them to blaspheme: and being yet more mad against them, I persecuted them even unto foreign cities.

12. Whereupon when I was going to Damascus with authority and permission of the chief priests, 13. At mid-day, O king, I saw in the way a light from heaven above the

25. 24. 'At Jerusalem : add 'and here' (*viz.* in Caesarea), omitted in the Latin. St. Paul's enemies had had abundant opportunity to stir up disaffection against him in Caesarea during the preceding two years, xxiv. 27.

25. 'Augustus', in this instance Nero.

26. 3. There is a subtle irony when we consider Agrippa's equivocal position. See verse 26.

4-5. Note this for the apostle's high standing amongst the Jews.

5. 'Most sure sect', better 'straitest sect'.

6. The 'twelve tribes' of Israel are awaiting Him who was to be 'the Expectation of Israel' yet here are those very Jews denouncing St. Paul for saying He has already come!

'The promise', *viz.* that of the Messiah, and especially of His resurrection, *cf.* xvii. 31. "The Promises made to Abraham, Isaac and Jacob are the thunders of the Bible", says St. Augustine, and by them "the Eternal promised us the eternal", *Contra Epistolam Parmeniani*, i. 2 and *Tract.* cv. 4 in *Joann.* These Promises are of course the keynote of the Bible, the Revelation of God. Those in the Old Testament have Christ for their goal, 'the end of the Law is Christ', Rom. x. 4. and without Christ the whole of that Revelation becomes unintelligible. The tragedy of Judaism lay in the substitution of the letter of the Law for these Promises: 'was the Law, then, against the Promises of God?', Gal. iii. 21. It was for the Apostles to shew that the spiritual understanding of that Law could alone ensure the attainment of those Promises, *cf.* Acts vii. 17, xiii. 23, xxvi. 22-23, Rom. ix. 8, etc. In the New Testament the Descent of the Holy Spirit is the 'Promise', *cf.* Lk. xxiv. 49, Acts i. 4, ii. 33, Ephes. i. 13, etc.

7. 'Serving', read 'earnestly serving', omitted in the Latin.

8. It is not only the coming of the Messiah but His Resurrection from the dead — the supreme vindication of Christ's claim that He was God Himself — that the Apostle is defending, *cf.* xxiv. 21.

12. He had been commissioned by that very body which is now assailing him. The force of St. Paul's argument lies in the appeal to the 'fact' of his conversion, to that stupendous swing from one pole to the other, from 'the straitest sect' to its opposite.

brightness of the sun, shining round about me and them that were in company with me. 14. And when we were all fallen down on the ground, I heard a voice speaking to me in the Hebrew tongue: Saul, Saul, why persecutest thou me? It is hard for thee to kick against the goad.

His commission.

15. And I said: Who art thou, Lord? And the Lord answered: I am JESUS whom thou persecutest. 16. But rise up and stand upon thy feet; for to this end have I appeared to thee, that I may make thee a minister and a witness of those things which thou hast seen, and of those things wherein I will appear to thee, 17. Delivering thee from the people, and from the nations unto which now I send thee: 18. To open their eyes, that they may be converted from darkness to light, and from the power of satan to God, that they may receive forgiveness of sins, and a lot among the saints by the faith that is in me.

His preaching.

19. Whereupon, O king Agrippa, I was not incredulous to the heavenly vision: 20. But to them first that are at Damascus, and at Jerusalem, and unto all the country of Judea, and to the gentiles did I preach, that they should do penance, and turn to God, doing works worthy of penance.

His arrest
xxviii. 23.

21. For this cause the Jews, when I was in the temple, having apprehended me, went about to kill me. 22. But being aided by the help of God, I stand unto this day, witnessing both to small and great, saying no other thing than those which the prophets and Moses did say should come to pass: 23. That CHRIST should suffer, and that he should be the first that should rise from the dead, and should shew light to the people and to the gentiles.

Col. i. 18.
Lk. ii. 32.

Festus declares him mad.

24. As he spoke these things and made his answer, Festus said with a loud voice: Paul, thou art beside thyself: much learning doth make thee mad. 25. And Paul said: I am not mad, most excellent Festus, but I speak words of truth and soberness. 26. For the king knoweth of these things, to whom also I speak with confidence. For I am persuaded that none of these things are hidden from him. For neither was any of these things done in a corner.

Paul appeals to Agrippa.

27. Believest thou the prophets, O king Agrippa? I know that thou believest. 28. And Agrippa said to Paul: In a little thou persuadest me to become a Christian. 29. And Paul said: I would to God, that both in a little and in much, not only thou, but also all that hear me this day, should become such as I also am, except these bonds.

26. 14. 'Kick against the goad', a hint, perhaps, that Saul's ferocious zeal was stimulated by his own mental questionings which he was thus trying to stifle.

16. 'Make thee', a very weak rendering of the Greek which rather means 'I have taken thee in hand' or 'have elected'. 'Which thou hast seen... appear in thee'. Saul not only saw Christ then but repeatedly afterwards, xviii. 9, xxiii. 11, 2. Cor. xii.

17. 'The Nations', unlike the sectarian Jews of xxii. 21. Agrippa is quite unaffected by this reference to the salvation of Gentiles; he had been brought up in the Gentile Roman court. 'Send'. The real force is lost, it should be 'made thee an Apostle'; for precisely as the Twelve derived their Apostleship from their long continuing with Christ. Lk. xxii. 28, xxiv. 48, Jn. xx. 21, Acts ii. 32, so also Saul from this vision of the Risen Lord, *cf.* 1. Cor. ix. 1.

20. 'Worthy of penance', a good instance of the need of rendering the original here by 'repentance', see note on Mt. iii. 2, p. 7; here 'works indicative of true repentance'.

23. Not 'that Christ should suffer' but 'that *the* Christ...'; in this was Jesus of Nazareth 'a stumbling-block to the Jews', 1 Cor. i. 23, for while they believed in the Coming of a Messiah or 'Christ' they could not — despite Ps. xxi and Isa. liii — realise that He was to be 'the Man of sorrows'.

23. 'The people', that is 'His people', the Chosen people; *cp.* Lk. ii. 32, and note how St. Paul here inverts the order, putting the Gentiles last. *Cp.* 'Christ crucified... unto the Gentiles foolishness', 1 Cor. i. 23.

27. The Herods were always anxious to be accepted by the Jewish people.

28. Perhaps this means — "with but a scanty and brief argument like that, do you try to make me a Christian?" For the title 'Christian' see xi. 26. "Christ crucified — to the Jews a stumbling-block".

29. 'Both in a little and in much', St. Paul seems to mean that whether it needs little or much persuasion matters not; what he yearns for is their conversion.

*Agrippa
declares
him guilt-
less.*

30. And the king rose up, and the governor, and Bernice, and they that sat with them. 31. And when they were gone aside, they spoke among themselves, saying: This man hath done nothing worthy of death or of bonds. 32. And Agrippa said to Festus: This man might have been set at liberty, if he had not appealed to Cesar.

*THE
VOYAGE TO
ROME.*

x. 1.

Cyprus.

The storm.

*Paul fore-
tells the
danger.*

Crete.

27. 1. And when it was determined that he should sail into Italy, and that Paul with the other prisoners should be delivered to a centurion, named Julius, of the band Augusta, 2. Going on board a ship of Adrumetum, we launched, meaning to sail by the coasts of Asia, Aristarchus the Macedonian of Thessalonica continuing with us. 3. And the day following we came to Sidon. And Julius treating Paul courteously, permitted him to go to his friends, and to take care of himself. 4. And when we had launched from thence we sailed under Cyprus, because the winds were contrary. 5. And sailing over the sea of Cilicia and Pamphylia, we came to Lystra, which is in Lycia: 6. And there the centurion finding a ship of Alexandria sailing into Italy, removed us into it.

7. And when for many days we had sailed slowly, and were scarce come over against Gnidus, the wind not suffering us, we sailed near Crete by Salmone: 8. And with much ado sailing by it, we came into a certain place which is called Goodhavens, nigh to which was the city of Thalassa.

9. And when much time was spent, and when sailing now was dangerous, because the fast was now past, Paul comforted them, 10. Saying to them: Ye men, I see that the voyage beginneth to be with injury and much damage, not only of the lading and ship, but also of our lives. 11. But the centurion believed the pilot and the master of the ship, more than those things which were said by Paul. 12. And whereas it was not a commodious haven to winter in, the greatest part gave counsel to sail thence, if by any means they might reach Phenice to winter there, which is a haven of Crete looking towards the south-west and north-west. 13. And the south wind gently blowing, thinking that they had obtained their purpose, when they had loosed from Asson, they sailed close by Crete.

14. But not long after there arose against it a tempestuous wind called Euro-aquilo. 15. And when the ship was caught, and could not bear up against the wind, giving

27. 1. 'Of the band Augusta'. Strictly a 'maniple' see notes on pp. 101 and 107. Josephus says that "Cumanus (the Roman Procurator) took one troop of horsemen, called the troop of Sebaste, out of Caesarea", *Wars* II. xii. 5. 'Sebaste' is of course only the Greek equivalent for 'Augusta' and was the name given by Herod to Caesarea or Strato's Tower, *Ant.* XII. v. 1; yet *cf.* note on x. 1.

2. 'We', here St. Luke enters again into the narrative.

For Aristarchus see xix. 29, xx. 4, Coloss. iv. 10, Phile. 24.

4. 'Under Cyprus' that is under its lee or between the island and the Phoenician coast.

6. This ship was carrying wheat from Egypt — the granary of the world then — to Rome, ver. 38; but this is only mentioned incidentally, an index to the veracious character of the story.

7. 'Near Crete' should also be 'under' the lee of.

8. 'Thalassa'. This seems to be the reading of all the Latin manuscripts, but it should be Lasaia, a village a few miles to the east of Good Havens.

9. 'The fast' preparatory to the Day of Atonement, or the 7th of Tisri, towards the end of September, when the stormy winter season began.

11. 'The master of the ship', really the proprietor.

13. 'Asson' has generally been taken for a place but it seems certain that the Greek word is but a comparative meaning 'nearer', in other words they hugged the shore; so that 'when they had loosed from Asson' should be 'having taken up (the anchor) they sailed nearer in, along the coast of Crete'.

14. 'Euro-aquilo', the N. E. wind.

Cauda. up the ship to the winds, we were driven. 16. And running under a certain island that is called Cauda, we had much work to come by the boat. 17. Which being taken up, they used helps, under-girding the ship; and fearing lest they should fall into the quicksands, they let down the sail yard, and so were driven. 18. And we being mightily tossed with the tempest, the next day they lightened the ship. 19. And the third day they cast out with their own hands the tackling of the ship. 20. And when neither sun nor stars appeared for many days, and no small storm lay on us, all hope of our being saved was now taken away.

Paul encourages them. 21. And after they had fasted a long time, Paul standing forth in the midst of them, said: You should indeed, O ye men, have hearkened unto me, and not have loosed from Crete, and have gained this harm and loss. 22. And now I exhort you to be of good cheer. For there shall be no loss

His vision. of any man's life among you, but only of the ship. 23. For an Angel of God, whose I am, and whom I serve, stood by me this night, 24. Saying: Fear not, Paul; thou must be brought before Cesar: and behold God hath given thee all them that sail with thee. 25. Wherefore, sirs, be of good cheer: for I believe God, that it shall so be, as it hath been told me. 26. And we must come unto a certain island.

They anchor in the night. 27. But after the fourteenth night was come, as we were sailing in Adria, about midnight the ship-men deemed that they discovered some country: 28. Who also sounding, found twenty fathoms; and going on a little farther they found fifteen fathoms. 29. Then fearing lest we should fall upon rough places, they cast four anchors out of the stern, and wished for the day.

The sailors try to desert. 30. But as the ship-men sought to fly out of the ship, having let down the boat into the sea, under colour as though they would have cast anchors out of the fore-part of the ship, 31. Paul said to the centurion and to the soldiers: Except these stay in the ship, you cannot be saved. 32. Then the soldiers cut off the ropes of the boat, and let her fall off.

Paul 'breaks bread' 33. And when it began to be light, Paul besought them all to take meat, saying: This day is the fourteenth day that you have waited, and continued fasting, taking nothing.

He encourages them 34. Wherefore I pray you to take some meat for your health's sake: for there shall not an hair of the head of any of you perish. 35. And when he had said these things,

27. 17. 'Quicksands', the Syrtis Major and Syrtis Minor were famous quicksands on the N. coast of Africa, and the N.-E. wind would drive them in that direction.

18. By throwing part of the wheat cargo overboard.

19. 'The tackling', apparently such as could be spared from the deck.

27. 'Adria' or the Adriatic Sea.

35. Perhaps the Holy Eucharist, see note on ii. 42, 46, xx. 11.

Notes on next page are placed here :

37. This must have been a large ship, and its crowded condition must have been not the least of the Apostle's trials on this voyage.

39. 'Shore', better 'beach', on to which they proposed to drive the ship.

40. 'Taken up the anchors'. This can hardly mean that they burdened themselves now with the useless anchors, and R. V. is right in reading — against all the English versions — 'and casting off the anchors they left them in the sea!'

'Rudder-bands': They had of course tied up the steering-gear when they threw out the anchors at the stern, ver. 29; now they needed the rudder again in order to beach the boat.

'Mainsail', more correctly 'foresail'.

41. The islet of Salmonetta off the main shore, with its current and mud-bank, precisely fulfils these conditions. 'Was broken up', more correctly, 'began to break up'.

43. The centurion is presented in a favourable light as so often in the Gospel, *cf.* Mt. viii. 3-13, Mk. xiii. 39-45, Acts x. 1.

44. The Apostle had already been thrice shipwrecked, II. Cor. xi. 25.

28. 1. 'Barbarians', The general term for all who spoke languages other than Greek or Latin, *cf.* Rom. i. 14

*The wheat
is thrown
overboard.
The
wreck.*

taking bread, he gave thanks to God in the sight of them all; and when he had broken it, he began to eat. 36. Then were they all of better cheer, and they also took some meat. 37. And we were in all in the ship, two hundred threescore and sixteen souls. 38. And when they had eaten enough, they lightened the ship, casting the wheat into the sea. 39. And when it was day, they knew not the land: but they discovered a certain creek that had a shore, into which they minded, if they could, to thrust in the ship. 40. And when they had taken up the anchors, they committed themselves to the sea, loosing withal the rudder-bands; and hoisting up the main-sail to the wind, they made towards shore.

*The ship
breaks up.*

41. And when we were fallen into a place where two seas met, they run the ship aground: and the fore-part indeed, sticking fast, remained unmoveable; but the hinder part was broken with the violence of the sea. 42. And the soldiers' counsel was, that they should kill the prisoners, lest any of them, swimming out, should escape. 43. But the centurion, willing to save Paul, forbade it to be done: and he commanded that they who could swim, should cast themselves first into the sea, and save themselves and get to land: 44. And the rest, some they carried on boards, and some on those things that belonged to the ship. And so it came to pass, that every soul got safe to land.

*All are
saved.*

ver. 24.

MALTA.

The viper

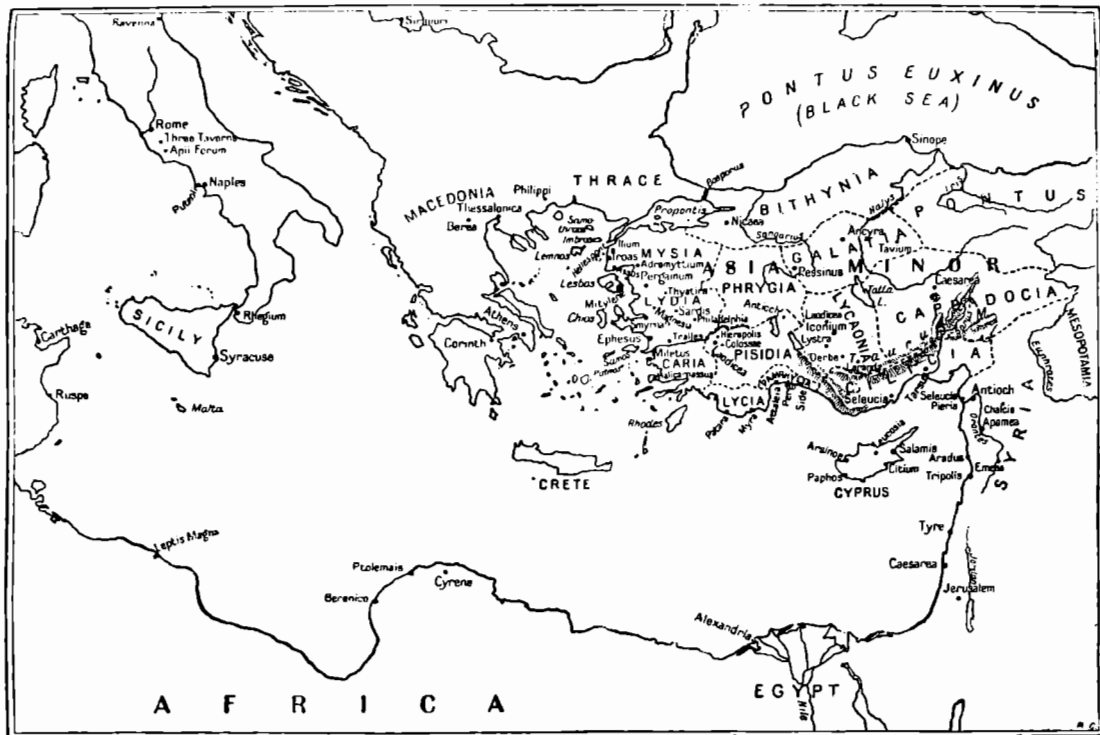
28. 1. And when we had escaped, then we knew that the island was called Melita. But the barbarians shewed us no small courtesy. 2. For, kindling a fire they refreshed us all, because of the present rain and of the cold. 3. And when Paul had gathered together a bundle of sticks, and had laid them on the fire, a viper coming out of the heat, fastened on his hand. 4. And when the barbarians saw the beast hanging on his hand, they said one to another: Undoubtedly this man is a murderer, who though he hath escaped the sea, yet vengeance doth not suffer him to live. 5. And he indeed shaking off the beast into the fire, suffered no harm. 6. But they supposed that he would begin to swell up, and that he would suddenly fall down and die. But expecting long, and seeing that there came no harm to him, changing their minds, they said that he was a god.

Mk. xvi.
18.

xlv. 10-
13.

*The cure
of the
father of
Publius.*

7. Now in these places were possessions of the chief man of the island named Publius, who receiving us, for three days



MAP OF ASIA MINOR &c.

"Notes for page 510 are to be found on page 509".

entertained us courteously. 8. And it happened that the father of Publius lay sick of a fever, and of a bloody flux. To whom Paul entered in: and when he had prayed, and laid his hands on him, he healed him. 9. Which being done, all that had diseases in the island came, and were healed:

10. Who also honoured us with many honours, and when we were to sail, they laded us with such things as were necessary.

*They sail
for Italy.*

Syracuse.

Puteoli.

11. And after three months, we sailed in a ship of Alexandria, that had wintered in the island, whose sign was the Castors. 12. And when we were come to Syracuse, we tarried there three days. 13. From thence compassing by the shore, we came to Rhegium: and after one day the south wind blowing, we came the second day to Puteoli: 14. Where finding brethren, we were desired to tarry with them seven days: and so we went to Rome 15. And from thence when the brethren had heard of us, they came to meet us as far as Appii Forum and the Three Taverns, whom when Paul saw, he gave thanks to God, and took courage.

*ARRIVAL
AT ROME.
A conference
with the Jews.*

16. And when we were come to Rome, Paul was suffered to dwell by himself with a soldier that kept him. 17. And after the third day he called together the chief of the Jews. And when they were assembled, he said to them: Men brethren, I having done nothing against the people, or the custom of our fathers, was delivered prisoner from Jerusalem into the hands of the Romans, 18. Who when they had examined me, would have released me, for that there was no cause of death in me: 19. But the Jews contradicting it, I was constrained to appeal unto Cesar; not that I had anything to accuse my nation of. 20. For this cause therefore I desired to see you and to speak to you. Because that for the hope of Israel, I am bound with this chain. 21. But they said to him: We neither received letters concerning thee from Judea, neither did any of the brethren that came hither, relate or speak any evil of thee. 22. But we desire to hear of thee what thou thinkest: for as concerning this sect, we know that it is everywhere contradicted.

*Why he
appealed
to Caesar.
xxvi. 6-7.*

xxiv. 14.

*A further
conference.
xxvi. 22.*

23. And when they had appointed him a day, there came very many to him unto his lodgings, to whom he expounded, testifying the kingdom of God, and persuading them concerning JESUS, out of the law of Moses and the prophets,

28. 11. 'Whose sign was The Castors': her figure-head represented the Dioscuroi or twin sons of Jupiter, Castor and Pollux.

13. Rhegium and Puteoli, now Reggio and Pozzuoli; the former lies on the Straits of Messina, the latter near Naples.

15. Appii Forum or the market-place of Appius, about forty miles from Rome on the famous Appian Way leading from Rome to Brindisi.

'The Three Taverns' or shops; the site has not been identified but may have been about thirty-three miles from Rome.

24. 'But some believed not'. We can sympathise with them, for to believe ran counter to all their prejudices. But "Look at me, says the Church to you; look at me whom you see though you do not wish to. The faithful in old days in Judaea were actually present and learned as present facts Christ's wonderful birth of a virgin, His Passion, Resurrection and Ascension as well all His Divine sayings and doings. You did not see those things and therefore you believe them. Look at me then, gaze at me, reflect on what you actually see, on things that are told you not as past history nor foretold to you as things to come but are pointed out to you as actually present", St. Augustine *De Fide rerum quae non videntur*, 7.

Hints as to what St. Paul suffered are to be found in Eph. iii. 1, iv. 1, Phil. i. 13, 16, Col. iv. 18, Phile 1, 9, 10. From the same Epistles we learn that at times Luke and Mark, Aristarchus and Tychicus, Timothy, Epaphroditus, Epaphras, Onesimus and Demas were with him. The Roman officials throughout the narrative appear in a good light, though Felix hopes for bribes and both he and Festus are over-anxious to placate the Jews. But Roman justice in the abstract prevailed; it stands in striking contrast to the frenzied and persistent hatred of the Jews, cf. xxi. 28-36, xxii. 22-23, xxiii. 2, 12-25, xxiv. 1-9, xxiv. 24-xxv. 3, etc.

This — the first Roman — imprisonment of St. Paul is most probably to be dated A. D. 58-60; he was well treated on the whole and we have four Epistles: *Ephesians*, *Philippians*, *Colossians* and *Philemon*, written during this time. It has been suggested with some show of probability that St. Luke intended to write a third volume of which his *Gospels* and *Acts* were the first and second respectively. In this third volume we should presumably have had an account of the Apostle's trial and acquittal. That he was acquitted is, however, nowhere stated in the New Testament; but it seems necessitated; see *Introduction* to 1. *Timothy*.

from morning until evening. 24. And some believed the things that were said: but some believed not

Paul's condemnation of the Jews.

Isa. vi. 9-10.

25. And when they agreed not among themselves, they departed, Paul speaking this one word: Well did the Holy Ghost speak to our fathers by Isaias the prophet, 26. Saying: *Go to this people, and say to them: With the ear you shall hear, and shall not understand: and seeing you shall see, and shall not perceive* 27. *For the heart of this people is grown gross, and with their ears have they heard heavily, and their eyes they have shut: lest perhaps they should see with their eyes, and hear with their ears, and understand with their heart, and should be converted, and I should heal them.* 28. Be it known therefore to you that this salvation of God is sent to the gentiles, and they will hear it. 29. And when he had said these things, the Jews went out from him, having much reasoning among themselves.

His imprisonment for two years.

30. And he remained two whole years in his own hired lodging: and he received all that came in to him, 31. Preaching the kingdom of God, and teaching the things which concern the Lord JESUS CHRIST with all confidence, without prohibition.

The Epistle of St Paul the Apostle to the Romans.

The Epistle to the Romans deals with the profound problems of Predestination and of salvation by Faith rather than by the works of the Mosaic Law. Christ was, according to the Law and the Prophets, for Gentile and Jew alike, hence belief in Him is the essential prerequisite to salvation. St. Augustine well expresses it when he says: "The question St. Paul sets out to answer is: Whether the Gospel of our Lord Jesus Christ came to the Jews alone, by reason of merits arising from the works of the Law, or whether — without preceding merits arising from works — justification by faith which is in Christ Jesus came to all the Gentiles; so that men did not believe because they were just, but — being justified by believing — they thenceforth began to lead just lives?".

The theme is a profound one and it must be confessed that its exposition by the Apostle is not — to our Western way of thinking — a clear or orderly one. Origen points out that the thought is confused, that it is not always easy to see who precisely is addressed — whether the believer or the unbeliever, the circumcised Jew or the convert from heathenism; that the argument seems at times to lack consecutiveness; that appeal is made to the Law — and 'the Law' stands now for the law of nature, now for the positive Mosaic Law. Hence Origen styles this Epistle the happy hunting-ground of "those who would split up the Church's unique doctrine into the various teachings of the sects, and who look only at those passages of Holy Scripture which favour their own tenets, while refusing to extend even a finger-tip to those passages which make against them".

There had long been a large Jewish colony in Rome when Jews from there came up to Jerusalem for the first Pentecost; their disputes about the claims of Christ led to their expulsion by Claudius about A. D. 49-50 (Acts xviii. 2). It was to this Jewish colony in general that St. Paul addressed himself; we find him writing to the Church in general i. 1-16; to the heathen, i. 17-ii. 16; to the Jew who prided himself on his ancestry, ii. 17-iv. 25; to 'them that know the Law', vii. 1 ff.; to unbelieving Israel, ix. 1 ff., and to the Gentiles, xi. 13 ff. This Church at Rome owed its dignity partly to the glory of the imperial city, but more than all to the splendour of the

The Epistle of St Paul the apostle to the Romans.

INTRODUC-
TION.

Acts xxvi.
22, xxviii.
23.
*Jesus
Christ.*

1. 1. Paul a servant of JESUS CHRIST, called *to be* an apostle, separated unto the gospel of God, 2. Which he had promised before by his prophets in the holy scriptures,

3. Concerning his Son, who was made to him of the seed of David according to the flesh. 4. Who was predestinated the Son of God in power according to the spirit of sanctification, by the resurrection of our Lord JESUS CHRIST from the dead, 5. By whom we have received grace and apostleship for obedience to the faith in all nations for his name, 6. Among whom are you also the called of JESUS CHRIST: 7. To all that are at Rome the beloved of God, called *to be* saints. Grace to you and peace from God our Father, and from the Lord JESUS CHRIST.

*The faith
of the
Romans.*

8. First I give thanks to my God through JESUS CHRIST for you all, because your faith is spoken of in the whole world. 9. For God is my witness, whom I serve in my spirit in the gospel of his Son, that without ceasing I make a commemoration of you: 10. Always in my prayers, making request, if by any means now at length I may have a prosperous journey by the will of God to come unto you.

*Paul longs
to see
them.*

11. For I long to see you, that I may impart unto you some spiritual grace, to strengthen you: 12. That is to say, that I may be comforted together in you, by that which is common to us both, your faith and mine. 13. And I would not have you ignorant, brethren, that I have often purposed to come unto you, (and have been hindered hitherto,) that I might have some fruit among you also, even as among other gentiles. 14. To the Greeks and to the barbarians, to the wise and to the unwise, I am a debtor. 15. So (as much as is in me) I am ready to preach the gospel to you also that are at Rome.

INTRODUCTION (*continued*).

faith which characterised its members, i. 8, xv. 14; hence the great praise bestowed upon them by St. Ignatius of Antioch who, writing about A. D. 107, speaks of the Roman Church as "The Church beloved of God and illumined by His will... the Church too which holds the presidency in the Roman district, worthy of God, worthy of honour, worthy to be called blessed, worthy of praise, worthy as having attained the mark, worthy to be called chaste, presiding over the assemblage of charity..."

But, unlike the other churches to which the Apostle wrote, the Roman Church was no foundation of his (i. 7-15, xv. 14-33). Consequently he wrote merely to prepare the way for his contemplated visit; many were his own converts — see the salutations at the close; others, like Priscilla and Aquila, were his personal friends. Moreover, while he realised that this well-established Church needed nothing from him, he also saw that he could do much to strengthen them in their faith.

The Epistle was written from Corinth, apparently about A. D. 55 (1).

(1) See *Aids to the Bible*, v (iii) pp. 75-100.

1. 3-4. Not as though some already existing individual of David's stock was made the Son of God, for then there would be, as Nestorius held, two persons in Christ. But the Son of God took the individual elements of a human being, namely a body fashioned by the Holy Spirit in the Virgin's womb and a soul created by God; this body and soul were joined together, directly indeed, but through the intervention of the Second Person of the Trinity who is thus said to have subsisted in the two natures. Thus Jesus was man, though not having a human personality but something unspeakably higher — a Divine Personality. This man was predestined to be the Son of God in that he was to have no other Personality; he received power from the Holy Spirit and proved it by His Resurrection as our Lord and the Christ or Messiah. *Cp. S. T. III. xxiv.*

14. 'Greeks and barbarians', that is 'the cultured and the uncultured', for culture was then at root a question of language, and Greek was spoken everywhere by educated people. *Cf. ii. 9.*

THE
THEME.
ALL NEED
THE GOS-
PEL.
Hab. II. 4.

16. For I am not ashamed of the gospel. For it is the power of God unto salvation to every one that believeth, to the Jew first and to the Greek. 17. For the justice of God is revealed therein from faith unto faith: as it is written: *The just man liveth by faith.*

a) GEN-
TILES.

18. For the wrath of God is revealed from heaven, against all ungodliness and injustice of those men that detain the truth of God in injustice: 19. Because that which is known of God is manifest in them. For God hath manifested it unto them. 20. For the invisible things of him, from the creation of the world, are clearly seen, being understood by the things that are made: his eternal power also and divinity: so that they are inexcusable.

*God can be
known
from His
Creation.*
Ps. cv.20.

21. Because that, when they knew God, they have not glorified him as God, or given thanks: but became vain in their thoughts, and their foolish heart was darkened. 22. For professing themselves to be wise they became fools. 23. And they changed the glory of the incorruptible God into the likeness of the image of a corruptible man, and of birds and of four-footed beasts and of creeping things.

*They fall
into sha-
meful
vices.*

24. Wherefore God gave them up to the desires of their heart, unto uncleanness, to dishonour their own bodies among themselves. 25. Who changed the truth of God into a lie: and worshipped and served the creature rather than the Creator, who is blessed for ever. Amen. 26. For this cause God delivered them up to shameful affections. For their women have changed the natural use into that use which is against nature. 27. And in like manner the men also, leaving the natural use of the women, have burned in their lusts one towards another, men with men working that which is filthy, and receiving in themselves the recompense which was due to their error.

*God gave
them up to
a reprobate
sense.*
ii. 14-15.

28. And as they liked not to have God in their knowledge; God delivered them up to a reprobate sense. to do those things which are not convenient. 29. Being filled with all iniquity, malice, fornication, avarice, wickedness, full of envy, murder, contention, deceit, malignity, whisperers, 30. Detractors, hateful to God, contumelious, proud, haughty, inventors of evil things, disobedient to parents, 31. Foolish, dissolute, without affection, without fidelity, without mercy. 32. Who, having known the justice of God, did not understand that they, who do such things, are worthy of

1. 16-17. The 'Gospel', *i. e.* 'the good tidings', is a stumbling-block, I. Cor. i. 23, yet he is not ashamed of it for God's power is manifested in it, *cf.* Ps. cx. 6; its goal is men's salvation by remitting their sins, Jn. xv. 3, by sanctifying them, Jn. xvii. 17, and by glorifying them, Jn. vi. 69. It is for all men alike, though to the Jew first, Jn. iv. 22. The reason for this is that the justice of God in keeping the promises He had made concerning His Christ is therein revealed, and this the believer has assented to by believing that Jesus the carpenter of Nazareth is the Messiah, or the Christ, and is the Son of God; the believer is said to go 'from faith to faith' as passing from the faith of the Old Testament — whereby he believed in Christ to come — to the faith of the New Testament whereby he believes in Christ already come. This faith, be it noted, is not opinion but the intellect's assent through the movement of the will to some truth which is not in itself evident. Faith, then proceeds from two principles: the intellect and the will; hence we only have perfect faith when it proceeds from the intellect illumined by the light of faith and from the will perfected by charity or the love of God.

'Justice', in all the other English versions 'righteousness'. 'Justice' in English — not in Latin — generally signifies distributive or corrective justice, one of the 'cardinal virtues'; but we also have in English the adjective 'righteous' and the state 'righteousness'. Generally speaking we can throughout this Epistle substitute 'righteous' and 'righteousness' for 'just and justice', *cf.* iii. 5, x. 3, yet on the other hand *cf.* vi. 7.

19. "Our natural knowledge takes its rise from the senses; consequently it is only coextensive with what those things which come under the senses can shew us. But these latter will not lead our understanding to see the Divine Essence, since the created things which come under the senses only inadequately represent the power of God. Whence it results that the whole power of God cannot be known by knowledge dependent on the things which come under the senses. Yet since on the other hand these things are effects dependent on their Cause, we can from them learn that God exists and also that certain things are necessarily predicated of Him as being the First Cause of all things, though transcending all that He has made. Whence we know His relationship to what He has created — namely that He is the Cause of them all; so, too, we know in what sense created things differ from Him — namely that He is none of the things caused by Him, and that these latter are not different from Him owing to any defect on His part but because He transcends them", S. T. I. xii. 12.

The Vatican Council, *Can. i. de Revelatione*, laid down

death: and not only they that do them, but they also that consent to them that do them.

b) THOSE
UNDER THE
MOISAIC
LAW.

*They have
condemned
others.*

*God's jud-
gements
are true.*

*Both for
Jews and
Gentiles.*

*Only doers
of the Law
are justi-
fied.*

i. 18-32.

*The failure
of Judaism.*

2. 1. Wherefore thou art inexcusable, O man, whosoever thou art that judgest. For wherein thou judgest another, thou condemnest thyself. For thou dost the same things which thou judgest. 2. For we know that the judgment of God is according to truth against them that do such things.

3. And thinkest thou this, O man, that judgest them who do such things, and dost the same, that thou shalt escape the judgment of God? 4. Or despisest thou the riches of his goodness, and patience, and long-suffering? knowest thou not that the benignity of God leadeth thee to penance? 5. But according to thy hardness and impenitent heart, thou treasurest up to thyself wrath, against the day of wrath and revelation of the just judgment of God.

6. Who will render to every man according to his works.

7. To them indeed, who, according to patience in good work, seek glory and honour and incorruption, eternal life: 8. But to them that are contentious, and who obey not the truth, but give credit to iniquity, wrath and indignation.

9. Tribulation and anguish upon every soul of man that worketh evil, of the Jew first and also of the Greek: 10. But glory and honour and peace to every one that worketh good, to the Jew first and also the Greek. 11. For there is no respect of persons with God. 12. For whosoever have sinned without the Law, shall perish without the Law: and whosoever have sinned in the Law, shall be judged by the Law.

13. For not the hearers of the Law are just before God; but the doers of the Law shall be justified. 14. For when the gentiles who have not the Law, do by nature those things that are of the Law; these having not the Law, are a law to themselves: 15. Who shew the work of the Law written in their hearts, their conscience bearing witness to them, and their thoughts between themselves accusing, or also defending one another, 16. In the day when God shall judge the secrets of men by JESUS CHRIST, according to my gospel.

17. But if thou art called a Jew, and retest in the law, and makest thy boast of God, 18. And knowest his will, and approvest the more profitable things, being instructed

that: "If anyone shall say that the One and True God, our Creator and Lord, cannot 'through the things that are made' be certainly known by the natural light of human reason — let him be anathema".

1. 21. "Assuredly this 'darkening' of their minds was a retributive punishment for their sins; and yet by this blindness of their hearts, due to their desertion of the Divine wisdom and its light, they fell into graver and more numerous sins", St. Augustine, *De Natura et Gratia*, 24.

24. 'Gave them up', that is by withdrawing His grace which they had abused.

26. "It is clear that according to the intentions of nature the union of the sexes among animals is meant for the purpose of generation. Hence any species of union which precludes generation is contrary to a man's nature as an animal", St. Thos. *in loco*.

2. 8. 'Wrath and indignation'. The thought of eternal punishment for a momentary sin is terrifying yet reasonable. Adultery — and indeed many lesser offences — used to be punished by death; for the law has never sought to establish an equality of time between the length of the offence and its punishment, but rather to secure by the criminal's death his final exclusion from the society of the living. It is but reasonable that sins directly contrary to love of God should be punished by eternal separation from Him. Moreover the infinite dignity of God may be said to give an infinite character to a sin directly opposed to His will. Further, the very idea of a mortal sin involves the deliberate repudiation of the One Supreme Good, and if a man perseveres in his repudiation, what other end is possible than that he should be eternally separated from that which he has repudiated and continues to repudiate?

A man who has finally and definitively chosen evil for his good could not even wish to be in heaven; so, too, a soul conscious of defilement — however trifling — would prefer Purgatory to heaven till the defilement was removed.

16. 'In the day', this refers to ver. 13, vers. 14-15 being almost a parenthesis.

'My Gospel'. or St. Paul's habitual teaching, namely that God would judge the world through Christ as His deputy, cf. Jn. v. 22-30, Acts xvii. 31, etc.

17-29. A scathing condemnation of the lives led by Jews despite their boast of the Revelation and the Law which they alone had received. Whatever they may be in theory, in practice they are no better than the Gentiles whom they condemn. Even circumcision is of value only in so far as it is an outward sign of a spiritual state. This latter may be found among the Gentiles though they have not its outward sign.

by the Law, 19. Art confident that thou thyself art a guide of the blind, a light of them that are in darkness, 20. An instructor of the foolish, a teacher of infants, having the form of knowledge and of truth in the Law.

The Jew is self-condemned.

21. Thou therefore that teachest another, teachest not thyself: thou that preachest that men should not steal, stealest: 22. Thou that sayest, men should not commit adultery, committest adultery: thou that abhorrest idols, committest sacrifice: 23. Thou that makest thy boast of the

Isa. lii. 5. Law, by transgression of the Law dishonourest God. 24. *(For the name of God through you is blasphemed among the gentiles, as it is written.)*

True value of circumcision.

25. Circumcision profiteth indeed if thou keep the Law; but if thou be a transgressor of the Law, thy circumcision is made uncircumcision. 26. If then the uncircumcised keep the justice of the Law, shall not this uncircumcision be counted for circumcision? 27. And shall not that which by nature is uncircumcision, if it fulfil the Law, judge thee who by the letter and circumcision art a transgressor of the Law?

The true Jew.

II. Cor. iii. 6.

28. For it is not he is a Jew, who is so outwardly: nor is that circumcision which is outwardly in the flesh. 29. But he is a Jew that is one inwardly; and the circumcision is that of the heart, in the spirit, not in the letter: whose praise is not of men, but of God.

YET THE GLORY OF THE JEWS.
ix. 3-5,
xi. 28-29.

3. 1. What advantage then hath the Jew, or what is the profit of circumcision? 2. Much every way. First indeed, because the words of God were committed to them. 3. For what if some of them have not believed? shall their unbelief make the faith of God without effect? God forbid. 4. But God is true; and every man a liar, as it is written: *That thou mayest be justified in thy words, and mayest overcome when thou art judged.*

God is not unjust.

5. But if our injustice commend the justice of God, what shall we say? Is God unjust, who executeth wrath? 6. (I speak according to man.) God forbid; otherwise how shall God judge this world?

We can not do evil that good may come.

7. For if the truth of God hath more abounded through my lie unto his glory, why am I also yet judged as a sinner? 8. And not rather (as we are slandered, and as some affirm that we say) let us do evil, that there may come good? whose damnation is just.

2. 25. 'Is made uncircumcision', i. e. is all the same as though you were uncircumcised heathen.

27. So much so that a heathen who kept the Law though without its outward sign, circumcision, would be preferable to you.

28. "There is always a mystery about the giving of the Law: yet it was given in order that as sin increased the proud might be humbled, and in their humiliation confess their sins and when they have thus confessed them be healed. Not out of cruelty did God do this; it was a remedy He devised. For sometimes a person thinks he is quite well though he is really ill" St. Augustine, *Enarr.* i. 15 on Ps. cii.

3. 1. "God gave the Law and other particular benefits to them because of the promise He had made to their fathers that Christ should be born of them; and it was but fitting that the people of whom He should be born should be endowed with a special holiness, Lev. xix. 2. Yet it was not through any merits of Abraham that this promise of Christ's birth from his stock was made to him, but out of the gratuitous choice and calling of God... And if you ask further why He chose this people and not some other that Christ should be born of them, you have the apt reply of St. Augustine: 'Why He draws this man and not that, discuss it not if you would avoid error', S. T. I-II. xcvi. 4.

5-7. God does not need our sins that His justice may be manifested; if it were so He would have no right to punish. Neither does He need our lies for His truthfulness to appear; but if the Apostles really did preach that we ought to do evil that good may come, then they preached a lie.

The argument of this chapter may be analysed thus:

He has shewn that neither the bestowal of the Law nor circumcision avail unless we keep the Law; whereas the Gentiles by keeping the Law of nature are justified.

1-8. Have the Jews then no privileges? Do the Apostles teach that we may do evil that good may come?

"There are two things which should make us particularly careful about making rash judgements: we do not know with what intention something was done, and it is uncertain what some person will be later on, though at the moment he may be good or bad", St. Augustine, quoted by St. Thos. on ii. 1.

JEWES AND
GENTILES
ARE EQUAL
IN THE
EYES OF
THE LAW.

Ps. xiii. 3.

Ps. v. 11,

cxv. 4.

Ps. lx. 7.

Is. lix. 7.

Ps. xxxv.

2.

*The appli-
cation.*

vii. 7-23,

viii. 3.

THE NEW
DISPENSA-
TION.

*Forgive-
ness is
offered to
all.*

*By the
Sacrifice
of Christ*

*The Jew
has no
ground for
boasting.*

Gal. iii. 8,
Heb. xi. 6.

THE CASE
OF ABRA-
HAM.

9. What then? Do we excel them? No, not so. For we have charged both Jews, and Greeks, that they are all under sin; 10: As it is written: *There is not any man just,* 11. *There is none that understandeth, there is none that seeketh after God.* 12. *All have turned out of the way, they are become unprofitable together: there is none that doth good, there is not so much as one.* 13. *Their throat is an open sepulchre, with their tongues they have dealt deceitfully. The venom of asps is under their lips.* 14. *Whose mouth is full of cursing and bitterness:* 15. *Their feet swift to shed blood.* 16. *Destruction and misery in their ways.* 17. *And the way of peace they have not known.* 18. *There is no fear of God before their eyes.*

19. Now we know that what things soever the law speaketh, it speaketh to them that are in the law; that every mouth may be stopped, and all the world may be made subject to God. 20. Because by the works of the law no flesh shall be justified before him. For by the law is the knowledge of sin.

21. But now without the law the justice of God is made manifest; being witnessed by the law and the prophets. 22. Even the justice of God by faith of JESUS CHRIST, unto all and upon all them that believe in him: for there is no distinction. 23. For all have sinned; and do need the glory of God. 24. Being justified freely by his grace, through the redemption that is in CHRIST JESUS. 25. Whom God hath proposed to be a propitiation, through faith in his blood, to the shewing of his justice, for the remission of former sins. 26. Through the forbearance of God, for the shewing of his justice in this time: that he himself may be just, and the justifier of him who is of the faith of JESUS CHRIST.

27. Where is then thy boasting? It is excluded. By what law? Of works? No, but by the law of faith. 28. For we account a man to be justified by faith without the works of the law. 29. Is he the God of the Jews only? Is he not also of the gentiles? Yes, of the gentiles also. 30. For it is one God that justifieth circumcision by faith and uncircumcision through faith. 31. Do we then destroy the law through faith? God forbid: but we establish the law.

4. 1. What shall we say then that Abraham hath found, who is our father according to the flesh? 2. For if Abra-

3. 9-20. It is idle for Jews to vaunt themselves against the Gentiles who have become Christians.

21-26. Jews and Gentiles are alike in their sin and alike in the grace offered them.

27-31. Faith does not destroy the Law, it builds it up.

9. For all things that they have are gifts unmerited.

19. A Jew might retort that the preceding quotations, vers. 10-18, were addressed to the Gentiles and not to the Jews. But St. Paul points out that the Law is meant for those only who are under it, that is for the Jews, 'That every mouth may be stopped', that of the Jews by the Law of Moses, that of the Gentiles by the Law of nature, as he has shewn in ch. i.

20. All law is meant either to correct the unruly or to help the good; misuse of reason led men into idolatry, hence the written Mosaic Law for their correction; it was also given to assist those who wanted to serve God but who, owing to the way the Law of nature itself had become obscured in their hearts through sin, were unable to do so. But though a man who laboriously performed the works exacted by the Law could thus acquire a certain righteousness, no works thus performed could procure for him that infused justice or righteousness which alone makes a man just in the sight of God. And the 'corrective' Law merely shewed wherein lay sin.

23. 'Need the glory of God'; i. e. 'have fallen short of' that grace which alone can lead to glory.

'All have sinned and need the glory of God'. He has shewn that both Gentiles and Jews have fallen short and thus need the grace of God which can alone lead them to glory. The Apostle is of course speaking in general terms of the human race; he does not, for instance, mean that Christ had sinned, for since God placed the soul of Christ in a body not formed by generation from Adam but formed by the Holy Spirit, Lk. i. 35. He incurred neither the debt nor the punishment due to original sin. The Blessed Virgin incurred the debt of original sin, that is to say, being born of Adam she should have incurred it, but was by a special privilege exempt from it through the foreseen merits of the Passion of Christ whose Mother she was thus fitted to be.

24-26. We are justified, then, apart from works, by a Redemption wrought by One who — since sinless — could alone satisfy for the sin of the entire race; and His Redemption is acceptable to God since God had destined Him for this. Further, this redemptive death is applied to us through faith on our part; to the Hebrews under the Old Law by faith in Christ who was to come and redeem, to us by faith in One who has already come. This Redemption also exhibits the justice of God who thus fulfills what He had promised.

ham were justified by works, he hath whereof to glory, but not before God. 3. For what saith the Scripture? *Abraham believed God, and it was reputed to him unto justice.*

a) *The principle.* 4. Now to him that worketh, the reward is not reckoned according to grace, but according to debt. 5. But to him that worketh not, yet believeth in him that justifieth the ungodly, his faith is reputed to justice according to the purpose of the grace of God.

Illustrated by David in the Psalms. 6. As David also termeth the blessedness of a man, to whom God reputeth justice without works: 7. *Blessed are they whose iniquities are forgiven, and whose sins are covered.* 8. *Blessed is the man to whom the Lord hath not imputed sin.*

b) *Its application.* 9. This blessedness then, doth it remain in the circumcision only, or in the uncircumcision also? For we say that unto Abraham faith was reputed to justice. 10. How then was it reputed? *When he was in circumcision, or in uncircumcision?* Not in circumcision, but in uncircumcision.

Abraham's circumcision but the 'sign'. 11. And he received the sign of circumcision, a seal of the justice of the faith which he had being uncircumcised: that he might be the father of all them that believe being uncircumcised, that unto them also it may be reputed to justice. 12. And he might be the father of circumcision, not to them only that are of the circumcision, but to them also that follow the steps of the faith that is in the uncircumcision of our father Abraham.

THE PROMISE TO ABRAHAM DEPENDED NOT ON THE LAW. 13. For not through the law was the promise to Abraham, or to his seed, that he should be heir of the world; but through the justice of faith. 14. For if they who are of the law be heirs; faith is made void, the promise is made of no effect. 15. For the law worketh wrath. For where there is no law; neither is there transgression.

But on faith. 16. Therefore is it of faith, that according to grace the promise might be firm to all the seed, not to that only which is of the law, but to that also which is of the faith of Abraham, who is the father of us all, 17. (As it is written: *I have made thee a father of many nations.*) before God, whom he believed, who quickeneth the dead; and calleth those things that are not, as those that are.

His hope based on faith. 18. Who against hope believed in hope: that he might be made the father of many nations according to that which

3. 24. ["By sin man has offended God, and offences are only remitted when the mind of the person offended is appeased. Hence our sins are said to be remitted when God is appeased in our regard, which peace consists in the love wherewith God loves us. And though God's love as a Divine act is eternal and immutable, yet as regards the effect it imprints upon us it may at times be interrupted in so far as we at times fall away from Him and again return to Him. Now the effect of the Divine love in us — which is taken away by sin — is grace whereby a man becomes worthy of eternal life; from this however sin shuts him out. From all which it follows that there is no such thing as forgiveness of sin without an inpouring of grace", *S. T. I-II. cxiii. 2.*]

4. The Apostle's theme is: It is idle for a Jew to boast of the fact that he is circumcised.

2. 'Justified by works', that is in accord with the Law of nature, apart from the grace of God and faith in God; man must first be interiorly justified in the heart by God before he can produce works proportioned to the reward of Divine glory.

3. 'Believed God...': Not that by his faith he merited justice, but that the very act of believing is the first act of justice which God works in him; for from the very fact that he believes in God justifying, he submits himself to God's justification and thus receives its effect.

5-8. God's 'reputing' is according to truth; a man must have sincerely repented.

7. Original sin is not a corruption of human nature but the loss of that original and supernatural righteousness whereby man's reason was subordinate to God, the inferior powers to the reason, and the body to the soul. When reason ceased to be subject to God, the inferior powers of man rebelled against reason, and the body — by corruption and death — was withdrawn from obedience to the soul. This unhappy state is removed by 'justification', that is by the infusion of a supernatural habit or sanctifying grace.

9. *Viz.* in those of the circumcision, that is the Jews as carnal descendants of Abraham.

11. Circumcision had not of itself any effective power either for the remission of sin or for producing righteousness; it was merely an outward sign of righteousness. But by faith in Christ, of which it was a sign, original sin was removed and grace bestowed as a help to live rightly; see *S. T. III. lxx. 4.*

15. 'The Law worketh wrath', since, while pointing out wherein we transgress, it affords us no help not to do so.

17. ['Things that are not as those that are'. "The cause of

Gen. xv.5. was said to him: *So shall thy seed be.* 19. And he was not weak in faith; neither did he consider his own body now dead, (whereas he was almost an hundred years old,) nor the dead womb of Sara. 20. In the promise also of God he staggered not by distrust; but was strengthened in faith, giving glory to God: 21. Most fully knowing that whatsoever he has promised, he is able also to perform. 22. And therefore it was reputed to him unto justice.

THIS DOCTRINE IS
EQUALLY
TRUE FOR
US.

23. Now it is not written only for him, that it was reputed to him unto justice, 24. But also for us, to whom it shall be reputed, if we believe in him that raised up JESUS CHRIST our Lord from the dead, 25. Who was delivered up for our sins, and rose again for our justification.

LIFE ACCORDING
TO FAITH.
a) *Grounds for confidence.*

Eph. ii.
18.
Jas. i. 3.

5. 1. Being justified therefore by faith, let us have peace with God through our Lord JESUS CHRIST. 2. By whom also we have access through faith into this grace, wherein we stand, and glory in the hope of the glory of the sons of God. 3. And not only so; but we glory also in tribulations, knowing that tribulation worketh patience; 4. And patience trial; and trial hope; 5. And hope confoundeth not: because the charity of God is poured forth in our hearts, by the Holy Ghost who is given to us.

b) *Our reconciliation through Christ.*

6. For why did Christ, when as yet we were weak, according to the time, die for the ungodly? 7. For scarce for a just man will one die: yet perhaps for a good man some one would dare to die. 8. But God commendeth his charity towards us: because when as yet we were sinners, according to the time, 9. Christ died for us. Much more therefore being now justified by his blood, shall we be saved from wrath through him. 10. For if, when we were enemies, we were reconciled to God by the death of his Son: much more being reconciled, shall we be saved by his life. 11. And not only so; but also we glory in God through our Lord JESUS CHRIST, by whom we have now received reconciliation.

Adam's sin brought sin and death.

12. Wherefore as by one man sin entered into this world, and by sin death; and so death passed upon all men in whom all have sinned. 13. For until the Law sin was in the world; but sin was not imputed when the Law was not. 14. But death reigned from Adam unto Moses, even over them also who have not sinned after the similitude of the transgression of Adam, who is a figure of him who was to come.

things is God's knowledge with His superadded will. Hence we cannot say that whatever God knows is or has been or will be, but only what He wills or permits to be; moreover God's knowledge of them does not mean that they are but that they can be", *S. T. I.* xiv. 9 ad 3].

4. 25. 'And rose again...', so all English versions save A. and R., 'was raised'; similarly 1. Cor. xv, 4 'rose' save in R. which has 'hath been raised'. This does not mean however that Christ did not rise of His own power, for "His death did not mean that His Divinity was separated either from His soul or body... and in that sense His body re-assumed the soul it had laid aside, and His soul re-assumed the body, 2. Cor. xiii. 4; but if we consider the body and soul of the dead Christ as natural created powers then they could not of themselves rejoin, but Christ had to be raised by God". This will be clearer when we remember that "the Divine power and working of Father and Son are one and the same, so that Christ was raised by the divine power of His Father — and of Himself, Jn. v. 19, x. 18," *S. T. III.* liii. 4. "His Resurrection, whereby He returned to the new life of glory, is the cause of our justification, for by it we return to newness of righteousness".

5. Since neither the heathen could attain a knowledge of the truth nor the Jew profit by the Law or circumcision without the grace of God, St. Paul begins now to shew the glories of that grace.

1. 'Justified by faith'. If by 'faith' we mean the bare act of the mind assenting to truth then it is but the first step in our justification; for we are men with free will, and consequently the will as well as the mind has its part to play. Precisely, then, as faith is in the intellect, so charity is in the will; we only have faith that justifies when it proceeds from the mind enlightened by God and the will moved by Him, and this movement is charity.

2. Sonship of adoption, *cf.* Rom. viii. 14-30; Gal. iv. 4-6, 21-31; 1. Jn. iii. 1-2.

5. 'Confoundeth not', so Rh. and W.; but all other English versions 'maketh not ashamed'.

6. 'According to the time', it was not yet 'the fulness of time', Gal. iv. 4.

12. 'In whom', or 'in which', T. C. G. 'insomuch', A. and R. 'for that' is probably more correct, nor does it minimise the doctrine, *cf.* vers. 14 and 19.

[In original sin there are three problems — its nature, transmission and voluntary character. For its *nature* see note on iv. 7. Its *transmission*: our bodies come from our parents, our souls — in which alone sin resides — from God; yet they dwell in bodies derived from Adam the head of our fallen

*The grace
of Christ
outweighs
Adam's
sin.*

15. But not as the offence, so also the gift. For if by the offence of one many died: much more the grace of God and the gift, by the grace of one man JESUS CHRIST, hath abounded unto many. 16. And not as it was by one sin, so also is the gift. For judgment indeed was by one unto condemnation; but grace is of many offences, unto justification.

*One man's
sin: One
man's
grace.*

17. For if by one man's offence death reigned through one: much more they who receive abundance of grace, and of the gift, and of justice, shall reign in life through one. JESUS CHRIST. 18. Therefore as by the offence of one, unto all men to condemnation: so also by the justice of one, unto all men to justification of life. 19. For as by the disobedience of one man, many were made sinners: so also by the obedience of one, many shall be made just.

*The func-
tion of the
Law.*

20. Now the Law entered in that sin might abound. And where sin abounded, grace did more abound. 21. That as sin hath reigned to death: so also grace might reign by justice unto life everlasting, through JESUS CHRIST our Lord.

[*The Epistle is continued on p. 432.*]

race, hence the generation of our bodies is the preparation for the transmission of original sin — the lack of original righteousness, a pure gift of God. A certain analogy may be found in natural heredity, whereby children often share in their parents' mental as well as physical defects. Its *voluntary character*: Adam's sin was his own personal, actual sin; by it he lost that original righteousness conferred on him not simply as an individual but as the first propagator of human nature, which he was to transmit to his posterity in a state of original righteousness. Of that righteousness his sin deprived our common nature, and all who came to share in it. Now by sharing in one nature we are all, in a sense, one, just as all the members of my body share in my personality and will, the acts of hands or feet are not voluntary by any will of their own but by mine; by sharing in Adam's nature, then I share in his will, though his acts are not mine by any personal will of mine. Hence for original sin as such there is no punishment but only inevitable consequences.]

'And by sin death': Death itself is of course due to the corruptible constituents of the body; but in the state of original justice the soul would have renewed the bodily tissues so long as was necessary.

5. 13. If by 'sin' and, 'the Law' we understand 'original sin' and the 'Law of nature', then only original sin was in children till, on coming to the use of reason, they became conscious of the Law of nature and, by infringing it, added actual sins. If however the reference is to actual sin and the Mosaic Law the meaning will be that it was only the positive Mosaic Law which made men realise that certain offences were displeasing to God and thus 'imputable'.

14. The incontestable fact of death in the case of those who have not sinned actually is the proof of original sin.

'Adam' a figure of Him who was to come: cf. I. Cor. xv. 45.

15-17. There is no comparison between Adam's sin and Christ's Redemption; for sin is due to the weakness of the will, grace to the ocean of the Divine Goodness. Moreover sin has less effect on the many than Christ's grace since judgment was due to the one sin of one man, salvation was from the many sins of many men.

19. 'Disobedience' was the external manifestation of Adam's internal sin of pride or rebellion.

20-21. The object of Law is the repression of sin, yet it led to its multiplication since, whilst declaring wrong the evil promptings of passion, it afforded no help for its control and indirectly increased it. For prohibition makes our desires more difficult of attainment and hence more desirable; it also restrains passions through fear of punishment, and, finding no outlet, they seethe within us; also, the fact that we are

Such blessings came when we were in sin yet Christ has delivered us from sin. 6. 1. What shall we say then? shall we continue in sin that grace may abound? 2. God forbid. For we that are dead to sin, how shall we live any longer therein? 3. Know ye not that all we, who are baptized in CHRIST JESUS, are baptized in his death? 4. For we are buried together with him by baptism into death: that as Christ is risen from the dead by the glory of the Father, so we also may walk in newness of life.

But we are dead to sin. 5. For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection. 6. Knowing this, that our old man is crucified with him, that the body of sin may be destroyed, to the end that we may serve sin no longer. 7. For he that is dead is justified from sin.

And thus alive in Christ. 8. Now if we be dead with Christ, we believe that we shall live also together with Christ: 9. Knowing that Christ rising again from the dead, dieth now no more, death shall no more have dominion over him. 10. For in that he died to sin, he dieth once; but in that he liveth, he liveth unto God: 11. So do you also reckon that you are dead to sin, but alive unto God in CHRIST JESUS our Lord.

Sin is incompatible with Christianity. 12. Let not sin therefore reign in your mortal body, so as to obey the lusts thereof. 13. Neither yield ye your members as instruments of iniquity unto sin: but present yourselves to God as those that are alive from the dead, and your members as instruments of justice unto God. 14. For sin shall not have dominion over you: for you are not under the Law, but under grace.

Though not under the Law of Moses we are under the Law of Christ. 15. What then? Shall we sin, because we are not under the Law, but under grace? God forbid. 16. Know you not, that to whom you yield yourselves servants to obey, his servants you are whom you obey, whether it be of sin, unto death, or of obedience, unto justice. 17. But thanks be to God, that you were the servants of sin, but have obeyed from the heart, unto that form of doctrine, into which you have been delivered.

We are no longer servants of sin. 18. Being then free from sin, we have been made servants of justice. 19. I speak an human thing because of the infirmity of your flesh. For as you have yielded your members to serve uncleanness and iniquity, unto iniquity; so now yield your members to serve justice, unto sanctification. 20. For when you were the servants of sin, you were free men to justice.

prohibited from doing certain things leads to our clutching at them when the fear of detection is removed. It must always be borne in mind when reading these chapters that the Apostle is speaking in general terms and of only the prohibitive aspect of the Law. For Law is also a help to the godly, whence the great Saints of the Old Testament.

6. 1-11. We Christians are not only dead to sin, we are buried with Christ; consequently His delivering grace gives us power to resist.

9-11. The argument is: Whoso is dead with the dying Christ lives with the rising Christ. But He rose never to die again. So, too, he who lives with the rising Christ has a power not to return to sin.

4. "Two things are wrought in the soul by Baptism: grace and character. Consequently sound faith is requisite for Baptism, for without it grace cannot be had: 'the justice of God is by faith in Christ Jesus', Rom. iii. 22. But for the imprinting of the Baptismal character sound faith is not required either on the part of the recipient or of him who confers Baptism; for the Sacrament is not perfected by the righteousness of either recipient or minister, but by the power of God", *S. T. III lxxviii. 8.*

6. 'Old man': our corrupt state of subjection to sin and concupiscence, our legacy from Adam, is called our 'old man': the vices and sins thence resulting are named 'the body of sin'.

10. 'Once', that is 'once and for all', *cf. Heb. vii. 27, ix. 12, 26.*

14. 'Not under the Law': Christians were no longer under the ceremonial portion of the Mosaic Law; neither were they under the moral precepts of that Law as slaves or unwilling servants but as actuated by the spirit of charity or love of God. Thus the Ten Commandments have not been abrogated by the New Covenant; but we keep them through love, not through servile but filial fear. The Ten Commandments are the Law of nature reiterated in positive form, hence they cannot be dispensed by any authority, not even that of God unless He would change nature, and that would involve a change in the changeless God.

19-23. A human document — their own past which will shew them how marvellous grace is. To grasp St. Paul's reasoning note that man by nature has free will since he has reason and will: hence he cannot be driven; but he can be bent, for he always has his inclinations. Thus if his free will is inclined to what is good by grace, he then is the servant of righteousness and a free man as regards sin. But if he is inclined to evil through habits of sin he is then sin's servant and a free man to righteousness, *Jn. viii. 34.* "That a man should not be restrained by the bridle of reason from following his evil desires is liberty only according to the opinion of people who make unbridled

*But God's
freedmen.
viii. 6.*

21. What fruit therefore had you then in those things, of which you are now ashamed? For the end of them is death. 22. But now being made free from sin, and become servants to God, you have your fruit unto sanctification, and the end life everlasting. 23. For the wages of sin is death. But the grace of God, life everlasting, in CHRIST JESUS our Lord.

*POSITION
OF THE
LAW.*

7. 1. Know you not, brethren, (for I speak to them that know the Law,) that the Law hath dominion over a man, as long as it liveth? 2. For the woman that hath an husband, whilst her husband liveth is bound to the law. But if her husband be dead, she is loosed from the law of her husband. 3. Therefore, whilst her husband liveth, she shall be called an adulteress, if she be with another man: but if her husband be dead, she is delivered from the law of her husband: so that she is not an adulteress if she be with another man.

*We are
dead to
the Law.*

4. Therefore, my brethren, you also are become dead to the Law by the body of Christ; that you may belong to another, who is risen again from the dead, that we may bring forth fruit to God. 5. For when we were in the flesh, the passions of sin which were by the Law, did work in our members, to bring forth fruit unto death. 6. But now we are loosed from the Law of death, wherein we were detained: so that we should serve in newness of spirit, and not in the oldness of the letter.

*The Law
and sin.
iv. 15.
Ex. xx.
17.*

7. What shall we say then? Is the Law sin? God forbid. But I did not know sin, but by the Law: for I had not known concupiscence, if the Law did not say: *Thou shalt not covet.* 8. But sin taking occasion by the commandment wrought in me all manner of concupiscence. For without the Law sin was dead.

*With con-
sciousness
of the Law
came the
sense of
sin.*

9. And I lived some time without the Law. But when the commandment came, sin revived, 10. And I died. And the commandment that was ordained to life, the same was found to be unto death to me. 11. For sin, taking occasion by the commandment, seduced me, and by it killed me.

*It is we
who are
evil, not
the Law.*

12. Wherefore the Law indeed is holy, and the commandment holy, and just, and good. 13. Was that then which is good made death unto me? God forbid. But sin, that it may appear sin, by that which is good, wrought death in me: that sin by the commandment might become sinful above measure.

lust their supreme good... whereas in a state of righteousness a man is God's servant and voluntarily obeys Him. This is true liberty and the highest kind of servitude; for by righteousness a man is inclined to what accords with his nature and is peculiar to man, he is also turned away from what accords with those desires which he has in common with the beasts", St. Thomas (in loco).

6. 23. "Anyone might think that the Apostle could fittingly and as a legitimate conclusion have added: 'And the wages of righteousness is eternal life'. And this is true. For just as death is deservedly the wages of sin so eternal life is deservedly the wages of righteousness. And if the Apostle hesitated to say 'of righteousness' he might have said 'of faith', for 'the just man liveth by faith. Yet nowhere in the Bible are either faith or righteousness called 'a reward'; but conversely, they are rewarded. Hence the Apostle so carefully says: 'But the grace of God is eternal life'", St. Augustine *Ep.* cxiv. 20.

7. He has shewn that we are freed from sin; he now shews that we are freed from the Law, not that it is bad, it is we who have failed.

1. ['It liveth', so W. T., Cr. 'it endureth'; but the whole context demands 'he' not 'it', so G. Rh. A. and R. The change to 'it' is one of Challoner's less fortunate corrections.]

4. *I. e.* by the *death* of His body; 'another' that is another husband, namely Christ, 2. Cor. xi. 2.

5-6. See note on vi. 19-23.

7-9. See note on v. 13-21.

8. 'Sin', that is original sin which, until the coming of grace, abides in a man and renders him guilty and deserving of punishment; on the coming of grace the guilt disappears, though the habit of concupiscence remains and stirs up in us actual evil desires, more especially when they are expressly prohibited.

9-11. Until he arrives at the age of reason a man may be said to be 'without the law' which then makes its presence felt.

"The Law is said to have 'killed'; not of course effectively but because, owing to its imperfection, it was the occasion of death since it did not confer grace whereby men might fulfil its commandments or avoid what it prohibited. Hence it was not so much the Law that gave the occasion but men that took it. In the same way it is said that 'the Law entered in that sin might abound' where we have to understand the conjunction 'that' in a consecutive and not in a causal sense, meaning that men, taking occasion from the Law, sinned more abundantly; moreover sin after the Law's prohibition is graver; concupiscence, too, increases; for we always desire more intently a thing forbidden", S. T. 1-2. xcvi. 1 *ad 2m.*

'The flesh lusteth against the spirit'. 14. For we know that the Law is spiritual, but I am carnal, sold under sin. 15. For that which I work, I understand not. For I do not that good which I will, but the evil which I hate, that I do. 16. If then I do that which I will not, I consent to the Law, that it is good. 17. Now then it is no more I that do it; but sin that dwelleth in me.

Human experience. 18. For I know that there dwelleth not in me, that is to say, in my flesh, that which is good. For to will is present with me, but to accomplish that which is good, I find not. 19. For the good which I will, I do not; but the evil which I will not, that I do. 20. Now if I do that which I will not, it is no more I that do it, but sin that dwelleth in me.

The two 'Laws'. 21. I find then a law, that when I have a will to do good, evil is present with me. 22. For I am delighted with the law of God, according to the inward man: 23. But I see another law in my members, fighting against the law of my mind, and captivating me in the law of sin, that is in my members.

Only God's grace can obtain us the victory. 24. Unhappy man that I am, who shall deliver me from the body of this death? 25. The grace of God by JESUS CHRIST our Lord. Therefore I myself, with the mind, serve the law of God; but, with the flesh, the law of sin.

THE LIFE OF GRACE.
a) *In the Spirit, not in the flesh.* 8. 1. There is now therefore no condemnation to them that are in CHRIST JESUS, who walk not according to the flesh. 2. For the law of the spirit of life, in CHRIST JESUS, hath delivered me from the Law of sin and of death.

3. For what the Law could not do, in that it was weak through the flesh; God sending his own Son, in the likeness of sinful flesh, and of sin hath condemned sin in the flesh. 4. That the justification of the Law might be fulfilled in us, who walk not according to the flesh, but according to the spirit.

b) *The two states.* 5. For they that are according to the flesh, mind the things that are of the flesh; but they that are according to the Spirit, mind the things that are of the Spirit. 6. For the wisdom of the flesh is death: but the wisdom of the Spirit is life and peace. 7. Because the wisdom of the flesh is an enemy to God: for it is not subject to the law of God, neither can it be. 8. And they who are in the flesh cannot please God.

We have the Spirit 9. But you are not in the flesh, but in the Spirit, if so be

7. 13. 'Appear sin', the Law superadded to nature makes the malignity of sin more evident.

14-20 The Law itself is good. On the supposition that the Apostle is speaking of himself as an example of the ordinary man living in the grace of God, when he says 'I am carnal' he means that owing to the evil desires arising from original sin he is assailed by temptation, Gal. v. 17; so too 'that which I work' will be rather: what happens to me — owing to the force of desire — 'I understand not' i. e. it anticipates my reason. Hence: 'I do not that good which I will' where the 'doing' is rather the experiencing in the lower nature the opposite of what he really wills; and conversely the evil which he really hates he experiences as rife in his members. For personality is compounded of the body with its appetites and the soul with its rational will; concupiscence springs from original sin and leads to actual sin; it often anticipates reason and is thus a hindrance to the good a man really wants to do: unwished-for uprising of temper is a good instance; Gal. v. 16-26 affords the best commentary. From all which it follows that it is not the Law — whether of nature or the Mosaic Law — which is evil, but human nature fallen through original sin.

21-25. The two laws under which man lives, with the resulting conflict; the sole remedy is God's grace through Christ.

8. And this same grace will free us from final condemnation.

2. Human laws are intended for man's betterment, but they can only shew what we ought to do; the law of the indwelling Holy Spirit secures this betterment by illumining the mind and moving the will.

3. 'In the likeness of sinful flesh'. Christ's flesh was conceived of the Holy Spirit; *unlike* ours in that it was sinless, it is *like* in that it was capable of suffering, of which man was not capable previous to original sin, cf. Phil. ii. 8.

'And of sin...'. The Greek technical term here is frequently used in *Leviticus*, e. g. vii. 37, for 'the offering for sin'; thus St. Paul means 'sending His own Son in the likeness of sinful flesh and as a sin-offering, condemned sin in the (His) flesh in which — being sinless — sin could have no part'.

7. 'Neither can it be', so long, that is, as it remains such.

9-11. We have the Spirit whereby we can resist the prudence of the flesh or our lower nature.

9. 'The Spirit of God' and 'The Spirit of Christ' are not two but one; He is termed the Spirit of the Father as proceeding from Him, and of Christ or the Son as proceeding from the Son. The theologians of the Greek Church hold that the Spirit proceeds from the Father through the Son; the Latins that He proceeds from the Father and Son (*Filioque procedit*) as being the mutual love of Father and Son.

that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his. 10. And if Christ be in you, the body indeed is dead because of sin, but the spirit liveth because of justification. 11. And if the Spirit of him, that raised up JESUS from the dead, dwell in you; he that raised up JESUS CHRIST from the dead shall quicken also your mortal bodies, because of his Spirit that dwelleth in you.

*Therefore
we are the
sons of
God.*

12. Therefore, brethren, we are debtors, not to the flesh, to live according to the flesh. 13. For if you live according to the flesh, you shall die. But if by the Spirit you mortify the deeds of the flesh, you shall live. 14. For whosoever are led by the Spirit of God, they are the sons of God. 15. For you have not received the spirit of bondage again in fear: but you have received the spirit of adoption of sons, whereby we cry: Abba, (Father). 16. For the Spirit himself giveth testimony to our spirit, that we are the sons of God. 17. And if sons, heirs also: heirs indeed of God, and joint-heirs with Christ:

*But only
suffering
leads to
glory.*

yet so if we suffer with him, that we may be also glorified with him. 18. For I reckon that the sufferings of this time are not worthy to be compared with the glory to come, that shall be revealed in us. 19. For the expectation of the creature waiteth for the revelation of the sons of God.

*Created
things are
for the
Creator.*

20. For the creature was made subject to vanity, not willingly, but by reason of him that made it subject, in hope: 21. Because the creature also itself shall be delivered from the servitude of corruption, into the liberty of the glory of the children of God. 22. For we know that every creature groaneth, and travaileth in pain even till now.

*The
Christlan
yearning.*

23. And not only it, but ourselves also, who have the first-fruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption of the sons of God, the redemption of our body. 24. For we are saved by hope. But hope that is seen, is not hope. For what a man seeth, why doth he hope for? 25. But if we hope for that which we see not: we wait for it with patience.

*We have
the help
of the
Spirit.*

26. Likewise the Spirit also helpeth our infirmity. For we know not what we should pray for as we ought: but the Spirit himself asketh for us with unspeakable groanings. 27. And he that searcheth the hearts, knoweth what the Spirit desireth; because he asketh for the saints according to God.

8. 11. 'He that raised up'. Christ rose of His own power since the power of Father and Son is not only specifically but numerically the same.

12-17. And by this same Spirit we are made heirs of eternal life.

14. 'Led by the Spirit'. Spiritual men are none the less free because led by the Spirit "for it is the Spirit who produces in them the movements of their will and free choice" St. Thomas (*in loco*). For the sonship of adoption cf. Jn. x. 33-36, Gal. iv. 6-7. 1. Jn. iii. 1-3.

20-22. It is hard to discover whether by 'the creature' St. Paul here means human nature in general or the created things of God as a whole. If he means men, then we can understand how they are said to 'expect' and be subject to 'vanity' in that they crave for the grace or favour of God, or — if they already have it — have yet to await the final gift of glory and are still the victims of 'vanity' or the passing, changeable, and unsatisfying things of this world. Creation as a whole, too, is subject to the same things and, since destined by God for certain definite aims, it can be said to 'expect'; it even shares in a sense in man's final glory, Apoc. xxi. 1.

22-25. If by the 'creature' he has intended mankind in general then 'we ourselves' must mean the Apostles in particular as possessing the Holy Spirit first and more abundantly: "To every one God gives grace proportioned to his particular call. Thus to Christ as Man the greatest grace of all, since chosen in order that His nature might be taken up into union with the Divine Person; next to Him the Blessed Virgin had grace in its greatest fulness since chosen to be His Mother. Of the rest the Apostles are chosen for the greatest dignity, that is that they should receive directly from Christ and transmit to others the things that pertain to salvation, so that thus in a sense the Church should be founded on them, Apoc. xxi. 14, Ephes. ii. 20, 1 Cor. xii. 28."

26. 'Pray for as we ought'. We know in a general way what we should pray for, but we need the enlightenment of the Spirit to discover whether the practice of this or that particular virtue is meant for us, whether some temporal need may not be better for us than its removal, so too with temptations which humble us.

27. 'He (God who 'searcheth the reins and heart') knows...' because He (the Spirit) asks by producing in us right desires which can only proceed from charity or love of God. We are said to 'groan' because of the delay inevitable so long as we are 'in the body', cf. ver 22, 2. Cor. v. 1-6.

*God's
purpose.*

28. And we know that to them that love God, all things work together unto good, to such as according to *his* purpose are called *to be* saints. 29. For whom he foreknew, he also predestinated to be made conformable to the image of his Son: that he might be the first-born amongst many brethren. 30. And whom he predestinated; them he also called. And whom he called; them he also justified. And whom he justified; them he also glorified.

*Hence
Christian
confidence.
Jn. iii. 16.*

31. What shall we then say to these things? If God be for us, who is against us? 32. He that spared not even his own Son: but delivered him up for us all, how hath he not also, with him, given us all things? 33. Who shall accuse against the elect of God? God is *he* that justifieth. 34. Who is he that shall condemn? CHRIST JESUS that died, yea that is risen also again, who is at the right hand of God, who also maketh intercession for us.

*The pos-
session of
Christ sur-
passes all.
Ps. xliii.
22.*

35. Who then shall separate us from the love of Christ? shall tribulation? or distress? or famine? or nakedness? or danger? or persecution? or the sword? 36. (As it is written: *For thy sake we are put to death all the day long. We are accounted as sheep for the slaughter.*) 37. But in all these things we overcome because of him that hath loved us.

*Nothing
can sepa-
rate us
from that*

38. For I am sure that neither death, nor life, nor Angels, nor principalities, nor powers, nor things present, nor things to come, nor might, 39. Nor height, nor depth, nor any other creature shall be able to separate us from the love of God, which is in CHRIST JESUS our Lord.

*ISRAEL HAS
MISUNDER-
STOOD GOD*

9. 1. I speak the truth in Christ, I lie not, my conscience bearing me witness in the Holy Ghost. 2. That I have great sadness, and continual sorrow in my heart. 3. For I wished myself to be an anathema from Christ, for my brethren, who are my kinsmen according to the flesh,

*Their pri-
villeges.*

4. Who are Israelites, to whom belongeth the adoption as of children, and the glory, and the testament, and the giving of the law, and the service of God, and the promises: 5. Whose are the fathers, and of whom is Christ according to the flesh, who is over all things, God blessed for ever, Amen.

*Carnal
descent
from Abra-
ham*

6. Not as though the word of God hath miscarried. For all are not Israelites that are of Israel: 7. Neither are all

8. 28-30. Nor should we be astonished at this delay since the same Spirit directs even exterior things to our ultimate salvation. And this is true even of our sins: "God so cooperates with His elect 'unto good' that, even if they wander away and get out of their orbit, He makes this too work out for their profit, Ps. xxxvi. 34".

29. 'Whom He foreknew, He predestinated'. "Predestination means a certain pre-arrangement in the mind of the things a person is going to do; from eternity God predestined the benefits He would give to His Saints. Hence predestination is eternal; and it differs from foreknowledge, for that means simply a knowledge of the future, whereas predestination implies a certain causation with regard to it. Hence God has foreknowledge of sins but predestination of the good deeds making for salvation, Ephes. i. 5-13, ii. 7-10", St Thomas (*in loco*). Thus the 'conformity' of the elect is the goal or effect of predestination; the first step in securing this is God's effective call, from which results 'justification' or the inpouring of grace.

31-32. Therefore God's elect will be secure from punishment finally.

33-39. Neither will they be finally separated from God by sin.

9-11. The foregoing doctrine on the necessity of grace compels the Apostle to treat of the origin of grace, whether, that is, it is due to a man's previous good works or solely to God's choice.

9. 1-5. His deep affection for his fellow-Jews; the privileges accorded them.

3. 'I wished', more correctly 'I could wish'; 'to be an anathema from Christ', or 'a curse'. St. Paul could not wish not to love God, but he could desire to lose eternal glory.

5. A patent testimony to the Godhead of Christ: "Christ, then", says St. Fulgentius, *De Fide*, 58, "is the Word made flesh 'of the Father according to the flesh, who is over all things, God blessed for ever'". According to Franzelin, *De Verbo Incarnato*, ix, it is impossible to name a Father of the Church who uses this passage without referring it to Christ. And Christ is not merely 'Divine', for 'Divinity' signifies a participation in the Divine Good, whereas 'Deity' signifies the essence of God", St. Thos. on Rom. i. 20.

6-13. But these privileges were not accorded simply by reason of carnal descent from Abraham but to the 'spiritual' seed freely chosen by God.

The Jews gloried in Abraham and his seal of circumcision, Gen. xvii, also in Jacob all of whose twelve sons were of the

*confers no
right to
salvation.*

*It is by
the Pro-
mise that
we inherit.
Isaac and
Ishmael.
Jacob and
Esau.*

*Election.
not works.
Gen. xxv.
23.
Mal. i. 2.*

*Nor is God
therefore
unjust.
Ex. xxxiii.
19.*

*He has the
right to
blame.*

*Jer. xviii.
6, xix. 2.
II. Tim. ii.
20-21.*

*All are to
shew His
glory.*

*So teach
the Pro-
phets.
Os. ii. 24,
I. 10.*

they, that are the seed of Abraham, children: *but in Isaac shall thy seed be called:* 8. That is to say, not they that are the children of the flesh, are the children of God:

but they that are the children of the promise, are accounted for the seed. 9. For this is the word of promise: *According to this time will I come; and Sara shall have a son.* 10. And not only she. But when Rebecca also had conceived at once, of Isaac our father. 11. For when the children were not yet born, nor had done any good or evil (that the purpose of God according to election might stand), 12. Not of works, but of him that calleth, it was said to her: *The elder shall serve the younger.* 13. As it is written: *Jacob I have loved, but Esau I have hated.*

14. What shall we say then? Is there injustice with God? God forbid. 15. For he saith to Moses: *I will have mercy on whom I will have mercy; and I will shew mercy to whom I will shew mercy.* 16. So then it is not of him that willeth, nor of him that runneth, but of God that sheweth mercy. 17. For the scripture saith to Pharaon: *To this purpose have I raised thee, that I may shew my power in thee; and that my name may be declared throughout all the earth.*

18. Therefore he hath mercy on whom he will; and, whom he will he hardeneth.

19. Thou wilt say therefore to me: Why doth he then find fault? for who resisteth his will? 20. O man, who art thou that repliest against God? Shall the thing formed say to him that formed it, why hast thou made me thus? 21. Or hath not the potter power over the clay, of the same lump, to make one vessel unto honour, and another unto dishonour?

22. What if God, willing to shew his wrath, and to make his power known, endured with much patience vessels of wrath, fitted for destruction, 23. That he might shew the riches of his glory on the vessels of mercy, which he hath prepared unto glory? 24. Even us, whom also he hath called, not only of the Jews, but also of the gentiles.

25. As in Osee he saith: *I will call that which was not my people, my people; and her that was not beloved, beloved; and her, that had not obtained mercy, one that hath obtained mercy.* 26. And it shall be, in the place where it was said unto them, *you are not my people there they shall be called the sons of the living God.* 27. And Isaiahs crieth out con-

Chosen People; yet, the Apostle proceeds to point out, the Promise was to only one of Abraham's sons, Isaac, and to only one son of Isaac — and to him before he was born; hence these privileges cannot have been accorded by reason of carnal descent, nor for works; least of all when such a distinction is made between two children born of the same father and mother and at one birth, *cp.* Ephes. i. 4.

9. 14-18. Such discrimination on God's part involves no injustice. To explain this some, *e. g.* Origen, supposed that men received grace according to merits in a previous existence; but this only removes the difficulty a step further back. Others, the Pelagians, held that grace was due to merits, but this has been shewn to be false. Others again have suggested that God gives His grace to those who, as He foresees, will make a good use of it. But that would mean that while we owe our graces to God's good will our use of those graces is independent of Him, and this would mean that God is dependent on us, whereas 'Thou hast worked all our works for us, O Lord!' Isaias xxvi. 12.

17. 'To this purpose have I raised thee', so A. and R.; but the other English versions, following another reading in the text, 'stirred thee up'. The good God cannot be the cause of evil, but He can and does permit it; He may raise up a ruler for the defence of his people, and that ruler may abuse his power. God who has given him free will does not preclude him from using it and using it ill, but whatever he does God will use him, according to his merits or demerits, for His own glory; He does not cause evil but brings it into harmony with His beneficent purposes.

18. 'He hardeneth', that is by withdrawing His grace owing to their demerits.

- Is. x. 22. cerning Israel: *If the number of the children of Israel be as the sand of the sea; a remnant shall be saved.* 28. *For he shall finish his word, and cut it short in justice: because a short word shall the Lord make upon the earth.* 29. And as Isaías foretold: *Unless the Lord of Sabaoth had left us a seed, we had been made as Sodom, and we had been like unto Gomorrha.*
- Conclusion. 30. What then shall we say? That the gentiles, who followed not after justice, have attained to justice, even the justice that is of faith. 31. But Israel, by following after the law of Justice, is not come unto the law of justice.
- xi. 7. 32. Why so? because *they sought it* not by faith, but as it were of works. For they stumbled at the stumbling-stone.
- xi. 11, 1. 33. As it is written: *Behold I lay in Sion a stumbling-stone and a rock of scandal: and whosoever believeth in him shall not be confounded.*

Yet Israel has a zeal for God, though mistaken. 10. 1. Brethren, the will of my heart, indeed, and my prayer to God, is for them unto salvation. 2. For I bear them witness, that they have a zeal of God, but not according to knowledge. 3. For they not knowing the justice of God, and seeking to establish their own, have not submitted themselves to the justice of God.

The witness of the Law and the Prophets. 4. For the end of the Law is Christ, unto justice to every one that believeth. 5. For Moses wrote, that the justice which is of the Law, *the man that shall do it; shall live by it.* 6. But the justice which is of faith, speaketh thus: *Say not in thy heart, Who shall ascend into heaven?* that is, to bring Christ down: 7. *Or who shall descend into the deep?* that is, to bring up Christ again from the dead. 8. But what saith the scripture? *The word is nigh thee, even in thy mouth, and in thy heart.* This is the word of faith, which we preach. 9. For if thou confess with thy mouth the Lord JESUS, and believe in thy heart that God hath raised him up from the dead, thou shalt be saved.

FAITH: inward and outward. 10. For, with the heart, we believe unto justice; but, with the mouth, confession is made unto salvation. 11. For the scripture saith: *whosoever believeth in him, shall not be confounded.* 12. For there is no distinction of the Jew and the Greek: for the same is Lord over all, rich unto all that call upon him. 13. *For whosoever shall call upon the name of the Lord, shall be saved.*

Is. xxviii. 16.

Joel. ii. 32.

9. 22-23. Note the careful distinction between God patiently enduring vessels fitted for destruction — 'We were by nature children of wrath', Ephes. ii. 3 — and His positive exhibition of His glory in the Saints.

24-33. God's election to grace is not confined to the Chosen People.

29. The sin of Israel had been graver than that of Sodom, Lam. iv. 6, Ezech. xvi. 46-47.

31. The Mosaic Law is 'the Law of justice', for, if rightly understood, it taught just living, also because it made men righteous — if only through fear of punishment.

10-11. The conclusion he has drawn, ix. 30-33, leads him to discuss the case of Israel: a) Their fall merits compassion for it was due to ignorance, x. 1-9; b) salvation is by faith, 10-17; c) their fall is not wholly inexcusable, 18-21; d) neither is it universally true, that is, of all Israel, xi. 1-10; e) nor useless nor irreparable, xi. 10-16; f) nor are the Gentiles who have taken their place to boast, xi. 17-24; g) indeed Israel will yet be re-ingrafted and so come to salvation, xi. 25-32; h) The Apostle acknowledges his incompetence to unravel the mysteries of God's inscrutable judgements, xi. 33-35.

10. 1. It is good, then, to pray for the conversion of sinners, for faith and charity are gifts of God.

4. 'The end of the Law is Christ', the end, that is the goal: "The end that completes, not that destroys. All those details were to be carried out because of Christ, but since the children of Israel did not realise Him in what was done, this is signified by the veil, 2. Cor. iii. 13. I do not mean that none among them realised Christ as prefigured in these shadows, for Moses and the Prophets who foretold His Coming to their posterity certainly did realise Him", St. Augustine, *Contra Adversarium Legis et Prophetarum*, ii. 26-27.

'The Law brought nothing to perfection'. Heb. vii. 19, but it did point to Christ, Gal. iii. 24.

6-7. Against those who would doubt the Ascension of Christ or His Descent into hell: two concrete examples of points of faith suggested by Moses.

10-17. The proof that faith alone worketh salvation.

10. 'The heart' or will: "The intellect of one who believes is not compelled to assent to a truth by convincing arguments from reason, as is the intellect of one who knows, but it is moved to do so by the will; whence it comes that knowledge does not mean righteousness — which is in the will — but belief does", St. Thomas (*in loco*).

Faith rests on hearing. 14. How then, shall they call on him, in whom they have not believed? Or how shall they believe him, of whom they have not heard? And how shall they hear without a preacher?

15. And how shall they preach unless they be sent? as it is written: *How beautiful are the feet of them that preach the gospel of peace, of them that bring glad tidings of good things!*

All do not obey. 16. But all do not obey the gospel. For Isaias saith: *Lord, who hath believed our report?* 17. Faith then cometh by hearing: and hearing by the word of Christ.

Israel has had both hearing and knowledge. 18. But I say: Have they not heard? Yes, verily, *their sound hath gone forth into all the earth, and their words unto the ends of the whole world.* 19. But I say: Hath not Israel known? First Moses saith: *I will provoke you to jealousy by that which is not a nation; by a foolish nation I will anger you.* 20. But Isaias is bold, and saith: *I was found by them that did not seek me: I appeared openly to them that asked not after me.* 21. But to Israel he saith: *All the day long have I spread my hands to a people that believeth not, and contradicteth me.*

The blindness of Israel. 11. I say then: Hath God cast away his people? God forbid. For I also am an Israelite of the seed of Abraham, of the tribe of Benjamin. 2. God hath not cast away his people, which he foreknew. Know you not what the scripture saith of Elias; how he calleth on God against Israel? 3. *Lord, they have slain thy prophets, they have dug down thy altars: and I am left alone, and they seek my life.*

The doctrine of the 'remnant'. 4. But what saith the divine answer to him? *I have left me seven thousand men, that have not bowed their knees to Baal.* 5. Even so then at this present time also, there is a remnant saved according to the election of grace. 6. And if by grace, it is not now by works, otherwise grace is no more grace.

ix. 30-31. Election. 7. What then? That which Israel sought, he hath not obtained: but the election hath obtained it, and the rest have been blinded. 8. As it is written: *God hath given them the spirit of insensibility; eyes that they should not see, and ears that they should not hear; until this present day.*

Ps. lxviii. 23. 9. And David saith: *Let their table be made a snare and a trap, and a stumbling-block, and a recompense unto them.* 10. *Let their eyes be darkened, that they may not see: and bow down their back always.*

10. 15. 'Unless they be sent'. A preacher must be 'commissioned'. In the case of the Prophets this was signified to them by an interior inspiration from God, and the proof that God had so commissioned them lay partly in the truth of what they preached, partly in the miracles they worked in confirmation of it. Yet neither of these proofs was really sufficient, for a man might be saying what was true and yet have received no Divine commission to preach, he might even perform marvels and yet not by God. The only absolutely satisfactory proof is that they are commissioned by superiors who stand in God's place. This constituted the chief difficulty for the Prophets of the Old Testament. For as a rule they stood outside the priestly body and the only conclusive proof of the reality of their mission lay in the sanctity of their own personal lives; cf. Deut. xiii. 1-5, xviii. 17-22, 3 Kgs. xxii, Jer. vii, xx, xxiii, and especially xxvi.

16. 'All do not obey the Gospel', 'all men have not faith', 2. Thess. iii. 2; "for the preached word is never sufficient to produce faith unless the heart of the hearer is touched interiorly by God speaking within him; hence when men accept the faith, this is not to be attributed to the preacher's work. This shews us also that not all who fail to believe are excusable, but only those who hear not and so do not believe", St. Thomas (*in loco*).

21. 'To Israel'. We shall not grasp the terrible significance of this unless we realise that the title 'Israel' was bestowed on Jacob in his vision, Gen. xxxii. 28, and means 'visions of God': "in other words it pertains to that promised vision whereby we shall see God as He was never seen by the Fathers before... the name 'Israel' belongs to the next world where we shall see God", St. Augustine, in *Heptateuchum*, i. 114 and *Sermon* cxxii. 4.

11. 1-10. Though Israel in the mass has refused to believe in Christ, yet this is not true of all.

*Their
'stumbling'
not final.
ix. 32.*

11. I say then, have they so stumbled, that they should fall? God forbid. But by their offence, salvation is come to the gentiles, that they may be emulous of them. 12. Now if the offence of them be the riches of the world, and the diminution of them, the riches of the gentiles; how much more the fulness of them.

*The Gen-
tiles must
not be un-
duly elated*

13. For I say to you gentiles: as long indeed as I am the apostle of the gentiles, I will honour my ministry, 14. If by any means I may provoke to emulation them who are my flesh, and may save some of them. 15. For if the loss of them be the reconciliation of the world; what shall the receiving of them be, but life from the dead?

*Israel the
root.
The Gen-
tiles only
ingrafted.*

16. For if the first-fruit be holy, so is the lump also: and if the root be holy, so are the branches. 17. And if some of the branches be broken, and thou being a wild olive, art ingrafted in them, and art made partaker of the root and of the fatness of the olive-tree. 18. Boast not against the branches. But if thou boast: thou bearest not the root, but the root thee. 19. Thou wilt say then: The branches were broken off that I might be grafted in. 20. Well: because of unbelief they were broken off.

*The
converted
Gentiles
must fear.*

But thou standest by faith: be not highminded; but fear. 21. For if God hath not spared the natural branches: *fear* lest perhaps also he spare not thee. 22. See then the goodness and the severity of God: towards them indeed that are fallen, the severity; but towards thee, the goodness of God, if thou abide in goodness. Otherwise thou also shalt be cut off.

*Israel may
be again
grafted in.*

23. And they also, if they abide not still in unbelief, shall be grafted in: for God is able to graft them in again. 24. For if thou wert cut out of the wild olive-tree, which is natural to thee: and contrary to nature were grafted into the good olive-tree; how much more shall they, that are the natural branches, be grafted into their own olive-tree?

*God in-
tends mer-
cy to all.
xii. 16.
Isa. lix.
20.*

25. For I would not have you ignorant, brethren, of this mystery, (lest you should be wise in your own conceits) that blindness in part has happened in Israel, until the fulness of the gentiles should come in. 26. And so all Israel should be saved, as it is written: *There shall come out of Sion, he that shall deliver, and shall turn away ungodliness from Jacob.* 27. *And this is to them my covenant: when I shall take away their sins.*

11. 11-16. Neither is the rejection of Israel profitless nor irreparable. Christ Himself said 'Salvation is of the Jews', Jn. iv. 22, for they were the 'Chosen People' in the sense that as the depositories of God's Revelation the doctrine of salvation spread from them to the world. And even their crime in slaying the Christ meant His saving death for the world; their very impenitence led to their dispersion throughout the world and the consequent dissemination of the Revelation committed to them; lastly their repudiation of the teaching of the Apostles drove the latter to preach to the Gentiles.

"Is it we who have supplanted the Jews? No, we are only called their 'supplanters' because for our sake they were supplanted. Had they not been blinded Christ would not have been crucified. Had He not been crucified His Precious Blood would not have been shed; had that not been shed the world would not have been redeemed. Since, then, their blindness was our gain the 'elder brother' is supplanted by the younger who is called the 'Supplanter'. But for how long will that be?", St. Augustine, Sermon on Jacob and Esau, *Sermon* cxxii. 4.

16. ['The first-fruit', so G. Rh. A. and R.; but W. 'a little part', T. and C. 'one piece'. The Latin 'delibatio' suggests 'a tasting' viz. a small portion broken off and tasted as a proof of the whole, and this seems to be the meaning here.]

17-24. The Gentiles who have profited by the failure of Judaism must not boast.

21-22. This would seem a complete answer to those who claim that they are here and now 'saved'.

25-32. Israel shall finally be grafted in again.

25. 'The fulness', not, that is, all Israel but 'the elect' of Israel regarded as the fulness or 'complement' of the Body of Christ.

26. 'All', that is of Israel 'according to the Spirit'.

*They
are the
'Chosen
People'.*

28. As concerning the gospel, indeed, they are enemies for your sake: but as touching the election, they are most dear for the sake of the fathers. 29. For the gifts and the calling of God are without repentance. 30. For as you also in times past did not believe God, but now have obtained mercy, through their unbelief;

*They shall
finally ob-
tain mercy.*

31. So these also now have not believed, for your mercy, that they also may obtain mercy. 32. For God hath concluded all in unbelief, that he may have mercy on all.

*How fath-
omless are
God's
ways!*

33. O the depth of the riches of the wisdom and of the knowledge of God! How incomprehensible are his judgments, and how unsearchable his ways! 34. For who hath known the mind of the Lord? Or who hath been his counsellor? 35. Or who hath first given to him, and recompense shall be made him? 36. For of him, and by him, and in him, are all things: to him be glory for ever. Amen.

*With this
doctrinal
basis for
morality
a) Live ac-
cording to
the will of
God.*

12. I beseech you therefore, brethren, by the mercy of God, that you present your bodies a living sacrifice, holy, pleasing unto God, your reasonable service. 2. And be not conformed to this world: but be reformed in the newness of your mind, that you may prove what is the good, and the acceptable, and the perfect will of God. 3. For I say, by the grace that is given me, to all that are among you, not to be more wise than it behoveth to be wise, but to be wise unto sobriety, and according as God hath divided to every one the measure of faith.

*b) preserve
Unity.*

4. For as in one body we have many members, but all the members have not the same office: 5. So we being many, are one body in Christ, and every one members one of another.

*Despite
diversity
of gifts.*

6. And having different gifts, according to the grace that is given us, either prophecy, *to be used* according to the rule of faith; 7. Or ministry, in ministering; or he that teacheth, in doctrine, 8. He that exhorteth in exhorting, he that giveth with simplicity, he that ruleth with carefulness, he that sheweth mercy with cheerfulness.

Charity.

9. Let love be without dissimulation. Hating that which is evil, cleaving to that which is good. 10. Loving one another with the charity of brotherhood, with honour preventing one another. 11. In carefulness not slothful. In spirit fervent. Serving the Lord.

11. 33-36. Yet in the face of the inscrutable mysteries of God's grace we can only confess our ignorance.

36. All things are 'of' God since due to the power of the First Cause; all things are 'by' Him since He has done all by His wisdom; all are 'in' Him since He alone preserves them by His goodness.

12-15. The moral teaching of the Epistle — due use of the grace of God of which he has been treating. It may be divided thus: A. xii-xiii, of personal perfection; B. xiv-xv. 13, of helping the imperfect. Chapters xii and xiii may be divided thus: a) xii. Of sanctity; b) xiii. 1-10. Of justice towards others; c) xiii. 11-14. Of personal purity.

12. 1-21. Personal perfection means sacrifice; the analogy of the human body with its members.

1. 'A living sacrifice'; "Every visible sacrifice", says St. Augustine, "which is offered to God by exterior acts is a sign of that invisible sacrifice whereby a man offers himself and all he has to God's service". The things we have are the soul, the body and our possessions. Moreover the external acts of religion are but secondary, they are concerned with the means to the end; and whereas in making use of means to an end there is always room for discretion, there is no room for it when it is question of the goal itself. Hence it is that we can never exceed in acts of faith, hope and charity; whereas we can exceed in the external acts which are meant to manifest or cultivate those virtues.

4-8. The analogy of the human body: its unity, its plurality of members, their divers offices. So, too, in the mystical body of Christ which is the Church; in it we are united to Christ by faith and charity and thus, through Him, to one another, *cf.* viii. 9, Ephes. iv. 1-7.

6. 'Prophecy'. "The Prophets of the New Testament are they who expound the Prophecies of the Old Testament, for Holy Scripture is interpreted by the same Spirit that produced it", St. Thomas (*in loco*).

10. 'Preventing': anticipating one another's needs.

Hospitality. 12. Rejoicing in hope. Patient in tribulation. Instant in prayer. 13. Communicating to the necessities of the saints. Pursuing hospitality. 14. Bless them that persecute you; bless, and curse not. 15. Rejoice with them that rejoice, weep with them that weep.

Peace and harmony. xi. 25. 16. Being of one mind one towards another. Not minding high things, but consenting to the humble. Be not wise in your own conceits. 17. To no man rendering evil for evil. Providing good things not only in the sight of God, but also in the sight of all men. 18. If it be possible as much as is in you, have peace with all men.

No spirit of revenge. Deut. xxii. 35. Prov. xxv. 21. 19. Revenge not yourselves, my dearly beloved; but give place unto wrath, for it is written: *Revenge is mine; I will repay*, saith the Lord. 20. *But if thy enemy be hungry, give him to eat: if he thirst, give him to drink. For, doing this, thou shalt heap coals of fire upon his head.* 21. Be not overcome by evil, but overcome evil by good.

c) *Be subject to authority.* Jn. xix. 11. 13. 1. Let every soul be subject to higher powers: for there is no power but from God: and those that are, are ordained of God. 2. Therefore he that resisteth the power, resisteth the ordinance of God. And they that resist, purchase to themselves damnation.

The position of princes. 3. For princes are not a terror to the good work, but to the evil. Wilt thou then not be afraid of the power? Do that which is good: and thou shalt have praise from the same. 4. For he is God's minister to thee, for good. But if thou do that which is evil, fear: for he beareth not the sword in vain. For he is God's minister: an avenger to execute wrath upon him that doth evil.

Hence pay tribute. Lk. xx. 25. 5. Wherefore be subject of necessity not only for wrath, but also for conscience' sake. 6. For therefore also you pay tribute. For they are the ministers of God, serving unto this purpose. 7. Render therefore to all men their dues. Tribute, to whom tribute is due: custom to whom custom: fear to whom fear: honour to whom honour.

d) *Keep mutual charity.* Exod. xx. 14, Deut. v. 18. 8. Owe no man anything, but to love one another. For he that loveth his neighbour, hath fulfilled the law. 9. *For Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt not bear false witness, Thou shalt not covet:* and if there be any other commandment, it is comprised in this word, *Thou shalt love thy neighbour as*

12. 12. 'Instant in prayer', *cp.* l.k. xviii. 1, I. Thess. v. 17: "By prayer earnestness is aroused, fervour enkindled, we are moved to serve God, the joy that springs from hope is increased, and we win help in time of tribulation", St. Thomas (*in loco*). 'Instant' really means 'insistent'.

14-21. We must also love our enemies.

18. 'Peace with all men'. "To shew special signs of affection to an enemy, to offer particular prayers for him or afford him some specially kindly assistance — apart from his being in peculiarly dire necessity — pertains to the perfection of the Counsels; for by such acts is shewn a love of man for God so perfect as to overwhelm all human hatreds", St. Thomas (*in loco*).

13. 1-10. Our relations with our neighbour.

1-7. We must be subject to authority. The principles are clearly laid down: all power — whether in the hands of the good or bad — is from God: 'By Me kings reign and law-givers decree just things', Prov. viii. 15-16. This does not preclude people from wrongly arrogating to themselves power and authority, nor from their misusing power given by God. Yet even the power to sin is from God, for it is the same faculty which sins and which does well: "but that that faculty should be directed toward what is good comes from God; when turned to what is sinful, that is due to the defectibility of created things", St. Thomas (*in loco*). When the martyrs resisted a tyrant they were resisting one who was acting contrary to his superior — God; we could never obey a magistrate acting contrary to Parliament.

5. 'Of necessity'; obedience to our rulers is necessary for salvation; the Apostle urges us to 'make a virtue of necessity'.

7. Similarly taxes and customs-duties have to be paid in conscience.

8-10. From our duty to superiors he passes to just dealings with all in general.

'But to love one another'. This is a debt which can never be paid for it is based on love of God who can never be sufficiently loved; moreover as regards our neighbour, it is based on likeness in nature and grace, and this does not pass away; further: charity grows by its exercise and thus of its own nature can never say 'enough'.

thyself. 10. The love of our neighbour worketh no evil. Love therefore is the fulfilling of the law.

The Day of the lord is at hand. 11. And that knowing the season: that it is now the hour for us to rise from sleep. For now our salvation is nearer than when we believed. 12. The night is past, and the day is at hand. Let us therefore cast off the works of darkness, and put on the armour of light. 13. Let us walk honestly as in the day: not in rioting and drunkenness, not in chambering and impurities, not in contention and envy: 14. But put ye on the Lord JESUS CHRIST, and make not provision for the flesh in its concupiscences.

Respect for others' scruples. 14. 1. Now him that is weak in faith take unto you; not in disputes about thoughts. 2. For one believeth that he may eat all things: but he that is weak let him eat herbs. 3. Let not him that eateth, despise him that eateth not: and he that eateth not, let him not judge him that eateth. For God hath taken him to him.

We must not judge others. 4. Who art thou that judgest another man's servant? To his own lord he standeth or falleth. And he shall stand: for God is able to make him stand. 5. For one judgeth between day and day; and another judgeth every day: let every man abound in his own sense. 6. He that regardeth the day, regardeth it unto the Lord. And he that eateth, eateth to the Lord: for he giveth thanks to God. And he that eateth not, to the Lord he eateth not, and giveth thanks to God. 7. For none of us liveth to himself; and no man dieth to himself.

We are the Lord's. 8. For whether we live, we live unto the Lord; or whether we die, we die unto the Lord. Therefore whether we live or whether we die, we are the Lord's. 9. For to this end Christ died and rose again; that he might be Lord both of the dead and of the living.

The particular Judgement. 10. But thou, why judgest thou thy brother? or thou, why dost thou despise thy brother? For we shall all stand before the judgment-seat of Christ. 11. For it is written: *As I live, saith the Lord, every knee shall bow to me; and every tongue shall confess to God.* 12. Therefore every one of us shall render account to God for himself. 13. Let us not therefore judge one another any more. But judge this rather, that you put not a stumbling-block or a scandal in your brother's way.

Is. xlv.24.

13. 11-14. Personal purity of life.
 'Nearer than when we believed'; we are nearer day by day to the goal of salvation, Heb. ix. 27.

14-15. 13. The perfect and the imperfect.

14. 1-13. With regard to those who still scruple about the observance of the Mosaic Law.

1. 'The weak in faith' is not the doubting man but the convert from Judaism, who cannot shake off the custom of a lifetime and who still regards the Mosaic distinction between 'clean' and 'unclean' foods, Lev. xi, as — if not binding — at least 'the better part'. It is hard for us to estimate the tremendous significance of the change of outlook which the passing over to Christianity meant for Law-abiding Jews.

2. 'Let him eat herbs', that is foods touching which there was no Mosaic enactment.

3. 'For God hath taken him to Him', that is as His servant, see next verse.

4. "A judgement is rash", says St. Augustine, "when it is uncertain with what intention a person did a thing, or uncertain what he will one day be who now seems good or bad".

6. St. Paul is of course speaking of a time when there were as yet no definite regulations on questions of fasting and abstinence.

10. The Church has never defined in express terms that there will be 'a particular' Judgement, but she has defined it repeatedly by implication when declaring that the final state of all is decided immediately on their death: "The souls of all the Saints... straightway upon their death — and after purification for those who need it, even before resuming their bodies and before the General Judgement, see the Divine Essence face to face", Benedict XII Jan. 29, 1336; to the same effect the Council of Lyons, 1274; the Council of Florence, *the Decree for the Greeks*, 1439; Trent, Sess. vi. 16 on *Justification*, Jan. 13. 1547.

*Mutual
considera-
tion.*

14. I know, and am confident, in the Lord JESUS, that nothing is unclean of itself; but to him that esteemeth anything to be unclean, to him it is unclean. 15. For if, because of thy meat, thy brother be grieved, thou walkest not now according to charity. Destroy not him with thy meat, for whom Christ died. 16. Let not then our good be evil spoken of.

*Peace and
harmony.*

17. For the kingdom of God is not meat and drink; but justice, and peace, and joy in the Holy Ghost. 18. For he, that in this serveth Christ, pleaseth God, and is approved of men. 19. Therefore let us follow after the things that are of peace and keep the things that are of edification one towards another.

*Take not
scandal.*

20. Destroy not the work of God for meat. All things indeed are clean: but it is evil for that man who eateth with offence. 21. It is good not to eat flesh, and not to drink wine, nor any thing whereby thy brother is offended, or scandalized, or made weak.

*Conscience
is the
judge.*

22. Hast thou faith? Have it to thyself before God. Blessed is he that condemneth not himself in that which he alloweth. 23. But he that discerneth, if he eat, is condemned; because not of faith. For all that is not of faith is sin.

*The strong
must help
the weak.*

15. 1. Now we that are stronger, ought to bear the infirmities of the weak, and not to please ourselves. 2. Let every one of you please his neighbour unto good, to edification. 3. For Christ did not please himself, but as it is written: *The reproaches of them that reproached thee, fell upon me.* 4. For what things soever were written, were written for our learning: that through patience and the comfort of the scriptures, we might have hope.

*Ps. lxxviii.
10.*

Unity.

5. Now the God of patience and of comfort grant you to be of one mind one towards another, according to JESUS CHRIST: 6. That with one mind, and with one mouth, you may glorify God and the Father of our Lord JESUS CHRIST. 7. Wherefore receive one another, as Christ also hath received you unto the honour of God.

*Jew and
Gentile are
equally
called.
Ps. xvii. 50.*

8. For I say that CHRIST JESUS was minister of the circumcision for the truth of God, to confirm the promises made unto the fathers. 9. But that the gentiles are to glorify God for his mercy, as it is written: *Therefore will I confess to thee, O Lord, among the gentiles, and will sing to thy name.* 10. And again he saith: *Rejoice, ye gentiles, with his people.*

14. 14-21. The great principle is to avoid giving scandal to weaker brethren. But they must honestly be 'weaker' and 'Brethren'; for the Apostle is treating of practices as yet tolerated 'in the Church'. Hence we pay no attention to what is termed 'Pharisaic scandal' when, that is, people are ready, out of ignorance or prejudice, to be shocked at anything. Mt. xv. 13-15.

14. "Wisdom is justified by her children' who realise that righteousness does not consist in eating or abstaining but in a certain equanimity in putting up with deficiencies; also in that temperance whereby a man avoids the disgrace of excess or overmuch eagerness in taking food. For it is not a question of how much or what kind of food a person takes, provided he does it out of politeness towards those with whom he is; with consideration for his own personal needs and the requirements of health; it is more a question of the ease and tranquility of mind with which he can do without such things when it is necessary or fitting to do so", St. Augustine.

17. 'Meat and drink': "The pleasure necessarily attaching to the refreshment of our bodies makes it hard to realise where necessity ceases and the limits demanded for health's preservation have been reached. When the food is agreeable that pleasure plays hide and seek with us and makes us overpass those limits. We think enough is not enough and gladly yield to pleasure's importunities while we tell ourselves that we are only looking after our health, though, all the time we are seeking satiety. When satiety brings its regrets we see how mistaken we were, and, through dread of such tardy repentance, we then eat less than suffices to stay our hunger — *ita nescit cupiditas ubi finitur necessitas!*", St. Augustine, *Contra Julianum*, iv. 70.

22-23. The one principle is a man's conscience. 'Faith': a sound conscience is based upon faith and here the terms 'faith' and 'conscience' are practically synonymous.

15. 1-13. Not only must the strong in faith not scandalise the weak, they must help them.

4. When we learn from Scripture that those who have patiently borne afflictions for God's sake are consoled, then we too take heart of grace.

8-9. Note the careful distinction drawn: the conversion of the Jews is referred to the *truth* of God — who is faithful to His promises; the conversion of the Gentiles is due to His *mercy*.

Ps. cxvii. 1. 11. And again: *Praise the Lord, all ye gentiles; and magnify him, all ye people.* 12. And again Isaias saith: *There shall be a root of Jesse; and he that shall rise up to rule the gentiles, in him the gentiles shall hope.*

The Personal portion of the Epistle. 13. Now the God of hope fill you with all joy and peace in believing; that you may abound in hope, and in the power of the Holy Ghost. 14. And I myself also, my brethren, am assured of you, that you also are full of love, replenished with all knowledge, so that you are able to admonish one another.

Why he has written to them. 15. But I have written to you brethren, more boldly in some sort, as it were putting you in mind: because of the grace which is given me from God. 16. That I should be the minister of CHRIST JESUS among the gentiles: sanctifying the gospel of God, that the oblation of the gentiles may be made acceptable and sanctified in the Holy Ghost. 17. I have therefore glory in CHRIST JESUS towards God.

His preaching and miracles. 18. For I dare not to speak of any of those things which Christ worketh not by me, for the obedience of the gentiles, by word and deed: 19. By the virtue of signs and wonders, in the power of the Holy Ghost: so that from Jerusalem round about as far as unto Illyricum, I have replenished the gospel of Christ. 20. And I have so preached this gospel, not where Christ was named, lest I should build upon another man's foundation. 21. But as it is written: *They to whom he was not spoken of, shall see, and they that have not heard shall understand.*

His plans. 22. For which cause also I was hindered very much from coming to you, and have been kept away till now. 23. But now having no more place in these countries, and having a great desire these many years past to come unto you: *Spain.* 24. When I shall begin to take my journey into Spain, I hope that as I pass, I shall see you, and be brought on my way thither by you, if first, in part, I shall have enjoyed you.

The collection of alms. 25. But now I shall go to Jerusalem, to minister unto the saints. 26. For it hath pleased them of Macedonia and Achaia to make a contribution for the poor of the saints that are in Jerusalem. 27. For it hath pleased them; and they are their debtors. For if the gentiles have been made partakers of their spiritual things; they ought also in carnal things to minister to them.

Spain. 28. When therefore I shall have accomplished this, and

15. 14-21. Personal details concerning himself.

14-16. He has written because he has the Apostolic office.

17-21. How he has used this Apostolic office and the powers it conferred.

18. 'Worketh not by me'; the Apostle, as indeed must every preacher, 'worked' by his doctrine and personal life as well as by the 'signs and wonders' God wrought through him; but all that was of no avail unless accompanied by something which God did directly in the hearts of his hearers 'in the power of the Holy Ghost'.

19. 'Illyricum'. This may stand for the Roman Province of that name and correspond with the modern Dalmatia, and the Apostle may mean that he had preached up to its boundaries; it may also stand for country inhabited by Illyrians and would thus coincide with the Province of Macedonia in which he had preached.

20-21. His preaching has been to peoples who had not heard the word, lest he should trespass on another man's domain. But it is unreasonable to conclude that this was his universal practice and that, since he did preach later to the Romans — as indeed by this very Epistle —, there was no real Roman Church then existing and consequently that St. Peter had not been in Rome when St. Paul wrote this Epistle; i. 8-14 affords sufficient proof that a flourishing Church already existed there, one, too, which needed nothing from St. Paul. For St. Peter's presence in Rome it will suffice to quote the words of Lanciani, the Roman archaeologist: "For the archaeologist, the presence and execution of SS. Peter and Paul in Rome are facts established beyond a shadow of doubt by purely monumental evidence"; see Edmundson, *The Church in Rome in the First Century*, being the *Bampton Lectures* for 1913.

21, 28. There is no proof that the Apostle ever went to Spain; neither is there any proof that he did not go. His intention is clear but we do not know whether he was able to carry it out.

consigned to them this fruit, I will come by you into Spain. 29. And I know, that when I come to you, I shall come in the abundance of the blessing of the gospel of Christ.

*His need
of their
prayers.*

30. I beseech you, therefore, brethren, through our Lord JESUS CHRIST, and by the charity of the Holy Ghost, that you help me in your prayers for me to God. 31. That I may be delivered from the unbelievers that are in Judea, and that the oblation of my service may be acceptable in Jerusalem to the saints. 32. That I may come to you with joy, by the will of God, and may be refreshed with you. 33. Now the God of peace be with you all. Amen.

*Various
salutations
Phoebe.*

16. 1. And I commend to you Phebe, our sister, who is in the ministry of the church that is in Cenchre: 2. That you receive her in the Lord as becometh saints: and that you assist her in whatsoever business she shall have need of you. 3. Salute Prisca and Aquila, my helpers in CHRIST JESUS, 4. (Who have for my life laid down their own necks: to whom not I only give thanks, but also all the churches of the gentiles,) 5. And the church which is in their house.

*Prisca and
Aquila.*

Salute Epenetus my beloved, who is the firstfruits of Asia in Christ. 6. Salute Mary, who hath laboured much among you. 7. Salute Andronicus and Junias, my kinsmen and fellow-prisoners, who are of note among the apostles, who also were in Christ before me. 8. Salute Ampliatus, most beloved to me in the Lord. 9. Salute Urbanus, our helper in CHRIST JESUS, and Stachys my beloved. 10. Salute Apelles, approved in Christ. 11. Salute them that are of Aristobulus's household. Salute Herodian my kinsman. Salute them that are of Narcissus's household who are in the Lord. 12. Salute Tryphena and Tryphosa, who labour in the Lord. Salute Persis the dearly beloved, who hath much laboured in the Lord. 13. Salute Rufus, elect in the Lord, and his mother and mine. 14. Salute Asyncritus, Phlegon, Hermas, Patrobas, Hermes, and the brethren that are with them. 15. Salute Philologus, and Julia, Nereus, and his sister, and Olympias; and all the saints that are with them. 16. Salute one another with an holy kiss. All the churches of Christ salute you.

*Beware of
false
teachers.*

17. Now I beseech you, brethren, to mark them who make dissensions and offences contrary to the doctrine which you

15. 30. 'Help me in your prayers'. "When many even of the 'least little ones' are gathered together with one mind they merit more. Hence it is impossible that the prayers of many should fail to be heard". St. Thomas (*in loco*).

16. 1. Cenchre was the Eastern post of Corinth, Acts xviii. 18. Phoebe is evidently the hearer of the Epistle.

3. Prisca (Priscilla) and Aquila must have been great travellers, *cp.* Acts xviii, 2, 26, 1. Cor. xvi. 19, 2. Tim. iv. 19; the same must be said of the many friends of the Apostle; he can only have met them on his travels.

5. Note St. Paul's interest in his first converts, *cp.* 1. Cor. xvi. 15.

13. Rufus, *cp.* Mk. xv. 21.

17. "Heretics promise those who follow their lead an explanation of the most profoundly obscure matters, and their main ground of complaint against the Catholic Church is that she tells those who would come to her 'to believe', whereas heretics boast that they impose no such yoke as 'belief' but open up the sources of doctrine", St. Augustine, *De Utilitate Credendi*, 21; and again: 'Were I to try and exaggerate the enormity of the terrible and notorious crime of which you are all guilty in being separated from communion with the rest of the world, time, not words, would fail me... How idle to dream you are safe when you fancy that a sin which cuts you off from the Kingdom of God is a mere trifle!', St. Augustine, *Contra Cresconium*, ii. 20 and 54.

have learned, and avoid them. 18. For they that are such serve not Christ our Lord, but their own belly: and by pleasing speeches, and good words, seduce the hearts of the innocent. 19. For your obedience is published in every place. I rejoyce therefore in you. But I would have you to be wise in good, and simple in evil. 20. And the God of peace crush satan under your feet speedily. The grace of our Lord JESUS CHRIST be with you.

*Salutations
from
Paul's
compani-
ons.*

21. Timothy my fellow-labourer saluteth you, and Lucius, and Jason, and Sosipater, my kinsmen. 22. I Tertius, who wrote this epistle, salute you in the Lord. 23. Caius, my host, and the whole church, saluteth you. Erastus, the treasurer of the city, saluteth you, and Quartus, a brother. 24. The grace of our Lord JESUS CHRIST be with you all. Amen.

*Glory to
God for
'the mys-
tery of
faith'.
Ephes. i.9-
10, iii.3-11.*

25. Now to him that is able to establish you, according to my gospel and the preaching of JESUS CHRIST, according to the revelation of the mystery, which was kept secret from eternity, 26. (Which now is made manifest by the scriptures of the prophets, according to the precept of the eternal God, for the obedience of faith,) known among all nations, 27. To God the only wise through JESUS CHRIST, to whom be honour and glory for ever and ever. Amen.

16. 20. 'And the God of peace'. That peace is one of the essential characteristics of Christianity will be evident from a perusal of the New Testament, but the expression 'the God of peace' is peculiarly dear to St. Paul, *cf.* xv. 44, 1. Cor. xiv. 23, 2. Cor. xiii. 11, Phil. iv. 7, 9, 1. Thess. v. 23, Coloss. iii. 16, Heb. xiii. 20.

22. 'I Tertius'. We get the impression that the Apostle has halted in his dictation and the scribe has seized the opportunity to slip in his own personal salutation before St Paul resumes as he recalls the names of others whom he does not wish to omit, *cf.* note on Gal. vi. 11.

25-26. 'According to my Gospel', either the preaching of the Gospel committed to him, or that 'Good tidings' which St. Paul had made so peculiarly his own, *viz.* that the Gentiles should be co-heirs with the Jews in the grace of God, or — and this perhaps is more in accordance with ver. 26 — the mystery of the Incarnation.

The First Epistle of St. Paul to the Corinthians.

Greetings. 1. 1. Paul called *to be* an apostle of JESUS CHRIST, by the will of God, and Sosthenes a brother, 2. To the church of God that is at Corinth, to them that are sanctified in CHRIST JESUS, called *to be* saints, with all that invoke the name of our Lord JESUS CHRIST in every place of theirs and ours. 3. Grace to you, and peace from God our Father, and from the Lord JESUS CHRIST.

He commends the Corinthians 4. I give thanks to my God always for you for the grace of God that is given you in CHRIST JESUS. 5. That in all things you are made rich in him, in all utterance and in all knowledge; 6. As the testimony of Christ was confirmed in you. 7. So that nothing is wanting to you in any grace, waiting for the manifestation of our Lord JESUS CHRIST. 8. Who also will confirm you unto the end without crime, in the day of the coming of our Lord JESUS CHRIST. 9. God is faithful: by whom you are called unto the fellowship of his son JESUS CHRIST our Lord.

THEIR SCHISMS. 10. Now I beseech you, brethren, by the name of our Lord JESUS CHRIST, that you all speak the same thing, and that there be no schisms among you: but that you be perfect in the same mind and in the same judgment. 11. For it hath been signified unto me, my brethren, of you, by them that are of *the house of Chloe*, that there are contentions among you.

Due to false notions about their ministers. 12. Now this I say, that every one of you saith: I indeed am of Paul: and I am of Apollos: and I of Cephas: and I of Christ. 13. Is Christ divided? Was Paul then crucified for you? or were you baptized in the name of Paul? 14. I give God thanks, that I baptized none of you, but Crispus and Caius. 15. Lest any should say that you were baptized in my name. 16. And I baptized also the household of Stephanas: besides, I know not whether I baptized any other.

INTRODUCTION.

St. Paul's foundation of the Church at Corinth probably took place in A. D. 50. He had come thither from Athens, Acts xvii, and in the sink of vice which was Corinth he stayed eighteen months, xviii. 10-11. Standing on an isthmus, with ports on the east and the west, Corinth was the market of two worlds, the Eastern and the Western, the wealth and the profligacy of either flowed through it and a cosmopolitan populace thronged its quays. The two Epistles preserved to us reflect these features, for schisms and disputes, impurity and vice, with consequent irregularities of all sorts, are here portrayed. It is clear from v. 9 that our Epistle is not the first that the Apostle wrote to them, as also from 2. Cor. ii. 3-4 that between our two Epistles there was yet another which has not come down to us. In chs. i-vi the Apostle deals with their spirit of dissension and some of their more notorious vices; in ch. vii he answers questions they had put to him about matrimony; viii-x deal with the prevalent idolatry and the difficulties it led to in the daily life of the Christian community. In ch. xi he rebukes them for irregularities which have crept into their public worship, and in xii-xiv for the same spirit of dissension noted above and which had now betrayed them into a childish conceit over the marvellous Gifts God had bestowed upon them. Lastly, in ch. xv he treats at length of the doctrine of Christ's Resurrection and ours. The Epistle was probably written about A. D. 54. For details see *Aids to the Bible* v (iii) pp. 101-119.

1. 2, 'Theirs and ours', this may refer to 'place' as in the text, but perhaps to Christ who is 'theirs and ours'.

'To be' so in A. V. and R. V.; they were not consummated in sanctity but called to be so ultimately.

5. 'Utterance'; so all English versions except T. 'learning'.

7-8. Christ comes to each soul at death, Heb. ix. 27; but many of the early Christians expected His immediate coming for the Last Judgement; see notes on 2. Thess. ii.

12. There seem to have been four parties: three pinned their faith on those who had baptized them, whether Cephas, Paul or Apollo; while the fourth would seem to have gone "straight to Christ".

'Cephas' is of course the Aramaic equivalent of 'Peter', cp. Gal. ii. 6-18, 1. Cor. xv. 5 and Lk. xxiv. 34; 'Apollo': see Acts xviii. 24 and note.

'This I say', better, 'this I mean'.

13. Since Christ's Passion is the real cause of the efficacy

*True and
false wis-
dom.*

Is. xxix.
14.

Is. xxxili.
18.

*The wis-
dom of the
world.*

*Christ
crucified
Rom. ix.
32-33.*

*The
Church of
the poor
and illite-
rate.*

*Christ is
our Wis-
dom.*

Jer. ix. 23.

*Paul's own
practice.*

Gal. iv.
13-15,
II. Cor. xii.
7-10.

17. For Christ sent me not to baptize, but to preach the gospel: not in wisdom of speech, lest the cross of Christ should be made void. 18. For the word of the cross, to them indeed that perish, is foolishness; but to them that are saved, that is, to us, it is the power of God. 19. For it is written: *I will destroy the wisdom of the wise; and the prudence of the prudent I will reject.* 20. *Where is the wise? Where is the scribe? Where is the disputer of this world?*

Hath not God made foolish the wisdom of this world? 21. For seeing that in the wisdom of God the world by wisdom knew not God; it pleased God by the foolishness of *our* preaching to save them that believe. 22. For both the Jews require signs, and the Greeks seek after wisdom:

23. But we preach Christ crucified, unto the Jews indeed a stumbling-block, and unto the gentiles, foolishness. 24. But unto them that are called, both Jews and Greeks, Christ the power of God and the wisdom of God. 25. For the foolishness of God is wiser than men: and the weakness of God is stronger than men.

26. For see you vocation, brethren, that *there are* not many wise according to the flesh, not many mighty, not many noble: 27. But the foolish things of the world hath God chosen, that he may confound the wise: and the weak things of the world hath God chosen, that he may confound the strong: 28. And the base things of the world, and the things that are contemptible hath God chosen, and things that are not, that he might bring to nought things that are: 29. That no flesh should glory in his sight.

30. But of him are you in CHRIST JESUS, who of God is made unto us wisdom, and justice, and sanctification, and redemption: 31. That, as it is written, *He that glorieth, may glory in the Lord.*

2. 1. And I, brethren, when I came to you, came not in loftiness of speech or of wisdom; declaring unto you the testimony of Christ. 2. For I judged not myself to know anything among you, but JESUS CHRIST; and him crucified. 3. And I was with you in weakness, and in fear, and in much trembling: 4. And my speech and my preaching was not in the persuasive words of human wisdom, but in shewing of the spirit and power: 5. That your faith might not stand on the wisdom of men, but on the power of God.

of Baptism, He would be acting differently, 'in a divided manner' in various ministers, if their respective Baptisms differed in effect. Christ in the Sacraments confers grace as God; as man He has a power in the Sacraments peculiarly His own: He instituted them, He can confer grace without them, it is the merit of His own Passion that works in them, and they are conferred in His Name.

1. 13-14. They seem to have imagined that the better the person who baptized them the better the Baptism.

17-25. Their notions about the different values of various ministers arises from a false idea of what wisdom really means.

17. 'The Cross... be made void', if, that is, men were to be saved by eloquence and not by the ignominious Cross and Passion of Christ.

18. 'Perish... saved', more correctly 'that are perishing... that are in the way of salvation'; no man has 'perished' any more than any man is 'saved' until final judgement is passed upon him.

'The Cross is foolishness' for it presents the splendid paradox: God died, the Omnipotent fell into the hands of the wicked!

22. Both Jews and Gentiles were wrong, *cf.* Mk. viii. 11-12, Acts xvii. 18-22.

26-31. The very subject-matter of Apostolic preaching precludes the use of merely human wisdom; the actual status of the Christian body does the same: "Had not the Fishermen preceded, the orator would not humbly follow suit; it is God's glory that by means of the lowly He drew the great ones of this world to Himself", an ancient Commentary.

28. "Hence in the beginning of the Gospel God chose for the task of preaching but few men remarkably endowed with worldly gifts, but later on He called many such to the work. Unless, then, the fisherman ('ye shall be fishers of men', Lk. v. 10) go out first the orator will not humbly follow suit", St. Thos. *in loco*.

30. 'Of God', that is Christ was given to us by God.

2. 1-7. The Apostle himself has faithfully followed out these principles.

4. 'Shewing of the Spirit', either by the miracles wrought by the Spirit in confirmation of his doctrine; or that the Spirit manifestly came to his hearers as he preached, *cf.* Rom. xv. 18.

The Incarnation. 6. Howbeit we speak wisdom among the perfect: yet not the wisdom of this world, neither of the princes of this world, that come to nought: 7. But we speak the wisdom of God in a mystery, *a wisdom* which is hidden, which God ordained before the world, unto our glory: 8. Which none of the princes of this world knew: for if they had known it, they would never have crucified the Lord of glory. 9. But, as it is written: *That eye hath not seen, nor ear heard, neither hath it entered into the heart of man, what things God hath prepared for them that love him.*

Revelation by the Holy Spirit 10. But to us God hath revealed *them*, by his Spirit. For the Spirit searcheth all things, yea the deep things of God. 11. For what man knoweth the things of a man, but the spirit of a man that is in him? So the things also that are of God no man knoweth, but the Spirit of God. 12. Now we have received not the spirit of this world, but the Spirit that is of God: that we may know the things that are given us from God.

The 'spiritual' and the 'sensual' man. 13. Which things also we speak, not in the learned words of human wisdom; but in the doctrine of the Spirit, comparing spiritual things with spiritual. 14. But the sensual man perceiveth not these things that are of the Spirit of God: for it is foolishness to him, and he cannot understand: because it is spiritually examined. 15. But the spiritual man judgeth all things: and he himself is judged of no man. 16. For who hath known the mind of the Lord, that he may instruct him? But we have the mind of Christ.

Schisms are due to their being merely the natural man. 3. 1. And I, brethren, could not speak to you as unto spiritual, but as unto carnal. As unto little ones in Christ. 2. I gave you milk to drink, not meat: for you were not able as yet. But neither indeed are you now able; for you are yet carnal. 3. For whereas there is among you envying and contention, are you not carnal, and walk you not according to man?

Now Christ's ministers are only His instruments. 4. For while one saith, I indeed am of Paul; and another, I am of Apollo; are you not men? What then is Apollo, and what is Paul? 5. The ministers of him whom you have believed: and to every one as the Lord hath given. 6. I have planted, Apollo watered, but God gave the increase. 7. Therefore neither he that planteth is anything, nor he that watereth; but God that giveth the increase. 8. Now

2. 6. 'Wisdom among the perfect', that is among those whose minds and wills are attuned to God and Divine things; to profit by the preaching of Christian doctrine a man must have a mind well disposed to grasp and accept the truth, and a will prompt to love God and do what He wills. 'The princes of this world', it is not clear whether he means secular princes or the evil spirits or the philosophic thinkers whose 'wisdom' was so often misleading; but *cf.* ver. 8.

8-12. This wisdom which he preaches was unknown to these princes. Had they known it they would have known that Christ was God.

'The Lord of glory'. They crucified God; God died on the Cross. These expressions are correct because in Christ there is but one Person, the Divine, the Second Person of the Trinity, and all that He does as well as all that is done to Him is — as with us — said of His Personality and not of His natures. Thus when we say 'God died' we mean that the Divine Person dwelling in our human nature experienced in it that separation of soul and body which we call death.

As for the ignorance of those who slew Him: "The Jewish princes knew for certain that He was the Christ promised in the Law; the populace did not. That He was really the Son of God they did not know for certain but had only a conjectural knowledge obscured in their case by envy and desire of their own glory which they felt was overshadowed by Christ's glory", St. Thomas (*in loco*).

9. St. Paul is not referring directly to heaven or the hereafter but to the 'hidden' mercies of God in general.

11. Only we ourselves and the indwelling Holy Spirit are fully cognisant of our own motives.

13-14. In the natural man there are two principles: soul and body; in the 'spiritual man' there is superadded the Holy Spirit directing the soul, *cf.* Jn. xiv. 17, xvi. 13, 1. Jn. ii. 20, 27, 1. Thess. v. 23.

15. 'Judgeth all things', that is by the Holy Spirit who is one and undivided, the same in individuals as in His Church, Ephes. iv. 3; when 'schism' makes its appearance it is the human spirit — not the Divine — which is at work, as the Apostle proceeds to shew.

3. 1-8. Their schisms arose from the fact that they attributed to their ministers more than was just.

4-9. Apollo, Cephas and the rest have no innate dignity of their own, they are simply 'ministers': "It would be a great thing to be God's minister and something to boast about were it not that men have access to God without them... for the faithful of Christ have access to God by faith, Rom. v. 1. And whereas it is sometimes the case that those who minister to

he that planteth, and he that watereth, are one. And every man shall receive his own reward according to his own labour. 9. For we are God's coadjutors: you are God's husbandry, you are God's building.

Each responsible for what he builds on the one foundation, Christ.

10. According to the grace of God, that is given to me, as a wise architect, I have laid the foundation: and another buildeth thereon. But let every man take heed how he buildeth thereupon. 11. For other foundation no man can lay, but that which is laid; which is CHRIST JESUS. 12. Now if any man build upon this foundation, gold, silver, precious stones, wood, hay, stubble: 13. Every man's work shall be manifest: for the day of the Lord shall declare it, because it shall be revealed in fire: and the fire shall try every man's work, of what sort it is. 14. If any man's work abide, which he hath built thereupon: he shall receive a reward. 15. If any man's work burn, he shall suffer loss: but he himself shall be saved, yet so as by fire.

This 'building' is God's own temple

16. Know you not that you are the temple of God, and that the Spirit of God dwelleth in you? 17. But if any man violate the temple of God; him shall God destroy. For the temple of God is holy: which you are.

Therefore glory not in man.

18. Let no man deceive himself: if any man among you seem to be wise in this world, let him become a fool that he may be wise. 19. For the wisdom of this world is foolishness with God. For it is written: *I will catch the wise in their own craftiness.* 20. And again: *The Lord knoweth the thoughts of the wise, that they are vain.* 21. Let no man therefore glory in men.

*Job. v. 13.
Ps. xciii.
11.*

We belong to Christ.

22. For all things are yours, whether it be Paul, or Apollo, or Cephas, or the world, or life, or death, or things present, or things to come: for all are yours: 23. And you are Christ's: and Christ is God's.

Nor sit in judgement on them.

4. 1. Let a man so account of us as of the ministers of Christ, and the dispensers of the mysteries of God. 2. Here now it is required among the dispensers, that a man be found faithful. 3. But to me it is a very small thing to be judged by you, or by man's day: but neither do I judge my own self. 4. For I am not conscious to myself of anything, yet am I not hereby justified: but he that judgeth me, is the Lord. 5. Therefore judge not before the time: until the Lord come, who both will bring to light the hidden

other men, be they kings or architects, have already certain qualities which fit them for it; it is not so with God's ministers", St. Thomas (*in loco*).

3. 8-15. The reward of good ministers of God. He illustrates from planting and building, and develops the latter illustration. The entire building depends on the foundation, and that the Apostle himself has laid as being the founder of the Corinthian Church.

10. The builders may be either other teachers who have come after him or each individual Christian building up his own personal spiritual life.

11. The sole Foundation is of course Christ Himself who "of Himself has solidity; He is the 'Rock' of Mt. vii. 24-25. Secondary foundations derive their solidity from some other solid thing placed under them, for example the stones first laid on the solid rock; in this sense the Apostles are foundations, for they were the first to be built upon Christ by faith and charity, Ephes. ii. 20-22", St. Thomas (*in loco*).

12-15. Some builders on this Foundation will receive their reward undiminished, others with a certain loss, according to the nature of the work they have put into the building. The variety of work is expressed by 'gold, silver, precious stones' which are beautiful, precious and indestructible; also by 'wood, hay, stubble' transitory, destructible things. The former represent meritorious works, the latter mundane works that are not directed towards God, which distract a man from God though not in themselves contrary to His will; hence sins that are readily pardonable or 'venial'.

13. 'The Day of the Lord', either the Final Judgement, or the Particular Judgement at the death of each, I.k. xvi. 22, or temporal suffering which, if accepted in the right spirit, has a purifying power.

"The Day of Judgement shall be revealed in fire going before the Face of the Judge, burning up the world, catching up the reprobate, purifying the just, Ps. xvi. xcvi. 3. But the Day of the Lord which is a man's death shall be revealed in the fire of Purgatory whereby shall be purified whatsoever in the elements (of his spiritual life) shall be found calling for purification", St. Thomas (*in loco*).

15. ['Yet so as of fire', so, too, A., R. V. 'yet so as through fire', T. C. G. 'nevertheless yet as it were through fire'].

16-23. Hitherto of the rewards for those who do well; now of the punishment of those who do ill or who destroy God's temple.

4. 1-5. They have extolled unduly some of their ministers; but they have condemned others.

2. 'Here now', better 'Furthermore', with the other English versions. 'It is required', they have, that is, to be faithful; but of that God is judge, not men.

things of darkness, and will make manifest the counsels of the hearts: and then shall every man have praise from God.

Party-spirit.

6. But these things, brethren, I have in a figure transferred to myself and to Apollo, for your sakes; that in us you may learn, that one be not puffed up against the other for another, above that which is written. 7. For who distinguisheth thee? Or what hast thou that thou hast not received? and if thou hast received, why dost thou glory, as if thou hadst not received it?

WHAT THE LIVES OF THE APOSTLES REALLY ARE.

8. You are now full: you are now become rich: you reign without us; and I would to God you did reign, that we also might reign with you. 9. For I think that God hath set forth us apostles, the last, as it were men appointed to death: we are made a spectacle to the world, and to Angels, and to men. 10. We are fools for Christ's sake, but you are wise in Christ: we are weak, but you are strong: you are honourable, but we without honour. 11. Even unto this hour we both hunger, and thirst, and are naked, and are buffeted, and have no fixed abode, 12. And we labour working with our own hands: we are reviled, and we bless: we are persecuted, and we suffer it. 13. We are blasphemed, and we entreat: we are made as the refuse of this world, the offscouring of all even until now.

He writes as a father, yet some faults make him stern.

14. I write not these things to confound you; but I admonish you as my dearest children: 15. For if you have ten thousand instructors in Christ, yet not many fathers. For in CHRIST JESUS by the gospel I have begotten you: 16. Wherefore I beseech you be ye followers of me, as I also am of Christ.

If he comes he will be stern.

17. For this cause have I sent to you Timothy, who is my dearest son and faithful in the Lord; who will put you in mind of my ways, which are in CHRIST JESUS; as I teach everywhere in every church. 18. As if I would not come to you, so some are puffed up. 19. But I will come to you shortly, if the Lord will, and will know, not the speech of them that are puffed up, but the power. 20. For the kingdom of God is not in speech but in power. 21. What will you? shall I come to you with a rod; or in charity, and in the spirit of meekness?

THE INCES- TUOUS CO- RINTHIAN.

5. 1. It is absolutely heard that there is fornication among you, and such fornication as the like is not among the heathens; that one should have his father's wife. 2. And

4. 3-4. 'Judge', the compound Greek word means rather 'to examine' *cf.* ix. 3; St. Paul cares little what men may think about himself. Such 'examination' in legal language was the preliminary to pronouncing sentence. Such judgement 'of discussion' or self-examination everyone must make on himself, but we can only pass sentence on ourselves in blame; we can say we are unworthy, never that we are worthy.

4. 'Every man have praise', more correctly 'have his praise', so R. V.

5. 'Judge not'. Here the simple Greek word is used meaning 'pronounce sentence'.

6-21. They must realise what the Apostles actually are.

6. 'I have transferred to myself and to Apollo', *cf.* iii. 4-6. xvi. 12. The implication is that he has purposely omitted the real names of the 'false Apostles' to whom they had been giving their allegiance. 'Above that which is written', *viz.* in the passages from Scripture quoted above, i. 19, 31, iii. 19-20.

7. "Men are for ever striving to discover in our wills some good thing which shall be our own and not something received from God. But how any such thing is to be discovered I cannot imagine! For our reason itself forcibly limits us; it forbids us so to defend the grace of God as to destroy our liberty, and yet at the same time it precludes us from so asserting our free will as to be adjudged insensible of God's grace through a pride that forgets its duty. If we say our free will is from God — a will which can be either good or bad, but that our good will is from ourselves, then it will follow that that which is due to ourselves is better than that which is from God!", St. Augustine, *De Peccatorum remissione*, i. 28 and 30.

7. 'For who distinguishes thee... received?'. The suggestion is that to vaunt the claims of one teacher against another really means an overweening confidence in one's own judgement; whereas even our own power to judge is God's gift, much more any superiority of judgement we may possibly have. Taking the words absolutely, we can legitimately argue from them to the doctrine of our total dependence on God's grace.

8-13. In ironical fashion the Apostle depicts the fancied contrast between the humble laborious Apostles and the boastful Corinthians.

14-21. Leaving aside his irony, they must confess that he has been their father in the Gospel.

5. 1-5. The case of the incestuous Corinthian. Their misunderstanding about Baptism and the whole Sacramental principle has led to their schisms; but there is a worse evil among them. Note how delicately St. Paul has led up to this grave evil, ii. 14, iii. 16-17. iv. 18-21; he has to exercise Apos-

you are puffed up; and have not rather mourned, that he might be taken away from among you, that hath done this deed.

*A formal
excommu-
nication.*

3. I indeed absent in body, but present in spirit, have already judged, as though I were present, him that hath so done, 4. In the name of our Lord JESUS CHRIST, you being gathered together and my spirit, with the power of our Lord JESUS; 5. To deliver such a one to Satan for the destruction of the flesh, that the spirit may be saved in the day of our Lord JESUS CHRIST.

*Their self-
satisfaction
is out of
place.*

6. Your glorying is not good. Know you not that a little leaven corrupteth the whole lump? 7. Purge out the old leaven, that you may be a new paste, as you are unleavened. For Christ our pasch is sacrificed. 8. Therefore let us feast, not with the old leaven, nor with the leaven of malice and wickedness, but with the unleavened bread of sincerity and truth.

*A MISUN-
DERSTAND-
ING OF HIS
PREVIOUS
LETTER.*

9. I wrote to you in an epistle, not to keep company with fornicators. 10. I mean not with the fornicators of this world, or with the covetous, or the extortioners, or the servers of idols: otherwise you must needs go out of this world. 11. But now I have written to you, not to keep company, if any man that is named a brother, be a fornicator, or covetous, or a server of idols, or a railer, or a drunkard, or an extortioner: with such an one not so much as to eat. 12. For what have I to do to judge them that are without? Do not you judge them that are within? 13. For them that are without, God will judge. Put away the evil one from among yourselves.

*GOING TO
LAW BE-
FORE UN-
BELIEVERS.
Mt. xix.
28.*

6. 1. Dare any of you, having a matter against another, go to be judged before the unjust, and not before the saints?

2. Know you not that the saints shall judge this world? And if the world shall be judged by you, are you unworthy to judge the smallest matters? 3. Know you not that we shall judge angels? how much more things of this world. 4. If therefore you have judgments of things pertaining to this world, set them to judge who are the most despised in the church.

*Their love
of litigation.*

5. I speak to your shame. Is it so that there is not among you any one wise man, that is able to judge between his brethren? 6. But brother goeth to law with brother, and

tolic authority among a people who already have wrong notions on the subject and who — as the following Epistle shews us — were ready to resent such a display of authority. 2. Cor. ii.

5. 1 'Absolutely' that is 'undeniably'; the wife need not have been the man's own mother but step-mother only.

2. The gravity of the situation is increased by the fact that many members of the Corinthian Church failed to realise what a crime this was.

3-5. He has pronounced sentence though absent and bids them carry it out in his name and in that of Christ.

5. "He is thus separated from the society of the faithful, deprived of the Sacraments and of the suffrages of the Church, by all of which things a man is defended from the assaults of the devil", St. Thomas (*in loco*). This may even result in bodily suffering at the hands of evil spirits, even a lapse into graver sins; the result should be the humbling of his spirit and consequent repentance, *cp.* 2. Cor. vi. 15, 1. Tim. i. 20.

6-8. If his sin has been grave, so too has theirs in that they have condoned it.

6. 'Lump', so all the English versions save Rh. 'paste', perhaps better 'dough' or 'mass'.

7-8. An allusion to the Mosaic Law commanding the removal from their houses of all leaven or yeast at the Passover, Exod. xii. 15-20, xiii. 6-10; hence 'the Days of Azymes', the Greek term meaning 'without leaven', Mk. xiv. 1.

9-13. They had misunderstood his remark in a previous letter now lost; he had told them not to keep company with fornicators. They seem to have interpreted this of infidels who were thus guilty; they may also have interpreted his words too rigidly as applying to fornicators only and thus perhaps have failed to apply his words to a man guilty of incest.

10. 'I mean not', that is 'I do not mean'.

12. 'Them that are without'. The Church can only judge her own children; this should be noted apropos of her right to depose princes, as also for her matrimonial legislation.

6. 1-8. Yet another cause of dissension among them: they are too fond of litigation.

1. They take their cases before the secular courts, which is derogatory to the dignity of those who are to judge the rest of the Universe; moreover it discredits the Christian name and gives the heathen an opportunity of persecuting them.

3. 'Judge Angels'; the Elect will endorse Christ's sentence on the wicked of the Universe; the members of His mystical body will condemn those who have fallen from their high estate, Jude 6, even such august beings as the Angels.

that before unbelievers. 7. Already indeed there is plainly a fault among you, that you have lawsuits one with another. Why do you not rather take wrong? why do you not rather suffer yourselves to be defrauded? 8. But you do wrong and defraud and that to *your* brethren.

NEITHER
UNJUST
NOR IMPU-
RE SHALL
ENTER
HEAVEN.

9. Know you not that the unjust shall not possess the kingdom of God? Do not err: Neither fornicators, nor idolaters, nor adulterers, 10. Nor the effeminate, nor liars with mankind, nor thieves, nor covetous, nor drunkards, nor railers, nor extortioners shall possess the kingdom of God. 11. And such some of you were: but you are washed, but you are sanctified, but you are justified in the name of our Lord JESUS CHRIST, and the Spirit of our God. 12. All things are lawful to me, but all things are not expedient. All things are lawful to me, but I will not be brought under the power of any. 13. Meat for the belly, and the belly for the meats: but God shall destroy both it and them:

WHY FOR-
NICATION
IS SINFUL.
a) *misuse*
of the
body.

but the body is not for fornication, but for the Lord, and the Lord for the body. 14. Now God hath both raised up the Lord, and will raise us up also by his power.

xii. 12-27.
b) *insult*
to Christ
their Head.

15. Know you not that your bodies are the members of Christ? Shall I then take the members of Christ, and make them the members of an harlot? God forbid. 16. Or know you not that he who is joined to a harlot is made one body? *For they shall be, saith he, two in one flesh.* 17. But he who is joined to the Lord is one spirit.

c) *and to*
the Holy
Spirit.

18. Fly fornication. Every sin that a man doth is without the body: but he that committeth fornication, sinneth against his own body. 19. Or know you not that your members are the temple of the Holy Ghost, who is in you, whom you have from God; and you are not your own? 20. For you are bought with a great price. Glorify and bear God in your body.

vii. 23.

SOME MA-
TRIMONIAL
QUESTIONS.
Duties of
*the mar-
ried.*

7. 1. Now concerning the things whereof you wrote to me: It is good for a man not to touch a woman. 2. But for fear of fornication, let every man have his own wife, and let every woman have her own husband. 3. Let the husband render the debt to his wife: and the wife also in like manner to the husband. 4. The wife hath not power of her own body; but the husband. And in like manner the husband also hath not power of his own body; but the wife. 5. De-

6. 7. 'Take wrong', that is, put up with it; a counsel of perfection, not a precept.

9-13. "Some think that faith alone suffices for salvation, 'Every one that believeth in Me shall not die for ever', Jn. xi. 26; others that they can be saved simply by partaking of Christ's Sacraments, 'He that believeth and is baptized shall be saved', Mk. xvi. 16; others again that they can sin with impunity simply because they perform works of mercy, 'Give alms and behold all things are clean into you', Lk. xi. 41. Such people fail to realise that none of these things avail without the love of God", St. Thomas (*in loco*).

12. All things, that is, which are not in themselves wrong are lawful; but they may not always be expedient for us since we are apt to become their slaves.

13-20. He has already spoken of fornication, ch. v.; he now shews why it is wrong.

13-14. Though it is true that the belly is made for food and food for the belly it is not true that the body is made for fornication but for the Lord and the Lord for it, Phil. iii. 21. Food is for the body, the body for the soul, and the soul for God to whom reason should lead it through the Lord who is to raise it up in incorruption.

15-17. We are members of Christ's mystical body and one with Him; by fornication we become members of another.

28. The more a man reflects on the stupidity of other sins the easier it becomes to resist them; not so with fornication and similar sins, reflection enkindles desire. Moreover this particular sin consists wholly in carnal pleasure and thus subordinates the soul to the body.

19-20. Finally such sin is an insult to the grace of the Holy Spirit who has made our bodies His Temple; also to the Redemptive work of Christ.

7. 1-40. Of marriage and its problems.

1-24. Of those who are married; 25-38, of virginity; 39-40, of widowhood.

1-2. Not to marry is good; as a remedy against sin to marry is good; here note that he does not touch upon the primary object of matrimony, namely the increase of the human race. The Corinthians have asked his advice presumably because of pretended ascetics who repudiated marriage as sinful, 1. Tim. iv. 3. To lead a celibate life is a gift of God, Mt. xix. 11-12, those who do not feel called to it should marry.

3-6. The mutual duty of the married; intermission of relations must be by mutual consent.

fraud not one another, except, perhaps by consent, for a time, that you may give yourselves to prayer: and return together again, lest satan tempt you for your incontinency. 6. But I speak this by indulgence, not by commandment.

*To marry
and not to
do so are
both good.
Mt. xix.
10-12.*

7. For I would that all men were even as myself: but every one hath his proper gift from God; one after this manner, and another after that. 8. But I say to the unmarried, and to the widows: it is good for them if they so continue, even as I. 9. But if they do not contain themselves, let them marry. For it is better to marry than to be burnt.

*NO DI-
VORCE.
Mt. v. 32,
xix. 9, Mk.
x. 9, Lk.
xvi. 18.
The con-
vert and
the heathen
partner.*

10. But to them that are married, not I, but the Lord commandeth, that the wife depart not from her husband. 11. And if she depart, that she remain unmarried, or be reconciled to her husband. And let not the husband put away his wife.

12. For to the rest I speak, not the Lord. If any brother have a wife that believeth not, and she consent to dwell with him; let him not put her away. 13. And if any woman have a husband that believeth not, and he consent to dwell with her; let her not put away her husband. 14. For the unbelieving husband is sanctified by the believing wife; and the unbelieving wife is sanctified by the believing husband: otherwise your children should be unclean; but now they are holy.

*Separate if
necessary.*

15. But if the unbeliever depart, let him depart. For a brother or sister is not under servitude in such cases. But God hath called us in peace. 16. For how knowest thou, O wife, whether thou shalt save thy husband? Or how knowest thou, O man, whether thou shalt save thy wife? 17. But as the Lord hath distributed to every one, as God hath called every one, so let him walk: and so in all churches I teach.

*Converts
must not
be anxious
to change
their state
of life.*

18. Is any man called being circumcised? let him not procure uncircumcision. Is any man called in uncircumcision? let him not be circumcised. 19. Circumcision is nothing, and uncircumcision is nothing: but the observance of the commandments of God.

*The same
applies to
all states
of life.*

20. Let every man abide in the same calling in which he was called. 21. Wast thou called, being a bond-man? care not for it: but if thou mayest be made free, use it rather. 22. For he that is called in the Lord, being a bond-man, is the freeman of the Lord. Likewise he that is called, being free, is the bond-man of Christ. 23. You are bought with a

vi. 20.

7.6. 'Indulgence', or 'concession', referring, perhaps, to the whole of the preceding on the use of marriage which may be meritorious and absolutely sinless; if for the sake of having children who are to be brought up in the fear of God it is an act of religion; if as an obligation to one's partner it is an act of justice. "There are secondary ends of marriage, such as the quieting of concupiscence which husband and wife are not forbidden to consider so long as they are subordinated to the primary end and so long as the intrinsic nature of the act is preserved" (Pius XI, *Casti Connubii*).

7-9. The celibate state is the better, it is his own state; yet marriage is good 'if they do not contain themselves', not 'if they cannot' as in T. C. G. A., nor 'if they have not continency' with R. V., unless it is meant that continency is a gift which God will grant to such as ask for it and take due measures to preserve it.

10-11. Clear teaching on the wrongfulness of divorce and the legitimacy of separation from bed and board if circumstances necessitate it. The clause allowing 'separation' is of course 'except it be for fornication' on the part of one or the other. The passage shews how Mt. v. 32 and xix. 9 were understood in Apostolic days.

12-17. Marriage is indissoluble for Christians, as he has shewn. But what is to be done when one party in a marriage contracted as heathens becomes a Christian? St. Paul has no declaration of Christ on the subject but advises — by the Holy Spirit — that if the heathen party agree to dwell in peace with the Christian wife or husband, the Christian party is not free to put away the unbelieving party; while by such consent to live together in peace their marriage acquires a Sacramental character. If however the unbeliever refuses to live in peace with his or her Christian partner then the latter is bound to put him or her away; *cf. S. T. Suppl. lix. 3.*

14. 'Your children should be unclean'; if, that is, the believer departs and marries again though the unbeliever is willing to live in peace, children born of a subsequent marriage would not be born in wedlock, whereas if you remain with your partner children born to you will be of holy wedlock and so holy themselves.

15-17. Not that the believer should let the unbelieving partner go because there is no hope of conversion; but, that your hope of such conversion arises from the fact that, ver. 17, the *grac* of conversion is in God's hands.

18-24. Conversion to Christianity meant such a revolution in men's lives that doubtless many became restless and eager to change their state of life.

price, be not made the bond-slaves of men. 24. Brethren, let every man wherein he was called, therein abide with God.

THE EXCEL-
LENCE OF
VIRGINITY.

25. Now concerning virgins, I have no commandment of the Lord: but I give counsel, as having obtained mercy of the Lord, to be faithful. 26. I think therefore that this is good for the present necessity, that it is good for a man so to be. 27. Art thou bound to a wife? seek not to be loosed. Art thou loosed from a wife? seek not a wife.

Yet to
marry is
not wrong.

28. But if thou take a wife, thou hast not sinned. And if a virgin marry, she hath not sinned: nevertheless, such shall have tribulation of the flesh. But I spare you. 29. This therefore I say, brethren: the time is short: it remaineth, that they also who have wives, be as if they had none: 30. And they that weep, as though they wept not; and they that rejoice, as if they rejoiced not; and they that buy, as though they possessed not; 31. And they that use this world, as if they used it not: for the fashion of this world passeth away.

The main
thing is
peace in
God's ser-
vice.

32. But I would have you to be without solicitude. He that is without a wife, is solicitous for the things that belong to the Lord, how he may please God. 33. But he that is with a wife, is solicitous for the things of the world, how he may please his wife: and he is divided. 34. And the unmarried woman and the virgin thinketh on the things of the Lord: that she may be holy both in body and in spirit. But she that is married thinketh on the things of the world, how she may please her husband. 35. And this I speak for your profit: not to cast a snare upon you, but for that which is decent, and which may give you power, to attend upon the Lord without impediment.

The right
of parents
to see to
the mar-
riage of
their
daughters.

36. But if any man think that he seemeth dishonoured with regard to his virgin, for that she is above the age, and it must so be: let him do what he will: he sinneth not, if she marry. 37. For he that hath determined being steadfast in his heart, having no necessity, but having power of his own will; and hath judged this in his heart to keep his virgin, doth well. 38. Therefore both he that giveth his virgin in marriage doth well: and he that giveth her not, doth better.

SECOND
MARRIAGES
ARE NOT
WRONG.
Rom. vii.
2-3.

But widow-
hood is
better.

38. A woman is bound by the law as long as her husband liveth: but if her husband die, she is at liberty: let her marry to whom she will: only in the Lord. 40. But more blessed shall she be, if she so remain, according to my counsel: and I think that I also have the Spirit of God.

7. 25-28. *Cf.* the excellence of virginity which, however, is not a precept but a counsel of perfection: "From sound reason and the authority of Scripture we learn that marriage is no sin, yet we do not therefore reckon it equal to the continence of virgins or widows", St. Augustine.

26. 'The present necessity'. We must realise the then state of the world with its upheavals, also the persecution to which Christians were liable, possibly, too, their expectation of the speedy Coming of Christ; for 'necessity', *cf.* Lk. xxi. The word used is 'distress' in Chall., A. and R., 2. Cor. vi. 4, xii. 10. 1. Thess. iii. 7. 'So to be', that is as follows, *cf.* ver. 24.

29-31. How, in view of this 'necessity' people are to use this passing world.

31. 'As if they used it not', so T. C. G., A. R. 'abused it not', R. (mg.) 'used it not to the full'.

32-35. Our only real anxiety should be how best to please God.

33-34. And he is divided. And the unmarried woman and the virgin...'. The text is difficult; W. 'a woman unwedded (maiden) thinketh'; T. C. G. A. R., 'There is a difference between a virgin and a wife the single woman thinketh...'.] Note that the Apostle does not condemn a wife's anxiety to please her husband for, as an ancient Commentary remarks, 'a gloomy wife is a source of great bitterness in the house'. Nor is fitting anxiety and solicitude on the part of those in authority, of parents, teachers, etc., forbidden.

38. Second marriages, then, were regarded by the Apostle as perfectly lawful, though as he adds, he feels that they are less blessed than perseverance in widowhood.

FOOD OF-
FERED TO
IDOLS.

8. 1. Now concerning those things that are sacrificed to idols, we know that we all have knowledge. Knowledge puffeth up: but charity edifieth. 2. And if any man think that he knoweth anything, he hath not yet known as he ought to know. 3. But if any man love God, the same is known by him.

*Idols are
nothing.*

4. But as for the meats that are sacrificed to idols, we know that an idol is nothing in the world, and that there is no God, but one. 5. For although there be that are called gods either in heaven, or on earth (for there be gods many, and lords many;) 6. Yet to us there is but one God, the Father, of whom are all things, and we unto him: and one Lord JESUS CHRIST, by whom are all things, and we by him.

Jn. i. 3.

*Yet all do
not under-
stand.*

7. But there is not knowledge in every one. For some until this present with conscience of the idol, eat as a thing sacrificed to an idol: and their conscience, being weak, is defiled. 8. But meat doth not commend us to God. For neither, if we eat, shall we have the more: nor, if we eat not, shall we have the less.

Rom. xiv.

*Care lest
we scan-
dalise
weaker
brethren.*

9. But take heed lest perhaps this your liberty become a stumbling-block to the weak. 10. For if a man see him that hath knowledge sit at meat in the idol's temple; shall not his conscience, being weak, be emboldened to eat those things which are sacrificed to idols? 11. And through thy knowledge shall the weak brother perish, for whom Christ hath died? 12. Now when you sin thus against the brethren, and wound their weak conscience, you sin against Christ. 13. Wherefore if meat scandalize my brother, I will never eat flesh, lest I should scandalize my brother.

HE HIM-
SELF HAS
NOT USED
HIS RIGHTS.

9. 1. Am not I free? Am not I an apostle? Have not I seen CHRIST JESUS our Lord? Are not you my work in the Lord? 2. And if unto others I be not an apostle but yet to you I am. For you are the seal of my apostleship in the Lord.

*Yet he has
the right.*

3. My defence with them that do examine me is this. 4. Have not we power to eat and to drink? 5. Have we not power to carry about a woman a sister, as well as the rest of the apostles, and the brethren of the Lord, and Cephas? 6. Or I only and Barnabas have not we power to do this?

*Analogies
of the
soldier and*

7. Who serveth as a soldier at any time, at his own charges? Who planteth a vineyard, and eateth not of the fruit

8-10. Of using or abstaining from certain foods; the guiding principle must be charity or consideration for our neighbour.

8. 1-8. All know that idols are nothing and that consequently the meat from animals that have been sacrificed in honour of certain idols is neither better nor worse than any other, and that a Christian can eat it without scruple.

2-3. But some boast of this common sense of theirs, forgetting that not all are so superior to scruples; whereas the sole measure of knowledge is charity, those who so 'know', God truly knows.

7. Some who are weaker have not really clear ideas on the subject of idols.

9. 1-27. His own example: he has abstained from much that was perfectly lawful to him, especially from depending on them for subsistence.

1-3. He has been criticised for so doing; some have even maintained that he was no Apostle since he had not been one of Christ's disciples, Acts i. 21-22. For his vision of the Lord cf. Acts ix, xviii. 9, xxii. 17-19, xxiii. 11. The vision at his conversion was of course the one which called him to the Apostolate, Acts ix. 15-16.

5. 'A woman a sister', so W. and Rh.; T. C. A, 'a sister a wife'; G. 'a wife being a sister'; R. V. 'a wife that is a believer (sister)'; but for the sense see Lk. viii. 2-3, Mt. xxvii. 55, Mk. xv. 40-41, Jn. xix. 25-26.

7. "That the laity should provide the necessities of life for those who minister in Divine worship for the salvation of the populace is but a dictate of natural reason", S.T. II-II lxxxvii.

1. St. Thomas goes on to point out that the determination of a definite sum in support of ministers does not come under the law of nature, but that under the Old Dispensation a definite sum was decided by God in accordance with the then condition of the Hebrews. He adds that this was no part of the ceremonial law — which ceased at Christ's coming, but of the juridical law which even now can be lawfully kept; it may indeed be applied by any ruler if he sees fit. He concludes: "The declaration that tithes (that is the tenth part) are to be paid has been instituted by the Church under the New Law, with due consideration for human nature, yet so that people living under the New Law should not do less for the support of their ministers than did those living under the Old Law. For, after all, the people living under the New Law are bound to more than were the latter: 'Unless your justice abound more than that of the Scribes and Pharisees you shall not enter into the Kingdom of Heaven'; while further, the ministers of the New Dispensation are of greater dignity than those of the Old", S. T. *ibid.*

the labourer. thereof? Who feedeth a flock, and eateth not of the milk of the flock? 8. Speak I these things according to man? Or doth not the law also say these things?

Witness of the Law Deut. xxv. 4. 9. For it is written in the Law of Moses: *Thou shalt not muzzle the mouth of the ox that treadeth out the corn.* Doth God take care for oxen? 10. Or doth he say this indeed for our sakes? For *these things* are written for our sakes; that he that ploweth should plow in hope: and he that thrasheth, in hope to receive fruit.

He has laboured for them. Rom. xv. 27. 11. If we have sown unto you spiritual things, is it a great matter if we reap your carnal things? 12. If others be partakers of this power over you; why not we rather? Nevertheless we have not used this power: but we bear all things, lest we should give any hindrance to the gospel of Christ. 13. Know you not that they who work in the holy place eat the things that are of the holy place; and they that serve the altar partake with the altar? 14. So also the Lord ordained that they who preach the gospel should live by the gospel.

Yet he has not used his rights. 15. But I have used none of these things. Neither have I written these things, that they should be so done unto me: for it is good for me to die, rather than that any man should make my glory void. 16. For if I preach the gospel, it is no glory to me: for a necessity lieth upon me: for wo is unto me if I preach not the gospel. 17. For if I do this thing willingly, I have a reward: but if against my will, a dispensation is committed to me.

But is servant to all — to gain all. 18. What is my reward then? That preaching the gospel, I may deliver the gospel without charge, that I abuse not my power in the gospel. 19. For whereas I was free as to all, I made myself the servant of all, that I might gain the more. 20. And I became to the Jews a Jew, that I might gain the Jews: 21. To them that are under the Law, as if I were under the Law, (whereas myself was not under the Law,) that I might gain them that were under the Law. To them that were without the Law, as if I were without the Law, (whereas I was not without the law of God, but was in the law of Christ,) that I might gain them that were without the Law. 22. To the weak I became weak, that I might gain the weak. I became all things to all men that I might save all. 23. And I do all things for the gospel's sake: that I may be made partaker thereof.

All should imitate him 24. Know you not that they that run in the race, all run

9. 9. 'Care for oxen'; he is not denying that God has care for His animal creation; he is only denying that He gave the Mosaic Law for their sakes and not primarily for us men.

11. It is a greater thing to give spiritual gifts than to receive temporal gifts; the Apostles have done the former, then why not the latter?

1. 'If others'. From the constant references to 'false Apostles', *cf.* 2. Cor. xi. 12-22, it would seem that St. Paul's reason for thus declining to do what he allows to be perfectly reasonable was that others who falsely claimed to be Apostles were living at the expense of the faithful, *cf.* Acts xx. 29-30.

13-15. Priests receive money for offering the Holy Sacrifice not as a price charged for performing sacred duties, but in order to live, as the Apostle's whole argument shews.

15-17. He has been commanded to preach the Gospel and is therefore under 'a necessity'; if he makes a virtue of necessity he will have a reward; if he grudges the labour he must yet remember that the dispensation to others of 'the Good Tidings', or the Gospel, has been committed to him.

18-23. In not claiming payment for preaching the Gospel he is doing a work of supererogation — that is, beyond what he is asked or bound to do. His imitators will share his reward; those who justly and rightly claim support will have the due reward for doing what God has committed to them but not the reward of such works of supererogation.

20-22. Note the careful distinctions: to the Jews; to those — other than Jews — who were under the Law, that is the Samaritans; to those outside the Law, the Gentiles.

24-27. He has then preached the Gospel for the reward's sake and out of love of the Gospel; now he shews that he has done so that he may run the more swiftly in the race.

*In thus
doing
violence to
the king-
dom of
heaven.*

indeed, but one receiveth the prize? So run that you may obtain. 25. And every one that striveth for the mastery refraineth himself from all things: and they indeed that they may receive a corruptible crown: but we an incorruptible one. 26. I therefore so run not as at an uncertainty: I so fight, not as one beating the air: 27. But I chastise my body, and bring it into subjection: lest perhaps, when I have preached to others, I myself should become a cast-away.

APPLICA-
TION OF
THESE
PRINCIPLES.
*Israel fell
through
idolatry
despite
their privi-
leges.*

Ex. xiv-
xvii.

*They are a
warning to
us.*

Ex. xxxii.

6.

Nbs. xxi.
5.

10. 1. For I would not have you ignorant, brethren, that our fathers were all under the cloud, and all passed through the sea. 2. And all in Moses were baptized, in the cloud, and in the sea: 3. And did all eat the same spiritual food, 4. And all drank the same spiritual drink, (and they drank of the spiritual rock that followed them, and the rock was Christ.) 5. But with most of them God was not well pleased: for they were overthrown in the desert.

6. Now these things were done in a figure of us, that we should not covet evil things, as they also coveted. 7. Neither become ye idolaters, as some of them: as it is written: *The people sat down to eat and drink, and rose up to play.* 8. Neither let us commit fornication, as some of them committed fornication, and there fell in one day three and twenty thousand. 9. Neither let us tempt Christ, as some of them tempted, and perished by the serpents. 10. Neither do you murmur, as some of them murmured, and were destroyed by the destroyer.

*Hence need
of humble
fear.*

11. Now all these things happened to them in figure: and they are written for our correction, upon whom the ends of the world are come. 12. Wherefore he that thinketh himself to stand, let him take heed lest he fall. 13. Let no temptation take hold on you, but such as is human. And God is faithful, who will not suffer you to be tempted above that which you are able: but will make also with temptation issue, that you may be able to bear it.

*Idolatry
and the
Holy Eu-
charist are
incompa-
tibles.*

14. Wherefore, my dearly beloved, fly from the service of idols. 15. I speak as to wise men: judge ye yourselves what I say. 16. The chalice of benediction, which we bless, is it not the communion of the blood of Christ? And the bread, which we break, is it not the partaking of the body of the Lord? 17. For we, being many, are one bread, one body, all that partake of one bread.

9. 27. Thus even for St. Paul there was no assurance of salvation till he drew his last breath; it was always possible for him to be 'a castaway', *cf.* Phil. ii. 12, iii. 11-14.

10. 1-33. In chs. viii-ix he has shewn them the necessity of abstaining from foods offered to idols because of the scandal they may thereby give, and he has enforced his teaching by his own example. Now he illustrates this by the history of the Israelites.

1-13. The sins of the Jews despite their privileges. We must not imitate them. This all the more that we are more privileged than they in that we Christians have in reality what they only had in figure, type or shadow.

1-5. Their privileges: the Pillar of cloud, the passage of the Red Sea, oneness with Moses the great lawgiver, the manna and the water from the rock.

2. 'All in Moses', literally 'into Moses', that is 'into oneness with him' who was their leader.

3-4. 'The spiritual food... drink... rock', so termed because of their miraculous character, but more particularly because of the 'Spiritual' Thing they signified — 'and the Rock was Christ.' For these marvels were not merely material happenings but directly due to the power of God who thereby foreshadowed the far greater marvels of His Sacraments.

'And the Rock followed them'. Clearly this is not to be understood literally. Christ, the 'Rock', typified by the rock which Moses struck and whence the waters gushed, was with them in all their wanderings.

6-11. These privileges, their sins and consequent punishment, were meant to be a warning to us; note that if the spiritual privileges thus typified were far greater than the privileges which foreshadowed them the punishments must be so too.

9. 'Tempt Christ', literally 'the Christ' or 'anointed one', as constantly in the first Book of Kings, *e. g.* ii. 10, 35, etc., also in the Psalms, *e. g.* ii. 2, xxxvii. 51, civ. 15, Hab. iii. 13, and so, by implication, of tempting the 'Prince of pastors' by distrusting Him and His Promises.

12-13. Therefore humility, with its consequence — confidence in God.

13. 'Let no temptation take hold of you', so W. and Rh., but other English versions 'No temptation hath taken hold of you', following a different Greek text.

'But such as is human', either "save such as no man 'prone to evil' can be without", or 'human' as coming from men, who are permitted to try us by their hostility.

14-17. Idolatry involves oneness with that which we worship; but we by Christ's great Sacrament are one with Him.

17. Not as in W. T. C. G. A., 'one bread *and* one body', but literally 'For one bread (loaf), one body, are we who are

*Israel is
'one' by its
sacrifices.*

*So we are
'one' with
heathen if
we share
their sa-
crifices.*

vi. 12.

PRACTICAL
CONCLU-
SION RE-
GARDING
MEAT OF-
FERED TO
IDOLS.
i. *Buy
freely.*
ii. *Accept
invitations.*
iii. *Unless
explicitly
as offered
to idols.*

*Seek God's
glory in
all.*

ix. 19-23.

IRREGULA-
RITIES IN
PUBLIC
WORSHIP.

*Women
pray un-
veiled.*

18. Behold Israel according to the flesh: are not they that eat of the sacrifices partakers of the altar? 19. What then? Do I say that what is offered in sacrifice to idols is anything? or that the idol is anything? 20. But the things which the heathens sacrifice, they sacrifice to devils, and not to God. And I would not that you should be made partakers with devils. 21. You cannot drink the chalice of the Lord, and the chalice of devils: you cannot be partakers of the table of the Lord, and of the table of devils. 22. Do we provoke the Lord to jealousy? Are we stronger than he? All things are lawful for me, but all things are not expedient. 23. All things are lawful for me, but all things do not edify. 24. Let no man seek his own, but that which is another's. 25. Whatsoever is sold in the shambles, eat: asking no question for conscience-sake. 26. *The earth is the Lord's and the fulness thereof.* 27. If any of them that believe not, invite you, and you be willing to go: eat of anything that is set before you, asking no question for conscience-sake. 28. But if any man say: This has been sacrificed to idols; do not eat of it for his sake that told it, and for conscience-sake. 29. Conscience, I say, not thy own, but the other's. For why is my liberty judged by another man's conscience? 30. If I partake with thanksgiving, why am I evil-spoken of for that for which I give thanks? 31. Therefore, whether you eat or drink, or whatsoever else you do, do all to the glory of God. 32. Be without offence to the Jews and to the gentiles, and to the church of God: 33. As I also in all things please all men, not seeking that which is profitable to myself, but to many; that they may be saved.

11. 1. Be ye followers of me, as I also am of Christ. 2. Now I praise you, brethren, that in all things you are mindful of me: and keep my ordinances as I have delivered them to you. 3. But I would have you know, that the head of every man is Christ: and the head of the woman is the man: and the head of Christ is God. 4. Every man praying or prophesying with his head covered, disgraceth his head. 5. But every woman praying or prophesying with her head not covered, disgraceth her head: for it is all one as if she were shaven. 6. For if a woman be not covered, let her be shorn. But if it be a shame to a woman to be shorn or made bald, let her cover her head. 7. The man indeed ought not

many'; the meaning being that that One Bread of which we all partake is our Head, and as that Head is one, we, though many, are one body.

10. 18-24. He has shewn the folly of idolatry owing to the penalties it involves and its incompatibility with the Holy Eucharist; now he illustrates the preceding from the sacrifices of Israel.

22. 'Are we stronger than He?' — for only on that supposition can we afford to anger Him.

23-24. The same argument as in ch. viii.

25-30. Practical conclusions.

29-30. 'Why is my liberty...?'. These questions are answered in the opening words 'Conscience... not thy own but the other's; to do a lawful thing with consequent evil results to my neighbour's conscience is to do an unlawful thing.

31-33. The sole guide in our actions is the honour and glory of God; a lawful thing may not be to His honour since it may do harm to another.

11. He corrects certain abuses which have crept into their public worship: 1-16, in their public prayers; 17-34, in their celebration of the Holy Eucharist.

1-2. He begins by praising them for their adherence in general to his ordinances, (but better 'traditions').

3-16. There are abuses in that women pray in public with their heads uncovered.

3. 'The head of every man is Christ...'. God is the head of — or above — Christ the Man, Christ is above men, men above women. Rigidly speaking man is, in general, physically, intellectually and morally superior to women whom God made to be man's helper, Gen. ii. 20-23 and his subordinate, Gen. iii. 16, *cf.* note on 1. Pet. iii. 7.

4-5. 'Prophesying', see note on xiv. 3.

5-6. The Apostle's argument seems to be that every man who stands in the presence of his judge — in this case God Himself — ought to bear himself in accordance with his proper dignity, that is according to his state; here he simply states the fact that this demands that a man should have his head uncovered, a woman covered.

7. 'The man... is the image and glory of God'; man — the human species — is not only made to the image of God but he is an image of God, though imperfectly so; whereas Christ is the perfect and express image of the Father. Man is termed 'the glory of God', not as being God's essential glory — which would be blasphemous, but God's glory shone directly upon man rather than upon woman since he — after God — is the origin and principle of the human race; for this derived 'glory of God' *cf.* Exod. xl. 32.

to cover his head, because he is the image and glory of God; but the woman is the glory of the man.

Man is the superior. 8. For the man is not of the woman, but the woman of the man. 9. For the man was not created for the woman, but the woman for the man. 10. Therefore ought the woman to have a power over her head, because of the Angels.

Though woman is his partner 11. But yet neither is the man without the woman, nor the woman without the man, in the Lord. 12. For as the woman is of the man, so also is the man by the woman; but all things of God.

Nature's dictates. 13. You yourselves judge: doth it become a woman to pray unto God, uncovered? 14. Doth not even nature itself teach you, that a man indeed, if he nourish his hair, it is a shame unto him: 15. But if a woman nourish her hair, it is a glory to her, for her hair is given to her for a covering.

16. But if any man seem to be contentious, we have no such custom, nor the church of God.

Even in the Holy Eucharist. 17. Now this I ordain: not praising you, that you come together not for the better, but for the worse. 18. For first of all I hear that when you come together in the church, there are schisms among you, and in part I believe it. 19. For there must be also heresies: that they also, who are reprov'd, may be made manifest among you.

Disgraceful scenes. 20. When you come therefore together into one place, it is not now to eat the Lord's supper. 21. For every one taketh before his own supper to eat. And one indeed is hungry, and another is drunk. 22. What, have you not houses to eat and to drink in? Or despise ye the church of God, and put them to shame that have not? What shall I say to you? Do I praise you? In this I praise you not.

THE TRUE DOCTRINE OF THE HOLY EUCHARIST. Matt. xxvi. Mk. xiv. Lk. xxii. 23. For I have received of the Lord that which also I delivered unto you, that the Lord JESUS, the same night in which he was betrayed, took bread. 24. And giving thanks, broke, and said: Take ye and eat: this is my body which shall be delivered for you: this do for the commemoration of me. 25. In like manner also the chalice, after he had supped, saying: This chalice is the new testament in my blood: this do ye, as often as you shall drink, for the commemoration of me.

Hence It is a Commemoration of Christ's death. 26. For as often as you shall eat this bread, and drink the chalice, you shall shew the death of the Lord, until he come. 27. Therefore whosoever shall eat this bread, or drink the

11. 10. 'A power', generally understood of 'a sign of power' or authority. Man's authority is God, whence he keeps his head uncovered when publicly praying before Him; woman's authority is man and as a sign of this, she, when praying before God in church, wears a veil to signify her natural state. 'A power' so all English versions save W. 'a hiling', R. V. 'a sign of authority'.

'Because of the Angels' who assist at the Holy Sacrifice, Ps. cxxxvii. 1-2.

11-12. At the same time the Apostle reminds them that husband and wife are partners; thus he was careful not to say above that woman 'is the image and glory of man' but only 'the glory of man', for she is as much an image of God as is her husband, Gen. i. 27.

13-16. He returns to the argument of vers. 5-6, viz. the instinct of nature.

17-34. Abuses in their celebration of the Holy Eucharist.

17. 'Now this I ordain', Rh. and W. 'command'; T. C. G. 'warn you of'; A. 'in this that I declare to you'; R. V. 'in giving you this charge'. The Greek text is uncertain but the Apostle seems to refer to what he has just said about the women. 'Not praising you'; as a matter of fact he has corrected them forcefully.

18-22. The Last Supper, or the eating of the Paschal lamb, preceded the Holy Eucharist; hence in early Christian days a meal — the Agape or 'love-feast' — preceded the reception of the Eucharist. This led to abuse since the rich kept to themselves and it ceased to be a common meal; moreover some were intemperate.

18-19. 'Schisms... heresies'. "Schism" says St. Augustine "is a split arising from divergence of opinions, heresy is a schism grown old", *Contra Cresconium*, II. iv. 'Heresy' means 'choice' directed by a man's private judgement as opposed to the public judgement of the Church or Revelation. Those alone are technically 'heretics' who deliberately elect to think differently from the Church of God which is 'the pillar and ground of truth'.

23-25. The formula of Consecration revealed to the Apostle directly by Christ, cf. xv. 3.

24-25. Note that 'This is My Body' cannot mean 'this is a sign of': a) because of the plain meaning of the words, b) because that would be in contradiction to 'My flesh is meat indeed', Jn. vi. 56. Nor does the bread remain together with the Body of Christ, for then the formula should have been 'here is' not 'this is'; nor is the substance or nature of bread annihilated, it would be unworthy the Creator to annihilate anything He has made. Hence the Council of Trent: "If anyone shall deny that in the Sacrament of

chalice of the Lord unworthily, shall be guilty of the body and of the blood of the Lord.

*We must
'discern'
Who It is.*

28. But let a man prove himself: and so let him eat of that bread, and drink of the chalice. 29. For he that eateth and drinketh unworthily, eateth and drinketh judgment to himself, not discerning the body of the Lord.

*Failure to
do so ex-
plains ma-
ny deaths
among
them.*

30. Therefore are there many infirm and weak among you, and many sleep. 31. But if we would judge ourselves, we should not be judged. 32. But whilst we are judged, we are chastised by the Lord; that we be not condemned with this world. 33. Wherefore, my brethren, when you come together to eat, wait for one another. 34. If any man be hungry, let him eat at home; that you come not together unto judgment. And the rest I will set in order, when I come.

[The Epistle is continued on page 594.]

the most Holy Eucharist is truly, really, and substantially, contained the Body and Blood together with the Soul and Divinity of our Lord Jesus Christ, that is the whole Christ, but shall say that He is there only as a sign, or figuratively, or by His power, let him be anathema. If anyone shall say that in the most holy Sacrament of the Eucharist the substance of bread and wine remains together with the Body and Blood of our Lord Jesus Christ, and shall deny the marvellous and unique conversion of the whole substance of the bread into His Body and of the whole substance of the wine into His Blood, while only the appearances of bread and wine remain — a conversion which the Catholic Church most suitably calls Trans-substantiation, let him be anathema". Canons 1 and 2 of Sess. xiii. Oct. 11, 1551. In 1079 Berengarius agreed that "the bread and wine were substantially changed into the true, proper, and life-giving Flesh and Blood of Jesus Christ". The same was affirmed by the Fourth Council of Lyons, 1274, and agreed to by the Greek Church; Benedict XII condemned the Armenians for not holding it, 1341; the Council of Constance condemned Wyclif in 1415 and 1418 for teaching 'companion' or the simultaneous presence of the substance of bread with that of Christ; the Council of Florence, 1439, again insisted on Trans-substantiation in the Decree drawn up for the Armenians; Benedict XIV, 1743, did the same for the Maronites; while in 1875 and 1887 the Holy Office condemned philosophical teachings which tended to weaken this doctrine.

The formula for the Institution of the Eucharist differs slightly in all the accounts given in the New Testament; hence St. Thomas remarks: "It would seem more probable that Consecration is only wrought by using those words which the Church, instructed by Apostolic tradition, makes use of; for the Evangelist only meant to give us the Lord's words from the historical standpoint, not as formulas for the consecration of the Sacraments; these formulas were in the primitive Church kept secret because of unbelievers", (*in loco*).

11. 27. 'Unworthily'. "A person is said to approach unworthily when he comes with the will of sinning mortally... and he is said to bear the stain of sin so long as he remains in this will to sin, though that can be removed by repentance, that is by contrition which removes the will to sin, which implies a firm purpose of confessing and making satisfaction, and which avails for remission of his sin and of eternal punishment", St. Thomas *in loco*. No one conscious of mortal sin, even though he may deem himself to have perfect contrition, should approach the Holy Eucharist without previous sacramental confession, *cf.* Trent, Sess. xiii. ch. 7. An exception

MISUSE OF
GREAT SPI-
RITUAL
GIFTS.

*Unity and
diversity
in these
gifts.*

*Analogy of
the human
body.
We are
one body
of Christ.*

*Variety in
the body.*

*God's pur-
pose in
this is
unity.*

*So that
even the
less ho-
nourable*

12. 1. Now concerning spiritual things, my brethren, I would not have you ignorant. 2. You know that, when you were heathens, you went to dumb idols, according as you were led. 3. Wherefore I give you to understand, that no man speaking by the spirit of God, saith Anathema to JESUS. And no man can say, the Lord JESUS, but by the Holy Ghost.

4. Now there are diversities of graces, but the same Spirit; 5. And there are diversities of ministries, but the same Lord. 6. And there are diversities of operations, but the same God, who worketh all in all. 7. And the manifestation of the Spirit is given to every man unto profit. 8. To one indeed, by the Spirit, is given the word of wisdom: and to another, the word of knowledge, according to the same Spirit. 9. To another, faith in the same Spirit: to another, the grace of healing in one Spirit; 10. To another, the working of miracles: to another, prophecy: to another, the discerning of spirits: to another, *diverse* kinds of tongues: to another, interpretation of speeches. 11. But all these things one and the same Spirit worketh, dividing to every one according as he will.

12. For as the body is one, and hath many members; and all the members of the body, whereas they are many, yet are one body; so also is Christ. 13. For in one Spirit were we all baptized into one body, whether Jews or gentiles, whether bond or free; and in one Spirit we have all been made to drink.

14. For the body also is not one member but many. 15. If the foot should say, because I am not the hand, I am not of the body: is it therefore not of the body? 16. And if the ear should say, because I am not the eye, I am not of the body: is it therefore not of the body? 17. If the whole body were the eye: where would be the hearing? If the whole were hearing: where would be the smelling?

18. But now God hath set the members every one of them in the body as it hath pleased him. 19. And if they all were one member, where would be the body? 20. But now *there are* many members indeed, yet one body. 21. And the eye cannot say to the hand: I need not thy help; nor again the head to the feet: I have no need of you.

22. Yea, much more those that seem to be the more feeble members of the body, are more necessary: 23. And such as we think to be the less honourable members of the body,

is allowed a) if it is *necessary* to go to Communion or celebrate Mass, and b) if there is no confessor to be had.

11. 27. 'Eat this bread or drink...', so W. T. C. Rh. R. V.; but G. and A. 'and' for 'or' for which there is evidence in the Greek Mss., though slight.

34. "Whence it appears that the Church derives many things from arrangements made by the Apostles which find no place in Holy Scripture", St. Thomas (*in loco*).

12-14. In the course of this Epistle the Apostle has treated of certain Sacraments — Baptism, Matrimony and the Holy Eucharist; in these three chapters he treats of the primary effect of the Sacraments, *viz.* the graces communicated by the Holy Spirit; in ch. xv he treats of the goal of all grace, the Final Resurrection of the body and entrance into eternal life.

12. 1-3. As idolaters are led to their idols by the spirit of evil so Christians to Christ by the Holy Spirit.

4-6. Graces, or gifts, — by the Spirit; ministries — to the Lord; operations — from God; for God creates us with our respective powers, we minister to Christ by the graces of the Spirit.

7-11. He now confines himself to those graces which do not sanctify their recipient but are meant for 'the profit' of the Church in general and are therefore termed 'manifestations' of the Spirit, and these are various.

8. 'The word of wisdom' whereby we men are able to save others, not indeed by working from within as God can, but by persuading men's minds.

12-26. From the unity in diversity of the human body he shews the same features in the Church which is the Mystical Body of Christ. When passing an opinion on a house we do not look at one corner only, when saying a man is handsome we do not confine ourselves to his hair any more than to an eloquent person's fingers. All such things are trifles precisely because the perfect whole is made up of imperfect parts; if we would pass a sound judgement on things, whether stationary or in motion, we have to consider the whole. The black portions of a picture are beautiful — in the picture as a whole; so too Divine Providence, that changes not, brings harmony out of all our present conflict: to the vanquished one thing, to them that strive another, to the victors another, to the spectators yet another, finally tranquil repose to those solely occupied with the contemplation of God", St. Augustine, *De Vera Religione*, 76.

parts have their glory about these we put more abundant honour: and those that are our uncomely parts, have more abundant comeliness. 24. But our comely parts have no need: but God hath tempered the body together, giving to that which wanted the more abundant honour. 25. That there might be no schism in the body, but the members might be mutually careful one for another. 26. And if one member suffer anything, all the members suffer with it: or if one member glory, all the members rejoice with it.

The same applies to the Church and her ministers. 27. Now you are the body of Christ, and members of member. 28. And God indeed hath set some in the church, first apostles, secondly prophets, thirdly doctors, after that miracles, then the graces of healings, helps, governments, kinds of tongues, interpretations of speeches. 29. Are all apostles? Are all prophets? Are all doctors? 30. Are all workers of miracles? Have all the grace of healing? Do all speak with tongues? Do all interpret? 31. But be zealous for the better gifts. And I shew unto you yet a more excellent way.

THE KEY IS CHARITY. 13. 1. If I speak with the tongues of men, and of angels, and have not charity, I am become as sounding brass or a tinkling cymbal.

Mt. xvii. 19. 2. And if I should have prophecy, and should know all mysteries, and all knowledge, and if I should have all faith, so that I could remove mountains, and have not charity, I am nothing. 3. And if I should distribute all my goods to feed the poor, and if I should deliver my body to be burned, and have not charity, it profiteth me nothing.

What charity is. 4. Charity is patient, is kind: charity envieth not, dealeth not perversely: is not puffed up. 5. Is not ambitious, seeketh not her own, is not provoked to anger, thinketh no evil. 6. Rejoiceth not in iniquity, but rejoiceth with the truth: 7. Beareth all things, believeth all things, hopeth all things, endureth all things.

Its abiding character. 8. Charity never falleth away: whether prophecies shall be made void, or tongues shall cease, or knowledge shall be destroyed. 9. For we know in part, and we prophesy in part. 10. But when that which is perfect is come, that which is in part shall be done away. 11. When I was a child, I spoke as a child, I understood as a child, I thought as a child. But when I became a man, I put away the things of a child.

12. 27-31. He applies these principles to their use of their gifts and hints at the key to a right use of them, *viz.* charity.

27. 'Members of member'; W. 'members of members'; T. and C. 'members one of another'; G. 'members for your part'; A. 'members in particular'; R. 'severally members thereof' which perhaps best expresses the thought suggested in the foregoing analogy.

13. Of the superexcellence of charity.

1-3. Its necessity; the soul that lives to God lives by charity or the love of God. The early English revisers such as Tyndale, Cranmer and the framers of the Genevan version preferred the term 'love' to the 'charity' of Wyclif's version which was followed by Rheims and the Authorised version; the Revised version restored the rendering 'love'; this is to be regretted since 'love' permits of coarser associations which 'charity' does not.

'Sounding brass or tinkling cymbal' — dead sounds, as are all discourses on Divine things when not motived by love of God and our neighbour.

2. First, intellectual gifts: wisdom, knowledge, faith and prophecy.

3. The corporal works of mercy.

4-7. So effective is charity that by it are performed all virtuous works.

4. 'Is patient', better 'longsuffering' or 'suffereth long', with the other English versions. 'Is not puffed up', pride is defined as 'an undue love of one's own excellence' just as anger is 'an inordinate desire of revenge'.

8-11. Moreover other virtues pass, but 'charity never falleth away'. Not that a man can never lose the love of God when once he has received it, *cf.* Apoc. ii. 4; we have free will and God's grace is given to us in accordance with, not in violation of, our free nature, so that we can use or not use, as we choose, God's free gifts. Hence when St. John says 'Whosoever is born of God committeth not sin', 1. Jn. iii. 9, he only means that he who is born of God — and uses that gift — sins not, since to sin is incompatible with the use of grace.

'Prophecies be made void'; the Apostle does not of course mean that things foretold by God could fail to come to pass; he is referring to the gifts of prophesying, speaking with, tongues, etc., which will one day cease to be given.

*Beatific
Vision.*

12. We see now through a glass in a dark manner: but then face to face. Now I know in part; but then I shall know even as I am known. 13. And now there remain faith, hope, charity, these three: but the greatest of these is charity.

*APPLICA-
TION OF
THESE
PRINCIPLES.*

*To pro-
phesy is
the most
useful.*

14. 1. Follow after charity, be zealous for spiritual gifts: but rather that you may prophesy. 2. For he that speaketh in a tongue, speaketh not unto men, but unto God: for no man heareth. Yet by the Spirit he speaketh mysteries. 3. But he that prophesieth, speaketh to men unto edification and exhortation and comfort. 4. He that speaketh in a tongue, edifieth himself; but he that prophesieth, edifieth the church.

*It teaches
others.*

5. And I would have you all to speak with tongues, but rather to prophesy. For greater is he that prophesieth, than he that speaketh with tongues: unless perhaps he interpret, that the church may receive edification. 6. But now, brethren, if I come to you, speaking with tongues, what shall I profit you unless I speak to you either in revelation, or in knowledge, or in prophecy, or in doctrine? 7. Even things without life that give sound, whether pipe or harp, except they give a distinction of sounds, how shall it be known what is piped or harped? 8. For if the trumpet give an uncertain sound, who shall prepare himself to the battle? 9. So likewise you, except you utter by the tongue plain speech, how shall it be known what is said? For you shall be speaking into the air. 10. There are, for example, so many kinds of tongues in this world: and none is without voice. 11. If then I know not the power of the voice, I shall be to him, to whom I speak, a barbarian, and he, that speaketh, a barbarian to me.

*Speaking
in tongues
does not
teach.*

*Pray to
be able to
help.*

12. So you also, forasmuch as you are zealous of spirits, seek to abound unto the edifying of the church. 13. And therefore he that speaketh by a tongue, let him pray that he may interpret. 14. For if I pray in a tongue, my spirit prayeth, but my understanding is without fruit. 15. What is it then? I will pray with the spirit, I will pray also with the understanding: I will sing with the spirit, I will sing also with the understanding. 16. Else if thou shalt bless with the spirit, how shall he that holdeth the place of the unlearned say, Amen, to thy blessing? because he knoweth

13. 12-13. These gifts will pass away when the hour of true and final 'vision' comes. "The whole of creation is a mirror to us because from the harmony, beauty and splendour which God has produced in His creation we come to a knowledge of the Divine wisdom, beauty and superexcellence", St. Thomas (*in loco*). In a certain sense, too, that 'mirror' is our own human reason which mirrors the glory of creation. Note the precision of his language: when we see in a mirror it is not the thing itself so much as its reflexion which we see; hence the force of 'but then (in heaven) face to face', we shall see the very essence of God, *cf.* 1. Jn. iii. 1-3. 'Even as I am known', not, that is, with an equality of knowledge but of means: God knows me by my essence, I shall know Him by His.

14. The principles laid down in chs. xii-xiii are now applied; it is shewn that since the Gift of Prophecy makes for the building up of the Church—Christ's Mystical Body—it excels the other gifts. Prophecy is the vision of future contingent things or of anything that surpasses the human understanding, and all knowledge demands that some truth should be received into the mind, and judgement passed upon it. The actual reception of some Divine truth may be through the imagination, or still more directly the understanding itself may be illumined by God. Hence the distinction so familiar to readers of St. Teresa's works between corporeal, imaginary and intellectual visions; we have examples of these in Jos. v. 13, Dan. ii. and the Psalter respectively, while Daniel himself tells us that 'there is need of understanding in a vision' x. 1. When a person's mind is Divinely illumined as to the meaning of something that has been manifested to another, this illumination is Inspiration, *e.g.* Joseph, Gen. xli. 12-36, and still more remarkably in Dan. ii. 26-45 where not only the meaning of the king's dream but the dream itself which the King had forgotten were made known to Daniel. When such illumination is accompanied by a Divine impulse to the will to commit it to writing we have Biblical Inspiration strictly so-called.

13-17. This preeminence of understanding in Divine things over Gifts which are amazing but not useful to the Church at large is illustrated by prayer, which should be of the mind as well as of the lips. For while we cannot say that distracted prayers are not meritorious, they certainly do not afford us spiritual consolation nor devotion: 'a person can hardly say a single *Pater noster* without his mind wandering', St. Thomas (*in loco*).

16. Latin is the most widely known of all languages even at this day; had it not been for the Reformation it would be so in England now.

Instructing others is better than all. not what thou sayest. 17. For thou indeed givest thanks well, but the other is not edified.

18. I thank my God I speak with all your tongues. 19. But in the church I had rather speak five words with my understanding, than ten thousand words in a tongue. 20. Brethren, do not become children in sense, but in malice be children, and in sense be perfect. 21. In the law it is written: *In other tongues and other lips, I will speak to this people: and neither so will they hear me, saith the Lord.* 22. Wherefore tongues are for a sign, not to believers, but to unbelievers: but prophecies, not to unbelievers, but to believers.

The effect of Prophecy on unbelievers. 23. If therefore the whole church come together into one place, and all speak with tongues, and there come in unlearned persons or infidels, will they not say that you are mad? 24. But if all prophesy, and there come in one that believeth nor, or an unlearned person, he is convinced of all, he is judged of all. 25. The secrets of his heart are made manifest, and so, falling down on his face, he will adore God, affirming that God is among you indeed.

Regulations for their use of gifts. 26. How is it then, brethren? When you come together, every one of you hath a psalm, hath a doctrine, hath a revelation, hath a tongue, hath an interpretation: let all things be done to edification.

How to use their gifts in orderly fashion. 27. If any speak with a tongue, let it be by two, or at the most by three, and in course, and let one interpret. 28. But if there be no interpreter, let him hold his peace in the church, and speak to himself and to God. 29. And let the prophets speak, two or three: and let the rest judge. 30. But if anything be revealed to another sitting, let the first hold his peace. 31. For you may all prophesy one by one; that all may learn, and all may be exhorted: 32. And the spirits of the prophets are subject to the prophets. 33. For God is not the God of dissension, but of peace: as also I teach in all the churches of the saints.

WOMEN TO KEEP SILENCE IN THE CHURCH. 34. Let women keep silence in the churches: for it is not permitted them to speak, but to be subject, as also the Law saith. 35. But if they would learn anything, let them ask their husbands at home. For it is a shame for a woman to speak in the church.

Must not cling 36. Or did the word of God come out from you? or came

14. 22. To hear people speaking in divers strange tongues does not make believers believe, for they already do so; but it is a 'sign' to unbelievers.

23. 'That you are mad'. "There was a sort of 'madness' in the primitive Church owing to the fact that they were uninstructed in ecclesiastical services and consequently did not understand what was going on until it was explained to them. Nowadays everybody is instructed so that though the whole service is in Latin they understand quite well what is going on in the church", St. Thos. *in loco*.

25. 'The secrets of his heart are made manifest': "Doubts, that is, which had been haunting his mind, things he had felt unable to believe, become clear to him through his frequenting the church. St. Augustine himself says that he used to go to church to hear the music but that many of his doubts which had hitherto kept him at a distance were there dissipated" St. Thos. *in loco*.

27. 'In course', that is in due order.

29. 'Judge', R. V. 'discern', better 'discriminate'. The 'prophecy' here spoken of seems to have been the gift of exhorting by expounding Holy Scripture; this seems to have been so general that it called for regulation.

30. 'Sitting', that is 'sitting by'.

32. God's Prophets are not irresponsible dervishes, and in their prophetic pronouncements they speak in their full senses what they have seen; their minds are not then unbalanced like fanatics; at the same time in their reception of prophetic knowledge they are subject to the spirit of prophecy, *cf. S. T. II-II. clxxiii. 3 ad 4*.

34. Women are susceptible of prophetic illuminations just as are men, *e. g.* Debora and Hulda in the Old Testament and the Blessed Virgin and Elizabeth in the New; but to expound them does not pertain to them; *cf. Gen. iii. 16, Ephes. v. 22, 1. Tim. ii. 12*. It is in harmony with this principle that in the list of witnesses to the Resurrection recorded in the next chapter the appearances of Christ to the women are not given.

36. 'Or did the word...', better 'What? Are you — who tolerate such abuses as these — the originators of the Gospel or the only people for whom it was meant?'.

*andly to
customs.*

it only unto you? 37. If any seem to be a prophet, or spiritual, let him know the things that I write to you, that they are the commandments of the Lord. 38. But if any man know not, he shall not be known. 39. Wherefore, brethren, be zealous to prophesy: and forbid not to speak with tongues. 40. But let all things be done decently and according to order.

THE DOCTRINE OF THE RESURRECTION OF THE DEAD.

The basis of the Christian faith: Christ died and rose.

15. 1. Now I make known unto you, brethren, the gospel which I preached to you, which also you have received, and wherein you stand; 2. By which also you are saved, if you hold fast after what manner I preached unto you, unless you have believed in vain.

3. For I delivered unto you first of all, which I also received: How that Christ died for our sins according to the scriptures: 4. And that he was buried, and that he rose again the third day according to the scriptures:

The official witnesses.

5. And that he was seen by Cephas; and after that by the eleven. 6. Then was he seen by more than five hundred brethren at once: of whom many remain until this present, and some are fallen asleep. 7. After that, he was seen by James, then by all the apostles.

St. Paul himself.

8. And last of all, he was seen also by me, as by one born out of due time. 9. For I am the least of the apostles, who am not worthy to be called an apostle, because I persecuted the church of God. 10. But by the grace of God, I am what I am; and his grace in me hath not been void, but I have laboured more abundantly than all they: yet not I, but the grace of God with me:

If Christ has not risen, neither shall we.

11. For whether I, or they, so we preach, and so you have believed. 12. Now if Christ be preached that he arose again from the dead, how do some among you say, that there is no resurrection of the dead? 13. But if there be no resurrection of the dead, then Christ is not risen again. 14. And if Christ be not risen again, then is our preaching vain, and your faith is also vain. 15. Yea, and we are found false witnesses of God, because we have given testimony against God, that he hath raised up Christ; whom he hath not raised up if the dead rise not again. 16. For if the dead rise not again, neither is Christ risen again.

Consequences

17. And if Christ be not risen again, your faith is vain, for you are yet in your sins. 18. Then they also that are

14. 37. 'Or spiritual', that is a man possessing the Spirit.

38. Better, with the other English versions, 'If any be ignorant, let him be ignorant'.

15. The teaching on the Resurrection here given is not so much in answer to a question they have put, as a corollary to the teaching he has been giving on the Sacraments; hitherto he has spoken of the Sacraments and the grace they confer, now he deals with what the Sacraments signify or point to, *viz.* eternal life.

1-2. He refers to his previous teaching by word of mouth; it too was in accordance with personal revelations made to him, *cf.* xi. 2. Peter and James are particularly mentioned as being 'columns', Gal. ii. 6, 9; the appearances to the women are not given, see note on xiv. 34.

6. Some of these witnesses are yet living and hence can be consulted.

8. An 'abortion' is so called either because born out of due time, or violently brought into this world, or because not fully formed. The other Apostles came to the knowledge of Christ before the coming of the Holy Spirit, and they came spontaneously. Saul came late and was as it were compelled to acknowledge Christ's claims; they had come to the faith by slow degrees; he had been violently torn from the opposite extreme.

12-13. If you believe our doctrine, *viz.* that Christ rose from the dead, then it is unreasonable to say there is no such thing as a resurrection.

14-15. And our preaching is not only untrue, it is a blasphemy, for we have preached this doctrine in God's Name.

17-19. Moreover if Christ has not risen your sins remain unforgiven, your dead are lost, and we are living on a delusion.

20-25. But Christ has risen and as the first-fruits; therefore we too. Lazarus, and those who are described as rising from the tomb at the moment of Christ's death, only rose to die again.

28. God the Son made man is subordinate to the Father. As the Eternal Son of God "He is in all things equal to the Father", *cf.* S. T. I. xliii. 4 ad 1. See notes on Ephes. v. 25-27, Col. i. 15, Jn. xiv. 28.

29-34. The lives led by holy men are a proof of the truth of the resurrection of the body.

29. Perhaps an allusion to a pious practice which the Apostle does not commend nor condemn: out of affection for their dead who had died without knowledge of Baptism they seem to have endeavoured to be baptized for them by proxy.

*If He has
not risen.*

*But Christ
has risen
and we too
shall rise*

Ps. cix. 1.

*And His
Resurrec-
tion is
final.*

CONSE-
QUENCES
TO ALL
CHRISTIANS

Acts. xix.
23-xx. 1.

Wisd. ii.
6.

HOW DO
MEN RISE?

*Different
kinds of
bodies.*

fallen asleep in Christ, are perished. 19. If in this life only we have hope in Christ, we are of all men most miserable.

20. But now Christ is risen from the dead, the first-fruits of them that sleep. 21. For by a man *came* death, and by a man the resurrection of the dead. 22. And as in Adam all die, so also in Christ all shall be made alive. 23. But every one is his own order: the first-fruits Christ, then they that are of Christ, who have believed in his coming. 24. Afterwards the end, when he shall have delivered up the kingdom to God and the Father, when he shall have brought to nought all principality and power, and virtue. 25. For he must reign, *Until he hath put all his enemies under his feet.*

26. And the enemy death shall be destroyed last, *For he hath put all things under his feet.* And whereas he saith,

27. *All things are put under him;* undoubtedly, he is expected who put all things under him. 28. And when all things shall be subdued unto him, then the Son also himself shall be subject unto him that put all things under him, that God may be all in all.

29. Otherwise what shall they do that are baptized for the dead, if the dead rise not again at all? why are they then baptized for them? 30. Why also are we in danger every hour? 31. I die daily, I protest by your glory, brethren, which I have in CHRIST JESUS our Lord. 32. If (according to man) I fought with beasts at Ephesus, what doth it profit me, if the dead rise not again? *Let us eat and drink, for tomorrow we shall die.* 33. Be not seduced: *Evil communications corrupt good manners.* 34. Awake, ye just, and sin not. For some have not the knowledge of God, I speak it to your shame.

35. But some man will say: How do the dead rise again? or with what manner of body shall they come? 36. Senseless man, that which thou sowest is not quickened, except it die first. 37. And that which thou sowest, thou sowest not the body that shall be; but bare grain, as of wheat, or of some of the rest. 38. But God giveth it a body as he will: and to every seed its proper body.

39. All flesh is not the same flesh: but one *is the flesh* of men, another of beasts, another of birds, another of fishes.

40. And *there are* bodies celestial, and bodies terrestrial: but, one *is the glory* of the celestial, and another of the terrestrial. 41. One *is the glory* of the sun, another the glory

15. (Notes on 20-29 are on p. 603).

Prayers and good works profit the departed if they are united to Christ and ourselves by faith and charity; if the unbaptized dead are thus united, then they already have the Baptism of desire.

33. From the Greek poet Menander.

35-38. Since nature has no power to rise to life after death, many denied the possibility of a resurrection; others, who felt that the inherent natural desire of immortality involved a resurrection of the body — for an immortal soul without the body seems to be incomplete — argued that while there would be a resurrection it would be only to the same kind of life as we already have here. St. Paul argues from the corn which dies that it may rise to a multiplied life; but though the corn that springs up is of the same specific nature as the corn that died, it is not numerically the same, whereas we shall rise as the same individual human beings.

39-44. The qualities of the risen body: it is incapable of suffering, ver. 42; glorious, ver. 43, Mt. xiii. 43; it will be able to execute every behest of the soul, ver. 43, Wisd. iii. 7; it will be spiritualised, ver. 44, though that does not mean that the body will become a spirit, Lk. xxiv. 39, Phil. iii. 21. The Apostle shews throughout this section that it is the same individual body that rises.

44. "It is not called a 'spiritual' body on the ground that the body will become a spirit, but because it will remain immortal and incorruptible through the spirit that quickens it. Similarly it will then be called a 'spiritual' body, though it is not a spirit but remains a body", St. Fulgentius, *De Fide* 70.

"The earthly material which on the departure of the soul constitutes the corpse, will not be restored at the resurrection in such sort that what we have shed, what has passed into various other forms and things, must return to those very parts of our bodies whence they were shed. The very idea that all our hair-cuttings and nail-clippings are to return seems ridiculous and unbecoming; notions such as these make unbelievers regard the resurrection as absurd. But supposing a statue of some soluble material were to be melted down in the fire or broken down till it became dust, and some workman were to refashion it again out of the same quantity of material it would then be perfectly entire even though not each particular particle of material were restored to each individual member, provided always that when so refashioned the whole were restored of which it had been made". St. Augustine, *Enchiridion*, lxxxix.

of the moon, and another the glory of the stars. For star differeth from star in glory:

*Qualities
of the
risen body.*

42. So also is the resurrection of the dead. It is sown in corruption, it shall rise in incorruption. 43. It is sown in dishonour, it shall rise in glory. It is sown in weakness, it shall rise in power. 44. It is sown a natural body, it shall rise a spiritual body.

*The spiri-
tual body.*

If there be a natural body, there is also a spiritual body, as it is written: 45. *The first man Adam was made into a living soul:* the last Adam into a quickening spirit. 46. Yet that was not first which is spiritual, but that which is natural: afterwards that which is spiritual. 47. The first man was of the earth, earthly: the second man, from heaven, heavenly. 48. Such as *is* the earthly, such also *are* the earthly: and such as *is* the heavenly, such also *are* they that are heavenly. 49. Therefore as we have borne the image of the earthly, let us bear also the image of the heavenly. 50. Now this I say, brethren, that flesh and blood cannot possess the kingdom of God: neither shall corruption possess incorruption.

*Ju. iii. 31,
viii. 23.*

*The resur-
rection is
the triumph
over death.*

*I. Thess.
iv. 14-16.
II. Cor. v.
1-10.*

*Os. xiii.
14.*

51. Behold I tell you a mystery. We shall all indeed rise again: but we shall not all be changed. 52. In a moment, in the twinkling of an eye, at the last trumpet: for the trumpet shall sound, and the dead shall rise again incorruptible: and we shall be changed. 53. For this corruptible must put on incorruption; and this mortal must put on immortality. 54. And when this mortal hath put on immortality, then shall come to pass the saying that is written: *Death is swallowed up in victory.* 55. *O death, where is thy victory? O death where is thy sting?* 56. Now the sting of death is sin: and the strength of sin is the law. 57. But thanks be to God, who hath given us the victory through our Lord JESUS CHRIST. 58. Therefore, my beloved brethren, be ye steadfast and unmoveable; always abounding in the work of the Lord, knowing that your labour is not vain in the Lord.

*Aims for
Jerusalem.*

16. 1. Now concerning the collections that are made for the saints, as I have given order to the churches of Galatia, so do ye also. 2. On the first day of the week let every one of you put apart with himself, laying up what it shall well please him; that when I come, the collections be not then to be made. 3. And when I shall be with you; whomsoever you shall approve by letters, them will I send to carry your

15. 44. There are two principles in a human being, one affecting his natural life, namely Adam, the other his life according to grace, namely Christ. Similarly, when we speak of the 'soul' and of the 'spirit', by the former we mean the principle of growth, nutrition, etc., by the latter the principle whereby we understand and will.

47. 'The second man from heaven': "Not that He brought down His body from heaven — for He derived it from the earth, that is from the body of the Blessed Virgin, but His Divinity, which was united to human nature, came from heaven and existed before the body of the Blessed Virgin", St. Thos. *in loco*.

51. The text is uncertain: W. and Rh. 'shall all rise but shall not all be changed' — *i. e.* into glory; the other English versions 'shall not all sleep but we shall be changed'. This latter reading would seem to imply that we shall not all die; which is not true; nor does it harmonise with ver. 52 'and we shall be changed', 'we' that is the Apostles and those who have imitated them in their faith.

50. 'Flesh and blood' — that is corruptible flesh and blood, — 'shall not possess the kingdom'; in other words the 'natural' body has to become by God's power a 'spiritual' body, ver. 44.

53-58. 'This corruptible', that is the body, for the soul is not corruptible; here note the insistence on the resurrection of the same individual body that died. Even apart from Revelation the ultimate resurrection of the body seems demanded by nature, though nature has no power to secure it; for soul and body are so intimately related that their permanent separation seems unthinkable. Moreover personality pertains neither to soul nor body, but results from the union of the two. Hence so long as the soul is separated from the body it is in an 'unnatural' state and incomplete. Then again it is the person that does good or ill through the medium of the body and the soul; consequently rewards and punishments are due to the whole man, to body as well as soul. Lastly there is the unquestionable fact that we crave for ultimate and completely satisfying happiness, and it is hard to see how that can be secured if the body is not to share in it. These arguments, it must be remembered, only prove that a resurrection of the body is not impossible; that it is a fact, only Revelation declares.

55-56. 'The sting of death' is sin, for 'the wages of sin is death', Rom. vi. 23.

16. 1-4. For this collection of alms for the poor at Jerusalem see 2. Cor. viii.-ix.

grace to Jerusalem. 4. And if it be meet that I also go, they shall go with me.

His plans. 5. Now I will come to you, when I shall have passed through Macedonia. For I shall pass through Macedonia. 6. And with you perhaps I shall abide, or even spend the winter: that you may bring me on my way whithersoever I shall go. 7. For I will not see you now by the way, for I trust that I shall abide with you some time, if the Lord permit. 8. But I will tarry at Ephesus until Pentecost. 9. For, a great door and evident is opened unto me: and many adversaries.

Timothy. 10. Now if Timothy come, see that he be with you without fear for he worketh the work of the Lord, as I also do. 11. Let no man therefore despise him, but conduct ye him on his way in peace: that he may come to me. For I look for him with the brethren.

Apollo. 12. And touching *our* brother Apollo, I give you to understand, that I much entreated him to come unto you with the brethren: and indeed it was not his will at all to come at this time. But he will come when he shall have leisure. 13. Watch ye, stand fast in the faith, do manfully, and be strengthened. 14. Let all your things be done in charity.

Honour due to the first Christians in Greece. 15. And I beseech you, brethren, you know the house of Stephanus, and of Fortunatus, and of Achaicus, that they are the first-fruits of Achaia, and have dedicated themselves to the ministry of the saints: 16. That you also be subject to such, and to every one that worketh with us, and laboureth. 17. And I rejoice in the presence of Stephanus, and Fortunatus, and Achaicus, because that which was wanting on your part, they have supplied. 18. For they have refreshed both my spirit and yours. Know them therefore that are such.

Salutations from Ephesus. 19. The churches of Asia salute you. Aquila and Priscilla salute you much in the Lord, with the church that is in their house, with whom I also lodge. 20. All the brethren salute you. Salute one another in a holy kiss. 21. The salutation of *me* Paul, with my own hand.

His blessing. 22. If any man love not our Lord JESUS CHRIST, let him be anathema, maran-atha. 23. The grace of our Lord JESUS CHRIST be with you. 24. My charity be with you all in CHRIST JESUS. Amen.

16. 5. This journey through Macedonia was intended for the consolidation of the Churches at Philippi and elsewhere which he had founded at the invitation of 'the man of Macedonia' who had in a vision urged him to visit them, *Acts* xvi. 9.

9. 'The great door' that was opening before him was the work which he saw was to be done in Ephesus, *Acts* xviii-xix.

12. This reference to Apollo shews that he himself was in no sense to blame for the party-spirit attaching to his name, *i.* 12, *cf.* *iv.* 6.

'Anathema', *i. e.* a thing accursed; *cf.* *Gal.* i. 9.

15. For the 'household of Stephanus' *cf.* *i.* 16, St. Paul had baptized them himself.

19. For Priscilla and Aquila, *cf.* *Rom.* xvi. 3, *Acts* xviii. 26.

22. 'Maranatha' or 'our Lord is nigh'.

The Second Epistle of St. Paul to the Corinthians.

Greetings. 1. 1. Paul an apostle of JESUS CHRIST by the will of God, and Timothy *our* brother: to the Church of God that is at Corinth, with all the saints that are in all Achaia: 2. Grace unto you and peace from God our father, and from the Lord JESUS CHRIST.

GOD IS HIS
SOLE COM-
FORT. 3. Blessed be the God and Father of our Lord JESUS CHRIST, the Father of mercies, and the God of all comfort. 4. Who comforteth us in all our tribulation; that we also may be able to comfort them who are in all distress, by the exhortation wherewith we also are exhorted by God.

*Suffering
the ground
of hope* 5. For as the sufferings of Christ abound in us: so also by Christ doth our comfort abound. 6. Now whether we be in tribulation, *it is* for your exhortation and salvation: or whether we be comforted, *it is* for your consolation: or whether we be exhorted, *it is* for your exhortation and salvation, which worketh the enduring of the same sufferings which we also suffer. 7. That our hope for you may be steadfast: knowing that as you are partakers of the sufferings, so shall you be also of the consolation.

*What St.
Paul endu-
red.* 8. For we would not have you ignorant, brethren, of our tribulation, which came to us in Asia, that we were pressed out of measure above *our* strength, so that we were weary even of life. 9. But we had in ourselves the answer of death, that we should not trust in ourselves, but in God who raiseth the dead, 10. Who hath delivered and doth deliver us out of so great dangers: in whom we trust that he will yet also deliver us. 11. You helping withal in prayer for us: that for this gift obtained for us, by the means of many persons, thanks may be given by many in our behalf.

Acts. xix. 1.
23-xxi. 1.
1 Cor. xv. 32.

*The testi-
mony of
conscience.* 12. For our glory is this, the testimony of our conscience, that in simplicity of heart and sincerity of God, and not in carnal wisdom, but in the grace of God, we have conversed

INTRODUCTION.

This Letter differs in every respect from the former. It is intensely personal in tone and shews us, even more than that written to the Galatians, how strong were the Apostle's feelings of affection for his converts. Briefly, in chs. i-vii he shews them in what spirit he has fulfilled the ministry committed to him despite all that his opponents may say; chs. viii-ix deal with the great collection of alms for the Jerusalem Church; in chs. x-xiii we have his defence of his Apostolate against his gainsayers. It is evident that since writing our *First Epistle* very painful incidents had taken place at Corinth. It seems clear that the incestuous man of 1. Cor. v had for a time proved recalcitrant, ii. 5-11, vii. 2-12, but that — more than all — a party had sprung up which bitterly resented the display of Apostolic authority which the sinner's crime had provoked, x-xiii. For a full discussion of the letters and visits which may have been interchanged since *First Corinthians* was written see *Aids to the Bible* v (iii) pp. 121-131. Our *Second Epistle* was perhaps written in the late autumn of A. D. 54, in the spring of which year he had written *First Corinthians*.

1. 4. The Greek word means both 'to comfort' and 'to exhort'; from it we have the word 'Paraclete', also rendered 'Advocate' in 1. Jn. ii. 1. The Latin version here renders the Greek verb alternately by 'comfort' and 'exhort' and is followed by Rh., but the other English versions adhere to 'comfort' throughout.

6. The text is corrupt: the words "or whether we be comforted... and salvation" probably had no place in the original.

8. This may refer to the riot at Ephesus, Acts xix. 23-xx. 1.

9. 'We had in ourselves the answer of death'; the meaning is that on asking himself whether he should escape from deadly peril he could but answer that, humanly-speaking, he would have to die; therefore there was nothing to be done save trust in God.

12. 'The testimony of our conscience'. Purity of conscience demands that what we do be right as far as we can judge, and that we do it with a right intention; these two features of his work the Apostle proceeds to emphasise.

in this world: and more abundantly towards you. 13. For we write no other things to you, than what you have read and known. And I hope that you shall know unto the end: 14. As also you have known us in part, that we are your glory, as you also are ours in the day of our Lord JESUS CHRIST.

*His change
of plans.*

15. And in this confidence I had a mind to come to you before, that you might have a second grace: 16. And to pass by you into Macedonia, and again from Macedonia to come to you, and by you to be brought on my way towards

*He is not
fickle*

Judea. 17. Whereas then I was thus minded, did I use lightness? Or the things that I purpose, do I purpose according to the flesh, that there should be with me, *It is*, and *It is not*. 18. But God is faithful, for our preaching which

*Neither is
the Christ
whom he
preaches.*

was to you, was not, *It is*, and *It is not*. 19. For the Son of God, JESUS CHRIST, who was preached among you by us, by me, and Sylvanus, and Timothy, was not, *It is*, and *It is not*, but *It is*, was in him. 20. For all the promises of God are in him, *It is*: therefore also by him, amen to God, unto our glory. 21. Now he that confirmeth us with you in

*The Holy
Trinity.*

Christ, and that hath anointed us, is God: 22. Who also hath sealed us, and given the pledge of the Spirit in our hearts. 23. But I call God to witness upon my soul, that to spare you, I came not any more to Corinth, not because we exercise dominion over your faith: but we are helpers of your joy: for in faith you stand.

*He has
written
strongly.*

2. 1. But I determined this with myself, not to come to you again in sorrow. 2. For if I make you sorrowful; who is he then that can make me glad, but the same who is made sorrowful by me? 3. And I wrote this same to you; that I may not, when I come, have sorrow upon sorrow, from them of whom I ought to rejoice; having confidence in you all that my joy is the joy of you all. 4. For out of much affliction, and anguish of heart I wrote to you with many tears; not that you should be made sorrowful; but that you might know the charity I have more abundantly towards you.

*But he
now pardons
the
repentant.*

5. And if any one have caused grief, he hath not grieved me; but in part, that I may not burden you all. 6. To him that is such a one this rebuke is sufficient, that is given by many: 7. So that contrariwise you should rather pardon and comfort him, lest perhaps such an one be swallowed up

1. 16. Cf. 1. Cor. xvi. 5 for these plans. They have evidently accused him of fickleness in not keeping to his plans.

17-20. 'It is' and 'it is not', better 'yea' and 'nay', viz. in an inconstant fashion. The Old Law with its Promises is fulfilled in the New, and in the Person and life of Christ.

18-19. St. Paul answers that he has no more been fickle or changeable than his teaching had been, and that had been on the unalterable Promises of God.

21. We are 'confirmed' in our hope of eternal life by the very evidence of our faith — for we believe on Divine authority and by the 'pledge' or the indwelling Holy Spirit from whom comes the intimate conviction we have of the truths of faith.

22. 'Sealed us and given us the pledge of the Spirit', referring to their Baptism which was spoken of as the 'seal', cf. Ephes. i. 13, iv. 30, just as circumcision had been so termed, Rom. iv. 11. Baptism in those early days was often — if not always — accompanied by an outpouring of the Holy Spirit or Confirmation, cf. v. 5 and Ephes. i. 13-14.

23. His sole reason for staying away from them had been his determination to spare them what could only be a painful visit. 'Not because we exercise...', better 'not that we lord it over your faith', cf. Acts xix. 16 where the same word is used of the evil spirit who overwhelmed his would-be exorcists, see 1. Pet. v. 3. He has the right to command them but in the present case he prefers to regard himself as their helper rather than as their Apostle.

2. 1. It is uncertain whether we are to punctuate 'again, in sorrow'; the former would not suggest that these had been a visit to Corinth since writing our *First Corinthians*; the latter would imply that there had already been a painful visit, and that the Apostle was determined to avoid a repetition.

4. He seems to refer to an epistle now lost; nothing in our *First Corinthians* quite corresponds to this verse. See 1. Cor. v. 9 for yet another missing letter.

5-11. St. Paul here clearly pardons some particularly grave sinner; the Novatian heretics, who denied the power of the Church to pardon grave sinners, naturally refused to allow that the sinner in question was the incestuous man of 1. Cor. v. 1-8. But with the single exception of Tertullian, *De Pudicitia*, 14, written when he was already a heretic and in open conflict with the Church, every Father of the Church identifies the two, St. Augustine expressly saying: "It is impossible to think of anyone else to whom it could refer", *Contra Epist. Parmeniani*, iii. 3.

with overmuch sorrow. 8. For which cause I beseech you, that you would confirm your charity towards him.

*Why he
has been
stern.*

9. For to this end also did I write, that I may know the experiment of you, whether you be obedient in all things. 10. And to whom you have pardoned anything, I also. For, what I have pardoned, if I have pardoned anything, for your sakes have I done it in the person of Christ, 11. That we be not overreached by Satan. For we are not ignorant of his devices.

*His
anxieties.*

12. And when I was come to Troas for the gospel of Christ, and a door was opened unto me in the Lord, 13. I had no rest in my spirit, because I found not Titus my brother, but bidding them farewell, I went into Macedonia.

*Gratitude
for the
good ac-
count of
them
brought
by Titus.*

14. Now thanks be to God, who always maketh us to triumph in CHRIST JESUS, and manifesteth the odour of his knowledge by us in every place. 15. For we are the good odour of Christ unto God, in them that are saved, and in them that perish. 16. To the one indeed the odour of death unto death; but to the others the odour of life unto life. And for these things who is so sufficient? 17. For we are not as many adulterating the word of God, but with sincerity, but as from God, before God in Christ we speak.

*The glory
of the
ministers
of the New
Dispensa-
tion.*

3. 1. Do we begin again to commend ourselves? Or do we need (as some do) epistles of commendation to you, or from you? 2. You are our epistle, written in our hearts, which is known and read by all men: 3. Being manifested, that you are the epistle of Christ, ministered by us, and written not with ink, but with the Spirit of the living God: not in tables of stone, but in the fleshy tables of the heart. 4. And such confidence we have, through Christ towards God. 5. Not that we are sufficient to think anything of ourselves, as of ourselves; but our sufficiency is from God.

*Contrasts
between
the two
Testa-
ments.
Rom. vii.
6.*

6. Who also hath made us fit ministers of the new testament, not in the letter, but in the spirit. For the letter killeth: but the spirit quickeneth. 7. Now if the ministration of death, engraven with letters upon stones, was glorious: so that the children of Israel could not steadfastly behold the face of Moses, for the glory of his countenance, which is made void: 8. How shall not the ministration of the Spirit be rather in glory? 9. For if the ministration of condemnation be glory, much more the ministration of justice

2. 10. 'In the Person of Christ'. "Christ is the fount and source of all Priesthood, for that of the Old Law was a figure of His, while the priests of the New Law act in His Person", S. T. III. xxii. 4.

11. In absolving the sinner, says St. Thomas, we must use discretion and not act thoughtlessly; we must do it for the sake of Christ's Church, and not out of human consideration; it must be done in the authority of Christ whose delegates we are; lastly we must act with a deep sense of people's needs lest by undue harshness we drive them to despair, (*in loco*).

13. His gratitude for the news Titus brought leads him into a digression and he only returns from it at vii. 6.

14-16. 'Odour', better 'savour' as in T. Cr. G. A. R.

15. The preacher's duty is to exhort with sound doctrine and to refute those who are gainsayers, if they are heretics, by disputing with them, if persecutors, by shewing patience, St. Thomas (*in loco*).

'The sweet odour of Christ unto God'. "The knowledge of God at which we can arrive by the sciences illumines our intellect only, it can shew that He is the First Cause, that He is One, Wise, etc. But that knowledge of God at which we arrive through faith both illumines the intellect and also delights the affections; for it not only tells us that God is the First Cause, but our Saviour, Redeemer, Lover, and Incarnate for us, all which things stir the affections. Now the odour of such knowledge, that is, of God's sweetness, is everywhere manifested through us to believers, for it spreads abroad far and wide", St. Thomas (*in loco*).

17. 'Adulterating', the word really means 'to play the huckster', hence T. and Cr. 'Chop and change', A. and R. 'corrupting'.

3. 5. 'Not that we are sufficient to think anything by ourselves as of ourselves'. So all English versions save R. V. 'not that we are sufficient of ourselves, to account anything as from ourselves'; the Latin 'a nobis quasi ex nobis' and so too the Greek. "This tells against the Pelagians who maintained that the beginning of a good work was from us, the completion of it from God. Yet the Apostle, lest he should seem to be taking away free will, carefully says 'by ourselves as of ourselves', as though he would say: 'I can indeed do something which belongs to free will, but what I do is not from me but from God who gives me this very power. Consequently he simultaneously defends free will when he says 'by ourselves' — from our part, that is; and he commends Divine grace when he says 'of ourselves' — as though, that is, it proceeded from us? No, 'but from God'... It is God who moves to their actions men and all things which act, yet in divers ways. For since such movement is received into the

aboundeth in glory. 10. For even that which was glorious in this part was not glorified, by reason of the glory that excelleth. 11. For if that which is done away was glorious, much more that which remaineth is in glory.

Hence the confidence of the ministers of the New Covenant.

12. Having therefore such hope, we use much confidence: 13. And not as Moses put a veil upon his face that the children of Israel might not steadfastly look on the face of that which is made void. 14. But their senses were made dull. For until this present day, the self-same veil, in the reading of the old testament, remaineth not taken away (because in Christ it is made void). 15. But even until this day when Moses is read, the veil is upon their heart. 16. But when they shall be converted to the Lord, the veil shall be taken away.

And the liberty of spirit proper to a Christian.

17. Now the Lord is a Spirit. And where the Spirit of the Lord is, there is liberty. 18. But we all beholding the glory of the Lord with open face, are transformed into the same image from glory to glory, as by the Spirit of the Lord.

How he has exercised this ministry.

4. 1. Therefore seeing we have this ministration, according as we have obtained mercy, we faint not. 2. But we renounce the hidden things of dishonesty, not walking in craftiness, nor adulterating the word of God, but by manifestation of the truth commending ourselves to every man's conscience, in the sight of God. 3. And if our gospel be also hid; it is hid to them that are lost, 4. In whom the god of this world hath blinded the minds of unbelievers, that the light of the gospel of the glory of Christ, who is the image of God, should not shine unto them.

Col. i. 15.

He has preached Christ.
Jn. i. 9.

5. For we preach not ourselves, but JESUS CHRIST our Lord: and ourselves your servants through JESUS. 6. For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of CHRIST JESUS.

But the minister's powers are 'in an earthen vessel'

7. But we have this treasure in earthen vessels, that the excellency may be of the power of God, and not of us. 8. In all things we suffer tribulation, but are not distressed: we are straitened, but are not destitute: 9. We suffer persecution, but are not forsaken: we are cast down, but we perish not: 10. Always bearing about in our body the mortification of JESUS, that the life also of JESUS may be made manifest in our bodies.

thing that is moved it must be received in accordance with the measure of the thing so moved. Hence God moves all things according to their natures. Consequently those things whose nature it is to have free will, and dominion over their acts, He moves freely to their operations as being rational and intelligent creatures; other things He moves not freely, but according to the measure of their nature. And though we are not sufficient to think anything by ourselves as of ourselves we yet have a certain sufficiency whereby, that is, we are able to will and begin to believe, and that is from God, 'What hast thou that thou hast not received?', St. Thomas (*in loco*).

3. 6. 'Fit', really 'sufficient' as in ver. 5.

'The letter killeth', that is a slavish adherence to the letter as opposed to the inward meaning; this was the besetting fault of the Scribes.

7. 'Ministration of death', the Mosaic Law, called 'of death' because it could not give life, *cf.* Rom. vii. 13, 24.

'Is made void', A. 'which (glory) was to be done away,' or, R, 'was passing'.

9. That is the Old Law contrasted with the New Law of grace.

10-11. "For even that (the Law) which was glorious in this respect (*viz* the glory on Moses' countenance) was not glorified by reason of (*i. e.* when compared with)....". The glory of the New Dispensation so completely transcended that of the Old that the latter had, comparatively speaking, no glory at all.

13. 'Which is made void', better 'which was passing away', R.

14. 'Because in Christ'..., that is, as in all the English versions 'which veil' in Christ is made void' or 'done away'.

"Their hearts were blinded so that they could not know the truth by reason of their hardness of heart; neither was the Old Testament as yet complete since the Truth had not yet come. ...As a sign of this the veil was on the face of Moses and not on their faces; but when Christ came the veil was removed from Moses' face — that is from the Old Testament which was now complete — but not removed from their hearts", St. Thomas (*in loco*).

4. 3. 'Are lost', Rh. 'them that perish', better 'are perishing', R. V.

4. For Christ as 'the Image of God' see notes on Col. i. 15.

6. God hath shined in the hearts of the Apostles that they may cause the same light — which is the knowledge of the glory of God, a light which shone in the face of Christ — to shine in the hearts of the Gentiles, 'lumen ad revelationem Gentium'

7. But the Apostles have this treasure of light in earthen vessels; consequently they suffer lest they should attribute their success to themselves.

*Hence their
patient
suffering.*

Ps. cxv.1.

*The
thought of
immortality
sustains
them.*

11. For we who live are always delivered unto death for JESUS' sake: that the life also of JESUS may be made manifest in our mortal flesh. 12. So then death worketh in us, but life in you. 13. But having the same spirit of faith, as it is written: *I believed, for which cause I have spoken:* we also believe, for which cause we speak also: 14. Knowing that he who raised up JESUS will raise up us also with JESUS, and place us with you. 15. For all things *are* for your sakes: that the grace abounding through many may abound in thanksgiving unto the glory of God. 16. For which cause we faint not: but though our outward man is corrupted, yet the inward man is renewed day by day. 17. For that which is at present momentary and light of our tribulation, worketh for us above measure exceedingly an eternal weight of glory. 18. While we look not at the things which are seen, but at the things which are not seen. For the things which are seen are temporal: but the things which are not seen are eternal.

THE DESIRE FOR IMMORTALITY.

5. 1. For we know, if our earthly house of this habitation be dissolved, that we have a building of God, a house not made with hands, eternal in heaven. 2. For in this also we groan, desiring to be clothed upon with our habitation that is from heaven: 3. Yet so, that we be found clothed, not naked. 4. For we also, who are in this tabernacle, do groan being burthened: because we could not be unclothed, but clothed upon, that that which is mortal may be swallowed up by life.

*It comes
from God.*

5. Now he that maketh us for this very thing is God, who hath given us the pledge of the Spirit. 6. Therefore having always confidence, knowing that, while we are in the body, we are absent from the Lord. 7. (For we walk by faith and not by sight.) 8. But we are confident, and have a good will to be absent rather from the body, and to be present with the Lord.

*Therefore
we strive
to please
Him.*

9. And therefore we labour, whether absent or present, to please him. 10. For we must all be manifested before the judgment-seat of Christ, that every one may receive the proper things of the body, according as he hath done, whether it be good or evil.

*And also
toll for
you.*

11. Knowing therefore the fear of the Lord. we use persuasion to men: but to God we are manifest. And I trust

4. 11-15. Hence their patience in suffering; and its reward, 16-18.

13. "By life-giving faith in the one God-made-man those just men who previous to His coming in the flesh believed that He would come in the flesh were saved. For their faith and ours is one and the same; they believed that Christ would come, we that He has come". St. Augustine, *Ep.* cxc. 6 and 8.

5. 1-4. The nature of this reward: the twofold desire — of immortality and of the escape from death. For the body as the soul's temporary 'tabernacle'; *cf.* 2. Pet. i. 13-14.

4. The soul shrinks from separation from the body and looks forward to the resurrection of the latter.

5-10. Both these desires are from God; the desire to avoid death springs from the very principles of the nature He has given us, while that of immortality must, since it is of something wholly beyond our powers, be caused in us by God alone who — since He could not give us desires which are never to be realised — will assuredly secure their fruition.

10. 'The judgement-seat of Christ'. This judgement will be for all, it will be inevitable, sure in its sentence, authoritative and impartial. But there are two features in this judgement: the discrimination and the sentence. Sentence — whether favourable or unfavourable — will be passed upon all; but not all will need to have their merits discriminated: "those who have wholly renounced Satan and his pomps and clung to Christ unflinchingly will not be examined, for 'they are gods'; similarly those who have in no sense clung to Christ, neither by faith nor by works, will not be examined since they have no part in Christ; whereas those who have some part in Him, namely by faith, but have in some respects departed from Him by evil deeds and wicked desires, will be searched out touching the things in which they have offended against Him, Jn. iii. 18, v. 24", St. Thomas (*in loco*).

16. "The profit of the Law lies in this that it shews a man to himself and enables him to recognise his own weakness and see that fleshly concupiscence is rather increased than healed by prohibition; for forbidden things are more ardently desired, especially when spiritual commands are laid on a carnal-minded man. But for a man who fulfils the law of the Spirit to become himself spiritual is the work of grace, not of the law. And a man begins to be 'renewed by grace according to the interior man' when he mentally does what he loves, nor consents to the flesh which does what he hates; this does not mean that he ceases to feel concupiscence but that he does not go after his concupiscences", St. Augustine, *Ep.* cxvi. 5.

also that in your consciences we are manifest. 12. We commend not ourselves again to you, but give you occasion to glory in our behalf: that you may have *somewhat to answer* them who glory in face, and not in heart. 13. For whether we be transported in mind, *it is to God*: or whether we be sober, *it is for you*. 14. For the charity of Christ presseth us: judging this, that if one die for all, then all were dead. 15. And Christ died for all: that they also, who live, may not now live to themselves, but unto him who died for them and rose again.

*Universal
self-denial.*

16. Wherefore henceforth we know no man according to the flesh. And if we have known Christ according to the flesh: but now we know him so no longer. 17. If then any be in Christ a new creature, the old things are passed away, behold all things are made new.

*God brings
all this to
pass
through
Christ.*

18. But all things *are* of God, who hath reconciled us to himself by Christ, and hath given to us the ministry of reconciliation. 19. For God indeed was in Christ reconciling the world to himself, not imputing to them their sins, and he hath placed in us the word of reconciliation. 20. For Christ therefore we are ambassadors, God as it were exhorting by us. For Christ, we beseech you be reconciled to God. 21. Him, that knew no sin, for us he hath made sin, that we might be made the justice of God in him.

*He wishes
the same
zeal in
them.*

1s. xlix. 8.

6. 1. And we helping do exhort you, that you receive not the grace of God in vain. 2. For he saith: *In an accepted time have I heard thee; and in the day of salvation have I helped thee.* Behold, now is the acceptable time: behold now is the day of salvation. 3. Giving no offence to any man, that our ministry be not blamed:

*Trials from
without.*

*From
within.*

Eph. vi.
11-17.

4. But in all things let us exhibit ourselves as the ministers of God, in much patience, in tribulation, in necessities, in distresses, 5. In stripes, in prisons, in seditions, in labours, in watchings, in fastings, 6. In chastity, in knowledge, in long-suffering, in sweetness, in the Holy Ghost, in charity unfeigned, 7. In the word of truth, in the power of God; by the armour of justice on the right hand and on the left, 8. By honour and dishonour, by evil report and good report: as deceivers, and yet true: as unknown, and yet known: 9. As dying, and behold we live: as chastised, and not killed: 10. As sorrowful, yet always rejoicing: as needy,

5. 13. On this St. Thomas remarks: "Ministers must, then, derive from God what they are to put before the people. Consequently they must at one time give themselves up to contemplation of God and heavenly things, at another time they must suit themselves to the needs of the people in setting before them what they have learned from God; and this is wholly to their profit", *in loco*.

16. St. Paul had not himself known Christ in the flesh; he means that when he persecuted Christ and His followers his knowledge of Him was merely 'according to the flesh'; that is material, I. Tim. i. 13. But St. Thomas would explain this as meaning: "Both I myself and other unbelieving Jews at one time, that is previous to my conversion, 'knew Christ according to the flesh', that is we had carnal ideas about Him, for example, that He was only a man and that He only came to keep the Law in carnal fashion; but now that I have been converted I have given up that notion and I know — or rather I believe — that He is true God and is not to be served according to the observances of the Law", *in loco*.

19. Not that 'God was in Christ' but rather 'Indeed God was, in Christ, reconciling...' as in the preceding verse.

'Not imputing', see note on Rom. iv. 6-8.

21. For the sinlessness of Christ *cf.* Jn. viii. 46, 1. Pet. ii. 22, Heb. iv. 15, vii. 26, 1. Jn. iii. 5.

'He hath made sin'. In some inexplicable way God, for our sinful sakes, identified the sinless Christ with the sin of the world, *cp.* Gal. iii. 13, God 'made Him a curse' for our sakes. The Mosaic sacrifices for sin were sometimes spoken of as 'sins', Osee iv. 8; also 'sin' at times means 'the likeness' or the penalty of sin, Rom. viii. 3; or again, 'sin' may mean here 'esteemed as such' in the minds, that is, of men, Isa. liii. 12.

6. He has dwelt on the glories of the Apostolate, now he shews what his ministry has been and what it should be in them.

4. Patience is the key to the series of virtues he enumerates; it is noteworthy that these run in triplets.

8. 'By', better 'amid'.

9. 'As dying', he refers to his continual state of suffering, *cp.* xii. 'chastised', better 'chastened'!

yet enriching many: as having nothing, and possessing all things.

It is not he who is 11. Our mouth is open to you, O ye Corinthians, our heart is enlarged. 12. You are not straitened in us: but in your own bowels you are straitened. 13. But having the same recompense (I speak as to my children) be you also enlarged.

THE CHURCH IS 'HOLY'. 14. Bear not the yoke with unbelievers. For what participation hath justice with injustice? or what fellowship hath light with darkness? 15. And what concord hath Christ with Belial? or what part hath the faithful with the unbeliever? 16. And what agreement hath the temple of God with idols?

They are God's temples. For you are the temple of the living God: as God saith: *I will dwell in them, and walk among them, and I will be their God, and they shall be my people.* 17. Wherefore, *Go out from among them, and be ye separate, saith the Lord, and touch not the unclean thing.* 18. *And I will receive you: and I will be a Father to you: and you shall be my sons and daughters, saith the Lord Almighty.*

Therefore they too must be holy. 7. 1. Having therefore these promises, dearly beloved, let us cleanse ourselves from all defilement of the flesh and of the spirit, perfecting sanctification in the fear of God. 2. Receive us. We have injured no man, we have corrupted no man, we have overreached no man. 3. I speak not this to your condemnation. For we have said before, that you are in our hearts, to die together, and to live together.

He trusts them. 4. Great is my confidence with you, great is my glorying for you. I am filled with comfort: I exceedingly abound with joy in all our tribulation. 5. For also when we were come into Macedonia, our flesh had no rest, but we suffered all tribulation: combats without, fears within. 6. But God, who comforteth the humble, comforted us by the coming of Titus. 7. And not by his coming only, but also by the consolation, wherewith he was comforted in you, relating to us your desire, your mourning, your zeal for me, so that I rejoiced the more.

Their repentance has justified his sternness. 8. For although I made you sorrowful by my epistle, I do not repent: and if I did repent, seeing that the same epistle (although but for a time) did make you sorrowful: 9. Now I am glad: not because you were made sorrowful; but because you were made sorrowful unto penance. For

6. 12. 'Bowels', see note on vii. 15.

'Straitened', the narrow-mindedness is on their part, not on his.

13. 'Having the same recompense', that is the same reward set before them as had their Apostle and father in Christ, *cf.* i. 7, iii. 18, iv. 14, Phil. iv. 1.

14-18. It would almost seem as though the Corinthian Christians were in danger of relapsing into heathenism after their early enthusiasm. It is hard for us to realise the difficulties which those first converts had to face. Heathen practices had been habitual with them and they had to live in the midst of them all day and every day.

15. 'What concord hath Christ with Belial', the force of the question becomes plain when we render 'Belial' by the real meaning of the word 'nothingness'. In the O. T. we are familiar with the phrase 'sons of Belial' meaning worthless fellows; elsewhere it stands for iniquity in general, *cf.* Ps. xviii. 5 'torrents of iniquity', Nahum i. 15.

'The faithful', better 'believer with the unbeliever'.

16. 'God is in all things by His operation, for He joins Himself to them by bestowing on them existence and preserving them in it. But He is in His Saints by that very action of the Saints themselves whereby they strive after God and in a sort take hold on Him, namely their love and knowledge of Him. For those who love and those who know have within them the things they know and love', St. Thos. *in loco*.

7. 2. These were the accusations that had been brought against him, *cf.* 1. Cor. ix, 2. Cor. iv. 2.

3. 'Have said before', *cf.* iv. 8-11.

6 He returns to the subject of Titus and the news he had brought from Corinth; ii. 13-vii. 5 had constituted a long digression, but the coming of Titus, more especially the news he brings, changes the whole tenor of the epistle from now on to the close of ch. ix.

8. A lost Epistle, *cf.* ver. 12 and note on ii. 4.

you were made sorrowful according to God, that you might suffer damage by us in nothing. 10. For the sorrow that is according to God worketh penance steadfast unto salvation: but the sorrow of the world worketh death. 11. For behold this self-same thing, that you were made sorrowful according to God, how great carefulness it worketh in you: yea defence, yea indignation, yea fear, yea desire, yea zeal, yea revenge: in all things you have shewed yourselves to be undefiled in the matter.

Why he wrote so sternly. Titus.

12. Wherefore although I wrote to you, *it was* not for his sake that did the wrong, not for him that suffered it: but to manifest our carefulness that we have for you, 13. Before God: therefore we were comforted. But in our consolation we did the more abundantly rejoice for the joy of Titus, because his spirit was refreshed by you all. 14. And if I have boasted anything to him of you, I have not been put to shame, but as we have spoken all things to you in truth, so also our boasting that was made to Titus, is found truth. 15. And his bowels are more abundantly towards you; remembering the obedience of you all, how with fear and trembling you received him. 16. I rejoice that in all things I have confidence in you.

ALMS.

Generosity of the Macedonians.

8. 1. Now we make known unto you, brethren, the grace of God, that hath been given in the churches of Macedonia; 2. That in much experience of tribulation they have had abundance of joy, and their very deep poverty hath abounded unto the riches of their simplicity. 3. For according to their power, (I bear their witness,) and beyond their power, they were willing; 4. With much entreaty begging of us the grace and communication of the ministry that is done toward the saints. 5. And not as we hoped, but they gave their own selves first to the Lord, then to us by the will of God:

How it has encouraged him.

6. Inasmuch, that we desired Titus, that as he had begun, so also he would finish among you this same grace: 7. That as in all things you abound in faith, and word, and knowledge, and all carefulness; moreover also in your charity towards us, so in this grace also you may abound. 8. I speak not as commanding: but by the carefulness of others, approving also the good disposition of your charity.

Christ's example. Phil. ii. 7.

9. For you know the grace of our Lord JESUS CHRIST, that being rich he became poor, for your sakes; that through his

7. 11. Their regrets have borne good fruit: "For since every evil must needs be punished either by men or by God, if God does not punish it (here) it is better for a man to punish in his own person the evil he has done than that God should do it, Heb. x. 31", St. Thomas (*in loco*).

12. 'Him that suffered'. This may perhaps refer to the injures husband, *cf.* 1. Cor. v. 1; but perhaps the reference is to St. Paul himself. It is clear throughout this Epistle that some one had grievously wronged the Apostle; apparently this person was not the incestuous Corinthian whose sin he had punished, but some one who resented that manifestation of Apostolic authority.

15. 'Bowels', regarded as the seat of the emotions and hence a synonym for mercy, *cf.* Isa. lxiii. 15.

8-9. St. Paul is not simply the Apostolic preacher, he is the assiduous collector of alms for the poorer Christians at Jerusalem. This work seems to have continued throughout his ministerial life, Acts, xi. 28-30, xii. 25, xxiv. 17, Rom. xv. 25-28, 1. Cor. xvi. 1-4.

8. 2. 'Unto the riches', that is in proportion to their wealth in simplicity.

4. 'Begging of us the grace and communication', understand 'to receive their share or cooperation in the collection of the alms to be distributed.

5. 'Not as we hoped', so A. and R., but better with T.C.G. 'not as we looked for' or expected.

6-7. 'Grace, viz. spontaneous good-will in giving alms.

9. "Christ chose all that was poor and vile, all that was mediocre, and in most things He chose obscurity, so that it might be recognised that it was His Godhead that transformed the world; for this reason He chose a poor maiden for His mother, a still poorer country for His home, and went without money; all this the crib shews you", a sermon at the Council of Ephesus, *cf.* S. T. III. xl. 3.

poverty you might be rich. 10. And herein I give my advice: for this is profitable for you, who have begun not only to do, but also to be willing, a year ago: 11. Now therefore perform ye it also in deed; that, as your mind is forward to be willing, so it may be also to perform, out of that which you have. 12. For if the will be forward, it is accepted according to that which *a man* hath, not according to that which he hath not. 13. For *I mean* not that others should be eased, and you burthened: but by an equality.

The profit to them. 14. In this present time let your abundance supply their want: that their abundance also may supply your want, that there may be an equality. 15. As it is written: *He that had much, had nothing over: and he that had little, had no want.*

Titus. 16. And thanks be to God, who hath given the same carefulness for you in the heart of Titus. 17. For indeed he accepteth the exhortation: but being more careful, of his own will he went unto you.

Luke. 18. We have sent also with him the brother, whose praise is in the gospel through all the churches: 19. And not that only, but he was also ordained by the churches companion of our travels, for this grace, which is administered by us to the glory of the Lord, and our determined will: 20. Avoiding this lest any man should blame us in this abundance which is administered by us. 21. For we forecast what may be good not only before God, but also before men.

Tychicus? 22. And we have sent with them our brother also, whom we have often proved diligent in many things: but now much more diligent, with much confidence in you. 23. Either for Titus, who is my companion and fellow-labourer towards you, or our brethren, the apostles of the churches the glory of Christ. 24. Wherefore shew ye to them, in the sight of the churches, the evidence of your charity, and of our boasting on your behalf.

PRACTICAL DETAILS ON THE COLLECTION OF ALMS. 9. 1. For concerning the ministry, that is done towards the saints, it is superfluous for me to write unto you. 2. For I know your forward mind: for which I boast of you to the Macedonians. That Achaia also is ready from the year past, and your emulation hath provoked very many.

Why the solemn commission. 3. Now I have sent the brethren, that the thing which we boast of concerning you be not made void in this behalf,

8. 12. 'If the will be forward'. "Every inclination is perfected by the fact that it attains its goal. Consequently the will is not perfect unless so disposed that it would — given opportunity — proceed to act. But if such action is impossible, then — if the will remains perfectly prepared to act — that lack of perfection arising from the accomplishment of the external action is, simply-speaking, involuntary", *S. T. I-II. xx. 4.*

14. 'Let your abundance'. The wealth of Corinth was notorious, see *Introduction to 1. Corinthians*, p. 565.

15. "Temporary goods which are divinely bestowed on a person are his so far as ownership goes, but as concerns their use they ought not to be his only but others', who can be supported out of what is superfluous to him", *S. T. II-II. xxxii. 5.*

17. 'More careful', better 'very eager'.

18-19. Almost unanimous tradition identifies him with St. Luke, Col. iv. 14, Philemon 24, though ver. 19 might suggest Barnabas, *cf.* Acts xi. 30, xii. 25, xiii. 1. 'In the Gospel', that is 'in the preaching of the Gospel', not in the text of the Gospels.

19. If this is St. Luke then the primary purpose for which he accompanied the Apostle was the management of this all-important collection.

20. St. Paul is determined not to afford any handle to his enemies and therefore insists on not being alone responsible for the collection and disturbance of the alms.

22. This may have been Tychicus, so often mentioned as one of the Apostle's most trusted emissaries, *e. g.* Ephes. vi. 21, Col. iv. 7.

9. 1. 'For concerning', better 'As regards, them.....'.

that (as I have said) you may be ready: 4. Lest when the Macedonians shall come with me, and find you unprepared, we (not to say ye) should be ashamed in this matter. 5. Therefore I thought it necessary to desire the brethren that they would go to you before, and prepare this blessing before promised, to be ready, so as a blessing not as covetousness.

Generosity. 6. Now this I say: He who soweth sparingly, shall also reap sparingly: and he who soweth in blessings, shall also reap of blessings. 7. Every one as he hath determined in his heart, not with sadness or of necessity: *For God loveth a cheerful giver.*

God will reward. 8. And God is able to make all grace abound in you: that ye always having all sufficiency in all things may abound to every good work. 9. As it is written: *He hath dispersed abroad, he hath given to the poor; his justice remaineth for ever.*

His Providence. 10. And he that ministereth seed to the sower, will both give you bread to eat, and will multiply your seed, and increase the growth of the fruits of your justice: 11. That being enriched in all things, you may abound unto all simplicity, which worketh through us thanksgiving to God.

Wide-spread results of such charity. 12. Because the administration of this office doth not only supply the want of the saints, but aboundeth also by many thanksgivings in the Lord, 13. By the proof of this ministry, glorifying God for the obedience of your confession unto the gospel of Christ, and for the simplicity of *your* communicating unto them, and unto all, 14. And in their praying for you, being desirous of you because of the excellent grace of God in you. 15. Thanks be to God for his unspeakable gift.

DENUNCIATION OF FALSE APOSTLES. a) *He has the right to demand their obedience.* 10. 1. Now I Paul myself beseech you, by the mildness and modesty of Christ, who in presence indeed am lowly among you, but being absent am bold toward you. 2. But I beseech you, that I may not be bold when I am present, with that confidence wherewith I am thought to be bold, against some, who reckon us as if we walked according to the flesh. 3. For though we walk in the flesh, we do not war according to the flesh. 4. For the weapons of our warfare are not carnal, but mighty to God unto the pulling down of fortifications, destroying counsels, 5. And every height that exalteth itself against the knowledge of God, and bringeth into

9. 5. 'Not as covetousness', that is 'I am not acting out of covetousness'.

8-10. Generous givers need never fear scarcity; for God who bestows seed will also bestow its fruits, namely food; moreover He will multiply the seed itself and also the spiritual fruits thence accruing. The Apostle's thoughts and their expression are even more than usually condensed; the underlying idea is that as a sower sows gladly because he knows that the seed will return to him a hundredfold, so too the giver of alms.

12-14. He draws a picture of the wide-reaching effects of such a display of charity as he is asking for; he feels that the fruits of such self-sacrifice will be immense for the Churches of all Greece and indeed for all the Churches of Christ.

12. 'By many thanksgivings' will be the result of the gratitude of the recipients of your charity.

13. 'Simplicity', *cf.* i. 12, viii. 2, ix. 11, xi. 3; the word might almost serve as a key word to this Epistle and should rather be rendered 'single-mindedness' or 'sincerity'.

10. 5. Faith brings the intellect into subjection by inducing it to assent to what it does not comprehend: "In faith two things concur: first, a habit of the intellect whereby it is disposed to obey the will aiming at some Divine truth; for the intellect assents to a truth of faith not because convinced by the reason but because commanded by the will; as St. Augustine says 'No one believes unless he wills to'. In this respect faith is from God alone. Secondly, the things to be believed must be set before the believer, and this is done by men; 'faith comes by hearing'", *S. T. I.: cxi. i. ad 1*

captivity every understanding unto the obedience of Christ, 6. And having in readiness to revenge all disobedience, when your obedience shall be fulfilled.

b) despite that he is 'the abortion' of the Apostolic body.

1. Cor. xv. 8.

He is the same in person as in his letter.

7. See the things that are according to outward appearance. If any man trust to himself, that he is Christ's, let him think this again with himself, that as he is Christ's so are we also. 8. For if also I should boast somewhat more of our power, which the Lord hath given us unto edification, and not for your destruction; I should not be ashamed.

9. But that I may not be thought as it were to terrify you by epistles, 10. (For his epistles indeed, say they, are weighty and strong; but his bodily presence is weak, and his speech contemptible,) 11. Let such a one think this, that such as we are in word by epistles, when absent; such also *we will be* indeed when present. 12. For we dare not match, or compare ourselves with some, that commend themselves: but we measure ourselves by ourselves, and compare ourselves with ourselves.

His claims are not 'unmeasured'.

13. But we will not glory beyond our measure; but according to the measure of the rule, which God hath measured to us, a measure to reach even unto you. 14. For we stretch not out ourselves beyond our measure, as if we reached not unto you. For we are come as far as to you in the gospel of Christ. 15. Not glorying beyond measure in other men's labours; but having hope of your increasing faith, to be magnified in you according to our rule abundantly. 16. Yea, unto those places that are beyond you, to preach the gospel, not to glory in another man's rule, in those things that are made ready to our hand.

But all 'in the lord'.

17. But he that glorieth, let him glory in the Lord. 18. For not he who commendeth himself is approved, but he whom God commendeth.

His anxiety for them.

11. 1. Would to God you could bear with some little of my folly: but do bear with me. 2. For I am jealous of you with the jealousy of God. For I have espoused you to one husband, that I may present you as a chaste virgin to Christ. 3. But I fear lest, as the serpent seduced Eve by his subtilty, so your minds should be corrupted, and fall from the simplicity that is in Christ.

They have no valid excuse.

4. For if he that cometh preacheth another Christ, whom we have not preached; or if you receive another Spirit, whom you have not received; or another gospel, which you

10. 5. 'Bringeth into captivity every understanding': 'The Prophet (Isaias, vii. 9. the Greek version) says: 'Unless ye believe ye shall not understand'. So our understanding makes progress in grasping what it believes and our faith makes progress in believing what it understands; our very minds, too, profit intellectually in proportion as we understand better and better the things we believe", St. Augustine. *Enarr.* xviii. 3 *on* Ps. cxviii.

8. St. Paul is not afraid to insist on his powers, for he has them from God: "When a person is preaching the truth and some opponent of the truth resists him and tries to prevent him shewing men the truth, then it is right for the preacher to shew his credentials and authority so as to confute the opponent and bring his hearers to the truth", St. Thomas (*in loco*).

9. Even at this early date then the Apostle was famous as a letter-writer, see notes on the missing Epistles, pp. 565 and 613.

12-16. God has given the Apostle a definite call with definite limitations — not fixed by himself but by God; the Corinthians — even the unruly ones — certainly fall within those limits.

13. 'Rule', perhaps better 'standard', *cf.* vers. 15-16. The word used is the Greek 'kanon' meaning a standard for measurement, *cf.* Aids iv (ii), pp. 73-94.

15. 'Having hope of your increasing faith': "A preacher can have a twofold reason for glorying in his preaching, first, that those converted by his preaching grow better, secondly, that through these converts others come to the faith", St. Thomas (*in loco*).

11. 4. *Cp.* Gal. vi, throughout.

have not received: you might well bear *with him*. 5. For I suppose that I have done nothing less than the great apostles. 6. For although I be rude in speech, yet not in knowledge: but in all things we have been made manifest to you.

They have presumed on his forbearance.

7. Or did I commit a fault, humbling myself, that you might be exalted? Because I preached unto you the gospel of God freely? 8. I have taken from other churches, receiving wages of them for your ministry. 9. And, when I was present with you, and wanted, I was chargeable to no man: for that which was wanting to me, the brethren supplied who came from Macedonia: and in all things I have kept myself from being burthensome to you, and so I will keep myself.

Yet he will persist in working 'free of charge'.

10. The truth of Christ is in me, that this glorying shall not be broken off in me in the regions of Achaia. 11. Wherefore? Because I love you not? God knoweth it. 12. But what I do, that I will do, that I may cut off the occasion from them that desire occasion, that wherein they glory, they may be found even as we.

False Apostles.

13. For such false apostles are deceitful workmen, transforming themselves into the apostles of Christ. 14. And no wonder: for Satan himself transformeth himself into an angel of light. 15. Therefore it is no great thing if his ministers be transformed as the ministers of justice: whose end shall be according to their works.

He glories in his Apostolic work.

16. Again I say, (let no man think me to be foolish, otherwise take me as foolish, that I also may glory a little,) 17. That which I speak, I speak not according to God, but as it were in foolishness, in this matter of glorying. 18. Seeing that many glory according to the flesh, I will glory also. 19. For you gladly suffer the foolish: whereas yourselves are wise. 20. For you suffer if a man bring you into bondage, if a man devour *you*, if a man take *from you*, if a man be lifted up, if a man strike you on the face. 21. I speak according to dishonour, as if we had been weak in this part.

His right to boast.

Wherein if any man dare (I speak foolishly) I dare also. 22. They are Hebrews: so am I. They are Israelites: so am I. They are the seed of Abraham: so am I. 23. They are the ministers of Christ: (I speak as one less wise,) I am more:

11. 5. "To be perfect a man must know himself ; but to be known by others has nothing to do with his perfection, consequently he must not seek to be thus known. Yet he may seek this if there is any profit in it, that is if God may be glorified by men, or men profit by the good they see in the man, or even because he himself, through being praised by others for the good he knows he has, is thereby encouraged to persevere and improve. In this sense it is praiseworthy to have a care for one's good name and to 'provide good things before God and men', Rom. xii. 17; but a person is not meant to take an empty delight in the praises of men", *S. T.* II-II. cxxxi 1 ad 3.

7-9. St. Paul avoids getting assistance from the wealthy Corinthians, *cf.* note on viii. 14, while taking it gladly from the needy Macedonians, viii. 1-5: he gives his reason in ver. 12.

9-10. "He did not labour to receive grace, but he received grace that he might labour. Hence that he might deservedly receive the reward that was his due he, undeserving, received grace 'gratis'. Nor did he dare arrogate to himself his labour. For after saying 'I have laboured more abundantly than all they', i. Cor. xv. 10, he straightway adds 'yet not I, but the grace of God with me'." "O mighty teacher, confessor and preacher of grace! What can you mean when you say 'I have laboured more... yet not I'? Surely that whereas your will was somewhat uplifted, straightway piety was on the watch and humility trembled, for weakness knew itself!" St. Augustine, *De Gestis Pelagii*, 36.

14. 'An Angel of light', even visibly, in outward appearance as he did to St. Antony and many Saints; but more often invisibly by making evil seem to us to be good, that is by appealing to us through our senses and inflaming our evil desires.

21. 'I speak according to dishonour', better 'in self-disparagement'. Omit 'in this part', the Latin text translates the clause twice, as 'in this part' and 'wherein'.

23-27. These verses shew how incomplete a biography of the Apostle is furnished in Acts.

His sufferings from others. in many more labours, in prisons more frequently, in stripes above measure, in deaths often. 24. Of the Jews five times did I receive forty stripes, save one. 25. Thrice was I beaten with rods, once I was stoned, thrice I suffered shipwreck; a night and a day I was in the depth of the sea. 26. In journeying often, in perils of waters, in perils of robbers, in perils from my own nation, in perils from the gentiles, in perils in the city, in perils in the wilderness, in perils in the sea, in perils from false brethren:

The toils he has taken on himself. 27. In labour and painfulness, in much watchings, in hunger and thirst, in fastings often, in cold and nakedness, 28. Besides those things which are without: my daily instance, the solicitude for all the churches. 29. Who is weak, and I am not weak? Who is scandalized, and I am not on fire? 30. If I must needs glory, I will glory of the things that concern my infirmity. 31. The God and Father of our Lord JESUS CHRIST, who is blessed for ever, knoweth that I lie not. 32. At Damascus the governor of the nation under Aretas the king, guarded the city of the Damascenes to apprehend me: 33. And through a window in a basket was I let down by the wall, and so escaped his hands.

THE REVELATIONS HE HAS RECEIVED. 12. 1. If I must glory (it is not expedient indeed): but I will come to the visions and revelations of the Lord. 2. I know a man in Christ above fourteen years ago, (whether in the body, I know not, or out of the body, I know not, God knoweth), such an one rapt even to the third heaven. 3. And I know such a man (whether in the body, or out of the body, I cannot tell: God knoweth): 4. That he was caught up into paradise; and heard secret words, which it is not granted to man to utter.

Yet he glories rather in his infirmities. 5. For such an one I will glory; but for myself I will glory nothing, but in my infirmities. 6. For though I should have a mind to glory, I shall not be foolish: for I will say the truth. But I forbear, lest any man should think of me above that which he seeth in me, or anything he heareth from me.

Sting of my flesh. 7. And lest the greatness of the revelations should exalt me, there was given me a sting of my flesh, an angel of Satan to buffet me. 8. For which thing thrice I besought the Lord, that it might depart from me: 9. And he said to me: My grace is sufficient for thee: for power is made perfect in infirmity. Gladly therefore will I glory in my

11. 24. See Deut. xxv. 2.

24-25. 'Forty stripes... rods'; the 'stripes' refer to scourgings at the hands of the Jews, *cf.* Deut. xxv. 2 the 'rods' to punishment inflicted by the Romans, *cf.* Acts xvi. 22.

28. 'Instance', W. 'the things that be withoutforth', T. C. G. 'things which outwardly happen', A. and R. 'things that are without'; 'burden' seems to be demanded by the context.

28. "Besides those things that are without", literally 'besides those things that are besides', *viz.* 'other matters which I omit as irrelevant'.

12. 1. The text is corrupt, the sense clear: 'It is of course not expedient for me to boast, yet...'; he speaks of himself as of another and refers to the revelations made him in Arabia, Gal. i. 17, 1. Cor. xi. 23, xv. 3, Gal. i. 12, etc. 'Fourteen years ago', presumably when in retirement in Arabia, *cf.* Gal. i. 17.

2-4. 'The third heaven' and 'Paradise' are terms used to signify the glory of the Saints and the joys they experience; they are not two places nor are there two raptures. "He was so wrapt out of his senses and so uplifted above all corporeal things as to see naked, pure, intelligible truth in the same way as the Angels and souls separated from the body do, and, what is more, to see the very essence of God"; all this he saw by 'the light of glory' transiently communicated to him, St. Thomas (*in loco*), also *S. T.* II-II. clxxv. 3.

7-10. 'A sting of the flesh', W. and Rh. 'the prick of my flesh', T. C. 'unquietness of the flesh', A. and R. 'a thorn in the flesh'; perhaps the word should be 'stake' and hence St. Thomas remarks that literally it means 'renal trouble'; since the days of St. Gregory the Great, *d.* 604, the traditional interpretation has seen in this 'temptations of the flesh', but modern writers explain it of headache, *cf.* Gal. iv. 13-15.

9. 'Power is made perfect in infirmity', a seeming paradox, almost like saying 'a fire flourishes in water' but weaknesses are good material for the exercise of virtue, especially humility, moreover they necessitate recourse to prayer.

infirmities, that the power of Christ may dwell in me. 10. For which cause I please myself in my infirmities, in reproaches, in necessities, in persecutions, in distresses, for Christ. For when I am weak, then am I powerful.

Signs accompany his Apostolate.

11. I am become foolish: you have compelled me. For I ought to have been commended by you: for I have no way come short of them that are above measure apostles: although I be nothing. 12. Yet the signs of my apostleship have been wrought on you, in all patience, in signs, and wonders, and mighty deeds. 13. For what is there that you have had less than the other churches; but that I myself was not burthensome to you? Pardon me this injury.

Love and fear for them.

14. Behold, now the third time I am ready to come to you; and I will not be burthensome unto you. For I seek not the things that are yours, but you. For neither ought the children to lay up for the parents, but the parents for the children. 15. But I most gladly will spend and be spent myself for your souls: although, loving you more, I be loved less.

Can they believe he was crafty?

16. But be it so: I did not burthen you: but being crafty, I caught you by guile. 17. Did I overreach you by any of them whom I sent to you? 18. I desired Titus, and I sent with him a brother. Did Titus overreach you? Did we not walk with the same spirit? did we not in the same steps?

Or that he is making mere excuses?

19. Of old, think you that we excuse ourselves to you? We speak before God in Christ: but all things (my dearly beloved) for your edification. 20. For I fear lest perhaps when I come, I shall not find you such as I would, and that I shall be found by you such as you would not. Lest perhaps contentions, envyings, animosities, dissensions, detractions, whisperings, swellings, seditions, be among you. 21. Lest again, when I come, God humble me among you: and I mourn many of them that sinned before, and have not done penance for the uncleanness and fornication and lasciviousness, that they have committed.

A final appeal: he is no reprobate; let them see that neither are they.

13. 1. Behold, this is the third time I am coming to you. In the mouth of two or three witnesses shall every word stand. 2. I have told before, and foretell, as present and now absent, to them that sinned before and to all the rest, that if I come again, I will not spare. 3. Do you seek a proof of Christ that speaketh in me, who towards you is not weak, but is mighty in you? 4. For although he was cruci-

12. 10. 'I please myself', i. e. 'I am delighted with'.

11. 'Above measure Apostles', *cp.* xi. 5; either because St. Paul's enemies insisted that Peter and John, for instance, were really Apostles whereas Paul was not, or because — as the first-chosen of Christ — they had a peculiar dignity, Gal. ii., 9.

13. *Cp.* xi. 7-9 Note the irony of 'pardon me this injury'.

15. Spend and be spent for your souls'. "Just as the state of our present life does not permit of our being wholly and actually occupied with God, so neither with our neighbour taken individually; but it suffices that we should be interested in all in general and — in a habitual sense — with individuals, by a kind of mental preparedness. For in our love of our neighbour, just as in our love of God there is a twofold perfection: one without which charity cannot be — namely that we should harbour no thoughts contrary to love of our neighbour, the other — without which charity can be; and this first that a man should love not only friends and acquaintances but strangers and enemies; this, says St. Augustine 'is a mark of the perfect children of God'; secondly, looking at the intention shewn by the things which a man despises for his neighbour's sake, *viz.* not merely external good things but bodily afflictions and even death, Jn. xv. 13. Thirdly, from the effect of such love, namely that a person should for his neighbour's sake surrender not only temporal but spiritual blessings and even himself — as in this passage", *S. T.* II-II, clxxxiv. 2 ad 3. 'Loving you more...', and therefore being no burden to you, a proof of affection which had only met with ingratitude.

16. 'Guile', another accusation made against him, or perhaps ironically put forward by the Apostle himself.

19. Of old think ye...?', 'Again, think ye?' T. C. G. A., but R. V. 'Ye think all this time that...'

13. He has spoken strongly of those who had opposed him, now he addresses those who had been led away by these intriguers. He has from Christ the power and the right to judge them. 'This is the third time', *cp.* xii. 14.

fied through weakness; yet he liveth by the power of God. For we also are weak in him; but we shall live with him by the power of God towards you.

*Let them
examine
themsel-
ves.*

5. Try your own selves if you be in the faith: prove ye yourselves. Know you not your own selves, that CHRIST JESUS is in you, unless perhaps you be reprobates? 6. But I trust that you shall know that we are not reprobates. 7. Now we pray God that you may do no evil, not that we may appear approved, but that you may do that which is good, and that we may be as reprobates. 8. For we can do nothing against the truth, but for the truth. 9. For we rejoice that we are weak, and you are strong. This also we pray for, your perfection. 10. Therefore I write these things being absent, that, being present, I may not deal more severely, according to the power which the Lord hath given me unto edification, and not unto destruction.

*Conclu-
sion.*

*Mt. xxviii.
19, 1. Jn.
v. 7.*

11. For the rest, brethren, rejoice, be perfect, take exhortation, be of one mind, have peace: and the God of peace and of love shall be with you. 12. Salute one another in a holy kiss. All the saints salute you. 13. The grace of our Lord JESUS CHRIST, and the charity of God, and the communication of the Holy Ghost be with you all. Amen.

13. 5. 'Try your own selves...'. Christ dwells in us by faith — in the intellect; in this sense every one can tell whether Christ dwells in him, for he can know for certain whether or not he holds the Catholic faith. But by charity He dwells in our affections, and thus gives us life-giving faith; we have valid grounds for thinking that we have this if we find that we are prepared to surrender any temporal advantage rather than do anything contrary to Christ's will, but short of a revelation or peculiar gift we cannot know this for certain. Yet:

" Faith has its eyes wherewith it in some sort perceives that the things it does not yet see are true, and perceived too most clearly that as yet it does not see what it believes. A person, then, who by sound reasoning now understands what formerly he only believed is certainly preferable to one who desires still to understand what he believes. But if a person has no wish to understand and fancies that what he ought to understand has merely to be believed, then such a person has not realised the gain accruing from faith; for truly devout faith cannot exist without Hope and Charity. A loyal person, then, ought to believe what he does not see, so learn to hope and yearn for the vision of it", St. Augustine. *Ep.* cxx. 8.

8 His one object is to fight for the truth.

The Epistle of St. Paul to the Galatians.

Greetings.

1. 1. Paul, an apostle, not of men, neither by man, but by JESUS CHRIST, and God the Father, who raised him from the dead, 2. And all the brethren who are with me, to the churches of Galatia. 3. Grace be to you and peace from God the Father, and from our Lord JESUS CHRIST. 4. Who gave himself for our sins, that he might deliver us from this present wicked world, according to the will of God and our Father: 5. To whom is glory for ever and ever. Amen.

THEIR
ERROR.

*There can
be no
'other'
Gospel.*

6. I wonder that you are so soon removed from him that called you into the grace of Christ, unto another gospel. 7. Which is not another, only there are some that trouble you, and would pervert the gospel of Christ. 8. But though we, or an angel from heaven, preach a gospel to you besides that which we have preached to you, let him be anathema. 9. As we said before, so now I say again: If any one preach to you a gospel, besides that which you have received, let him be anathema. 10. For do I now persuade men, or God? Or do I seek to please men? If I yet pleased men, I should not be the servant of Christ.

HIS 'GOS-
PEL' WAS
FROM
CHRIST.

11. For I give you to understand, brethren, that the gospel which was preached by me is not according to man. 12. For neither did I receive it of man, nor did I learn it; but by the revelation of JESUS CHRIST. 13. For you have heard of my conversation in time past in the Jews' religion: how that beyond measure I persecuted the church of God, and wasted it. 14. And I made progress in the Jews' religion: above many of my equals in my own nation, being more abundantly zealous for the traditions of my fathers:

*Who re-
vealed it
directly to
him.*

15. But when it pleased him, who separated me from my mother's womb, and called me by his grace, 16. To reveal his Son in me, that I might preach him among the gentiles, immediately I condescended not to flesh and blood. 17. Neither went I to Jerusalem to the apostles who were before me; but I went into Arabia, and again I returned to Damas-
cus.

INTRODUCTION.

Next to the *Second Epistle to the Corinthians* this is the most 'personal' and self-revealing of all St. Paul's Epistles. His converts of Galatia have been perverted by Pharisaic emissaries who have persuaded them that they are bound to super-add the observance of the Mosaic Law to their newly-acquired Christianity. The Apostle's grief for them and his indignation at the action of these 'Judaizers' make him write with warmth. His adversaries had evidently urged that he was not really an Apostle and that any authority he had was derived from the great Apostles who were — so they seem to have said — opposed to his teachings on the true position of the Law. Not the least remarkable feature of the Epistle is the way in which St. Paul does full honour to the Law and to the great Apostles while maintaining unswervingly his doctrine that the Law was but 'our pedagogue in Christ'. The absence of his usual digressions and of the customary salutations at the close is in harmony with the circumstances under which the Epistle was written. For the date see note on ii. 11-19; for the identity of these Galatians see *Aids to the Bible*, v (iii), pp. 135-158.

1. 1. 'Not of men neither by man', by 'men' he may mean the Twelve, by 'man' some individual, perhaps Barnabas, Acts xi. 25.

2. And all the brethren', his letter is an official protest by all who are with him.

6-9. A different Gospel, that is a preaching of Christ which did not make Him 'all in all' but left the Law in full force, *cp.* ii. 16, Col. ii. 7-15, and indeed made Christ subservient to the Law, whereas 'the end of the Law is Christ', Rom. x. 4.

11. Christianity is not merely human reasoning, it is essentially 'revealed' by God, and reason must be brought into subjection to it, *cf.* 2. Cor. x. 5.

14. 'The traditions of my fathers'. These 'traditions' were not bad; Christ only condemned them because the Pharisees put them on the same level with the Law of God or even higher: 'Why do you transgress the Law of God for your tradition?', Mt. xv. 3.

15. The Apostle was 'predestined' by God before his birth though only actually 'called' when of adult age. The 'womb' is the Synagogue.

16-18. Christ revealed Himself and His doctrines directly to St. Paul, not through the other Apostles, 1. Cor. xi. 23.

*Not from
the Apost-
les.
Not even
when he
went to
see them*

18. Then, after three years, I went to Jerusalem to see Peter, and I tarried with him fifteen days. 19. But other of the apostles I saw none; save James the brother of the Lord. 20. Now the things which I write to you; behold before God, I lie not.

*Nor was
he even
known to
the Church
in Judea.*

21. Afterwards I came into the regions of Syria and Cilicia. 22. And I was unknown by face to the churches of Judea, which were in Christ: 23. But they had heard only: He, who persecuted us in times past, doth now preach the faith which once he impugned: 24. And they glorified God in me.

*Later on
the Apost-
les appro-
ved his
teaching.*

2. 1. Then after fourteen years, I went up again to Jerusalem with Barnabas, taking Titus also with me. 2. And I went up according to revelation, and conferred with them the gospel which I preach among the gentiles, but apart with them who seemed to be something: lest perhaps I should run, or had run in vain.

*Nor did he
have to
circumcise
Titus.*

3. But neither Titus, who was with me, being a gentile, was compelled to be circumcised. 4. But because of false brethren unawares brought in, who came in privately to spy our liberty, which we have in CHRIST JESUS, that they might bring us into servitude. 5. To whom we yielded not by subjection, no not for an hour, that the truth of the gospel might continue with you.

*Neither did
they add to
his tea-
ching.*

6. But of them who seemed to be something, (what they were some time, it is nothing to me. God accepteth not the person of man,) for to me they that seemed to be something added nothing. 7. But contrariwise, when they had seen that to me was committed the gospel of the uncircumcision, as to Peter was that of the circumcision: 8. (For he who wrought in Peter to the apostleship of the circumcision wrought in me also among the gentiles.) 9. And when they had known the grace that was given to me,

*But ad-
mitted
him to fel-
lowship.*

James and Cephas and John, who seemed to be pillars, gave to me and Barnabas the right hands of fellowship: that we should go unto the gentiles, and they unto the circumcision: 10. Only that we should be mindful of the poor: which same thing also I was careful to do.

*Rather he
enlight-
ened them
on the*

11. But when Cephas was come to Antioch, I withstood him to the face, because he was to be blamed. 12. For before that some came from James, he did eat with the

1. 18. 'To see Peter'; the Greek word is peculiar; not to see him in order to learn the truth but as being a famous person; R. 'to visit (become acquainted with)'; the better text has 'Cephas' which is only the Aramaic form of 'Peter'; the two names are used indifferently.

2. 3. The necessity — or not — of circumcision was the whole point at issue, for the Galatian converts had been persuaded to go back to the Law.

4. Only 'false brethren' tried to bring this about; 'liberty', that is from the Law.

6. 'Seemed to be', not said in depreciation; the Apostles were patently rustic, but equally patently were they God's chosen. It must be remembered that Saul had been a person of great standing in the Synagogue. His point here is that these 'pillars' of the Church 'added nothing' by way of teaching, rather did he enlighten them, 7-16.

8. Not that Peter's work was confined to the Jews, see Acts x-xi, xv. 7-11, and vers. 11-12 below.

11-19. The question was whether — the equality of Jewish and Gentile converts being divinely revealed, Acts, x-xi. 18, xv. 1-29 — it was prudent to act contrary to Jewish prejudice on this score on every occasion. Cephas (Peter) generally did so, ver. 14, but he seems to have been persuaded that on this occasion it would be more prudent to yield to Jewish prejudices. Since his own decision that there could henceforth be no barrier between Jewish and Gentile converts, Acts xv. 7-11, had been endorsed by the Council, *ib.* 22-29, some think that the episode in Gal. ii. could not have occurred subsequent to that Council (A. D. 49?): moreover, that since St. Paul does not here refer to the decrees of the Council — which would have clinched his argument —, it would seem that *Galatians* must precede the Council and thus be the earliest of St. Paul's Epistles that has come down to us.

As the question was not doctrinal but merely disciplinary, it does not concern the Infallibility of Church or Pope.

14. "He did not correct Peter for keeping the traditions of the Fathers, for there would have been nothing unfitting or untruthful in so doing; though superfluous yet because traditional it would have been harmless. But he condemned him because he was compelling Gentiles to behave as Jews, a thing Peter could only have done with the implication that it was necessary, which as the Truth had shewn by Paul's apostolate was not the case", St. Augustine, *Ep.* xl. 5. Elsewhere Augustine holds that this dispute must have taken place previous to the Council of Jerusalem, Acts xv, *Contra Faustum*, xix. 17 and *Ep.* lxxxii. 10.

*point of
the Mosaic
Law.
Peter's
'dissimu-
lation'.*

gentiles: but when they were come, he withdrew and separated himself, fearing them who were of the circumcision. 13. And to his dissimulation the rest of the Jews consented, so that Barnabas also was led by them into that dissimulation.

*Paul
withstood
him.*

14. But when I saw that they walked not uprightly unto the truth of the gospel, I said to Cephas before them all: If thou, being a Jew, livest after the manner of the gentiles, and not as the Jews do, how dost thou compel the gentiles to live as do the Jews? 15. We by nature are Jews, and not of the gentiles sinners.

*A SUMMA-
RY OF HIS
TEACHING.
Rom. iii.
20.*

16. But knowing that man is not justified by the works of the Law, but by the faith of JESUS CHRIST; we also believe in CHRIST JESUS, that we may be justified by the faith of Christ, and not by the works of the Law: because by the works of the Law no flesh shall be justified.

*His very
desertion
of the Law
was based
on the
Law.*

17. But if while we seek to be justified in Christ, we ourselves also are found sinners; is Christ then the minister of sin? God forbid. 18. For if I build up again the things which I have destroyed, I make myself a prevaricator. 19. For I, through the Law, am dead to the Law, that I may live to God: with Christ I am nailed to the cross.

*He now
lives in
Christ.*

20. And I live, now not I; but Christ liveth in me. And that I live now in the flesh: I live in the faith of the Son of God, who loved me, and delivered himself for me. 21. I cast not away the grace of God. For if justice be by the Law, then Christ died in vain.

*AN APPEAL.
Facts are
against
them.*

3. 1. O senseless Galatians, who hath bewitched you, that you should not obey the truth, before whose eyes JESUS CHRIST hath been set forth, crucified among you? 2. This only would I learn of you: Did you receive the Spirit by the works of the Law, or by the hearing of faith? 3. Are you so foolish, that, whereas you began in the Spirit, you would now be made perfect by the flesh? 4. Have you suffered so great things in vain? if it be yet in vain. 5. He therefore who giveth to you the Spirit, and worketh miracles among you; doth he do it by the works of the Law, or by the hearing of the faith?

*Scripture
itself is
against
them.
Gen. xv.6*

6. As it is written: *Abraham believed God, and it was reputed to him unto justice.* 7. Know ye therefore, that they who are of faith, the same are the children of Abraham.

2. 14. 'I, Paul, alone, and before them all, withstood even Peter.' This episode gave rise to a discussion between SS. Jerome and Augustine which is instructive for the principles invoked. St. Jerome held that the Law passed through two stages: life-giving till Christ, then death-dealing. Hence none of the Apostles could ever have really observed the Law, they only pretended to do so lest they should give scandal. As a further consequence St. Peter committed no sin in thus yielding to the Christian Pharisees. Lastly, Peter only pretended here to keep the Law, Paul only pretended to blame him — it was an 'arrangement' between them.

Augustine replied that such exegesis imperilled the whole truth of Scripture; any point could be evaded by saying it was not really meant. He also held that there were three stages in the Law: it was life-giving till Christ, dead after His death, but only death-dealing when the New Covenant had been sufficiently promulgated. The period during which it was 'dead' was to allow our mother the Synagogue to be buried with honour; those who would — like the Galatians — reinstate her in honour were really disinterring her.

16. A perfect summary of St. Paul's teaching on the relation between salvation through faith in Christ and trust in observance of the Mosaic Law.

17-21. We may paraphrase: If we Apostles, who place our justice in Christ, are therefore to be condemned as sinners, does it not follow that Christ is sinful, for He it is who has withdrawn us from the Law, iv. 5? This is impossible; for if I build up what I have been destroying I am, by that inconsistency, a prevaricator. And as a fact it is through the Law itself that I destroy the Law, for the Law led me to Christ its Author. With Him, then, I am dead. "Paul's soul was set betwixt God and his body, the latter was quickened by Paul's soul, but his soul by Christ. So far as his carnal life, then, was concerned, Paul lived, but as for his relation to God it was Christ who lived in Paul". St. Thomas on Gal. ii.

3. He shews by reason and Scripture that their fickleness is foolish.

1. 'That you should not obey the truth,' omit with the best Greek and Latin Mss.

'Set forth', that is 'placarded'; omit 'among you'.

2. The irony of this question lies in the fact that as converts from heathenism they could not have known the Law.

5. 'He that giveth and worketh', the tense is present and may therefore refer to men among them endowed with spiritual gifts, 1. Cor. xiv; but it seems more likely that St. Paul is referring to his own past ministrations in Galatia.

Gen. xli.
3.

8. And the scripture foreseeing that God justifieth the gentiles by faith, told unto Abraham before: *In thee shall all nations be blessed.* 9. Therefore they that are of faith shall be blessed with faithful Abraham.

To be
under the
Law is to
be 'under
a curse'.

Deut.
xxvii. 26.
Hab. ii. 4.
Rom. i.
17.
Lev. xviii.
5.

In Christ
the Pro-
mise and
the Law
are ful-
filled.

Deut. xxi.
23.
God's tes-
tament is
irrevocable

10. For as many as are of the works of the Law are under a curse. For it is written: *Cursed is every one that abideth not in all things which are written in the book of the Law, to do them.* 11. But that in the Law no man is justified with God, it is manifest: because *the just man liveth by faith.* 12. But the Law is not of faith: but, *He that doth those things shall live in them.*

13. Christ hath redeemed us from the curse of the Law, being made a curse for us: for it is written: *Cursed is every one that hangeth on a tree:* 14. That the blessing of Abraham might come on the gentiles through CHRIST JESUS: that we may receive the promise of the Spirit by faith.

15. Brethren, (I speak after the manner of man,) yet a man's testament, if it be confirmed, no man despiseth, nor addeth to it. 16. To Abraham were the promises made and to his seed. He saith not, *And to his seeds*, as of many: but as of one, *And to thy seed*, which is Christ.

THE REAL
POSITION
OF THE
LAW.
Gen. xv.
13-16.

17. Now this I say, that the testament which was confirmed by God, the Law which was made after four hundred and thirty years, doth not disannul, to make the promise of no effect. 18. For if the inheritance be of the Law, it is no more of promise. But God gave it to Abraham by promise.

Rom. vii.
7-8.
The Law
is by a
'mediator'.

19. Why then was the Law? It was set because of transgressions, until the seed should come, to whom he made the promise, being ordained by angels in the hand of a mediator. 20. Now a mediator is not of one: but God is one.

But the
Promise is
by one.
Rom. iii.
9.

21. Was the Law then against the promises of God? God forbid. For if there had been a law given which could give life, verily justice should have been by the Law. 22. But the scripture hath concluded all under sin, that the promise by the faith of JESUS CHRIST might be given to them that believe.

Rom. vi.
6.

23. But before the faith came, we were kept under the Law shut up, unto that faith which was to be revealed.

The Law
points to
Christ.

24. Wherefore the Law was our pedagogue in Christ; that we might be justified by faith. 25. But after the faith is come, we are no longer under a pedagogue.

All Gen-
tiles and
Jews, are

26. For you are all the children of God by faith in CHRIST JESUS. 27. For as many of you as have been baptized in

3. 8. Scripture is here identified with its Author.

10. Not they that are under the Law are accursed — for the Law is holy, Rom. vii. 12, but they that are under the *works* of the Law, as trusting in an inherent sanctifying power which those works have not. The same is true of all works; they do not sanctify, but are the fruits of sanctity based on faith given by God.

13. 'Made for us a curse' or malediction. He was called 'evil' by the Jews, Jn. xviii. 30: he took upon Himself the evil of our sins, 2. Cor. v. 21, also the evil of the punishment due to us, Rom. viii. 3, 32.

19. The Jews conceived of the Law as given indeed by God but through the medium of His Angels, *cp.* Deut. xxxiii. 2, Acts vii. 30, 35, 38, 53 and *Introduction to Colossians*.

20. Where there is a mediator more than one is concerned; whereas when God — who is one — promises, He himself is alone concerned. Thus God's promise — of salvation by faith — is superior to the Law as being more simple and direct. "The reasonings of inspired men in Scripture, nay, of God Himself, are of this recondite nature; so much so, that irreverent minds scarcely hesitate to treat them with the same contempt which they manifest towards the faith of ordinary Christians. St. Paul's arguments have been long ago abandoned even by men who profess to be defenders of Christianity", Newman, Oxford University Sermons, x, p. 218, 1839.

23. "The Old Law was given by the good God who is the Father of our Lord Jesus Christ, and though it did not suffice for the salvation of men yet together with this Law there was always present to men another help from God whereby they could be saved, namely faith in the Mediator; by this the Fathers of old were justified even as we are justified; so that God did fail to provide men with help towards their salvation", *S. T.* I-II. xcvi. 2 and *ad* 3m.

24. 'Pedagogue', i. e. 'instructor' or 'conductor'.

children of God. Christ have put on Christ. 28. There is neither Jew, nor Greek: there is neither bond, nor free: there is neither male, nor female. For you are all one in CHRIST JESUS. 29. And if you be Christ's, then are you the seed of Abraham, heirs according to the promise.

The Law was the 'childhood' of the world. 4. 1. Now I say: As long as the heir is a child, he differeth nothing from a servant, though he be lord of all: 2. But is under tutors and governors until the time appointed by the father: 3. So we also, when we were children, were serving under the elements of the world. 4. But when the fulness of the time was come, God sent his Son, made of a woman, made under the Law: 5. That he might redeem them who were under the Law;

We are the 'adopted' sons of God. that we might receive the adoption of sons. 6. And because you are sons, God hath sent the Spirit of his Son into your hearts, crying: Abba, Father. 7. Therefore now he is not a servant, but a son. And if a son, an heir also through God. 8. But then indeed, not knowing God, you serve them who by nature are not gods.

The Ingratitude of turning back to the state of servants. 9. But now, after that you have known God, or rather are known by God: how turn you again to the weak and needy elements, which you desire to serve again? 10. You observe days, and months, and times, and years. 11. I am afraid of you, lest perhaps, I have laboured in vain among you.

A personal appeal. 12. Be ye as I, because I also am as you: brethren, I beseech you: you have not injured me at all. 13. And you know how through infirmity of the flesh I preached the gospel to you heretofore: and your temptation in my flesh, 14. You despised not, nor rejected; but received me as an angel of God, *even* as CHRIST JESUS. 15. Where is then your blessedness? For I bear you witness, that, if it could be done, you would have plucked out your own eyes, and would have given them to me.

His frankness is not that of an enemy. 16. Am I then become your enemy, because I tell you the truth? 17. They are zealous in your regard not well: but they would exclude you, that you might be zealous for them. 18. But be zealous for that which is good in a good thing always: and not only when I am present with you. 19. My little children, of whom I am in labour again, until Christ be formed in you. 20. And I would willingly be present with you now, and change my voice: because I am ashamed for you.

4. 3. Elementary rules concerned with such material things as ceremonies etc, *cf.* Col. ii. 8, 20.

4. 'Made of a woman', Mary was no mere channel through which the Saviour of the world passed; His flesh and blood were fashioned from her though His Personality was from eternity, Rom. i. 3-4, Jn. xvi. 28-30; Nestorius taught that Mary was the mother of 'the Son of Man' not of 'the Son of God'. But this would involve the presence of two persons in Christ as well as two natures, with the result that it would no longer be God who suffered, and that our redemption would have been the work of a finite man and thus insufficient, Rom. v. 6-19. 'Made of a woman' also indicates absence of human paternity. He was only 'thought to be' the son of Joseph, Lk. iii. 23. 'Made under the Law' as being a Hebrew, Heb. vii. 14.

5-7. Adopted sonship, *cf.* Rom. viii. 14-23.

"Adoptive sonship has a certain affinity to natural sonship. Now every created thing can be like the Word of God since made by the Word; this is even true with regard to the intellectual nature of rational creatures, for the knowledge formed in the disciple's mind is like the mental concept in his master's mind. It is also true when we look at the unity existing between the Word of God and the Father, for that can be produced in us by grace and charity: whence the Lord prayed 'that they may be one as We also are one'. Such likeness perfects adoptive sonship since eternal heirship in the Kingdom of heaven is due to those thus made like to Him", *S. T. III. xxiii. 3.*

9. 'Or rather are known by God'; it is true that we know God but this is due to His knowledge, or 'election', of us.

"Since the mystery of the Incarnation and Passion of Christ had not yet been realised in fact the ceremonies of the Old Law could not really contain in themselves the power derived from Christ Incarnate and suffering, as do the Sacraments of the New Law; hence they could not cleanse from sin. This is why the Apostle terms them 'the weak and needy elements': 'weak' indeed in that they cannot cleanse from sin, but a 'weakness' arising from the fact that they are 'needy', in other words do not contain grace", *S. T. I-II. ciii. 2.*

10. 'Days and months...' *i. e.* the Jewish festivals.

13-15 See note on 2. Cor. xii. 7-9.

Once more the Law itself is against them. Ismael and Isaac. 21. Tell me, you that desire to be under the Law, have you not read the Law? 22. For it is written that Abraham had two sons: the one by a bond-woman, and the other by a free-woman. 23. But he who was of the bond-woman was born according to the flesh: but he of the free-woman was by promise.

The Allegory. 24. Which things are said by an allegory. For these are the two testaments. The one from Mount Sina, engendering unto bondage; which is Agar; 25. For Sina is a mountain in Arabia, which hath affinity to that Jerusalem which now is, and is in bondage with her children. 26. But that Jerusalem which is above is free; which is our mother.

Apoc. xxi. 2.

Isa. liv. 1. 27. For it is written: *Rejoice, thou barren, that bearest not: break forth and cry, thou that travailest not: for many are the children of the desolate, more than of her that hath a husband:*

Children of the Promise.
Rom. ix. 8,
Ephes. i. 13.
Gen. xxi. 10.

28. Now we, brethren, as Isaac was, are the children of promise. 29. But as then he that was born according to the flesh persecuted him that was after the spirit: so also it is now. 30. But what saith the scripture? *Cast out the bond-woman and her son: for the son of the bond-woman shall not be heir with the son of the free-woman.* 31. So then, brethren, we are not the children of the bond-woman, but of the free: by the freedom wherewith Christ has made us free.

THE FOLLY OF TAKING UP THE LAW. Bound to the whole.
Jas. ii. 10.

5. 1. Stand fast, and be not held again under the yoke of bondage. 2. Behold, I Paul tell you, that if you be circumcised, Christ shall profit you nothing. 3. And I testify again to every man circumcising himself, that he is a debtor to do the whole Law.

Repudiation of Christ.
vi. 15.

4. You are made void of Christ, you who are justified in the Law; you are fallen from grace. 5. For we in spirit by faith wait for the hope of justice. 6. For in CHRIST JESUS neither circumcision availeth anything, nor uncircumcision; but faith that worketh by charity.

A foolish change.

1. Cor. v. 6.

7. You did run well; who hath hindered you, that you should not obey the truth? 8. This persuasion is not from him that calleth you. 9. A little leaven corrupteth the whole lump. 10. I have confidence in you in the Lord: that you will not be of another mind: but he that troubleth you shall bear the judgment, whosoever he be.

4. 22. Ismael stands for the Jews, for he was born 'according to the flesh'; Isaac for the heathen, for he was, in addition, born 'according to the Promise' made to Abraham that he should be the father of many nations 'in thy seed shall all the nations of the earth be blessed'.

24. 'Allegory', when, that is, we speak of one thing in the terms of another, *cf.* Jn. x. 1-15, and xv. 1-8. By Sinai and Jerusalem are meant the old dispensation — for the Law was given on Sinai and the centre of its observance was Jerusalem — and they are contrasted with the 'New Jerusalem' or the New Dispensation which is God's Promise from heaven.

Allegory should be carefully distinguished from what is known as the 'allegorical... meaning' of Scripture. For God who is the Author of the Bible can not only attach a significance to words — as we men can do — but also to things. The meaning attaching to the words is the literal or historical sense, but the meaning attaching to the things signified by those words is the mystical or spiritual sense of Scripture. The literal sense can either be strictly such, as when we say Christ ascended into heaven, or less strictly literal, as when we say He is seated at the right hand of the Father. Under this less strictly literal sense are included all metaphors figures of speech and parables. The mystical or spiritual sense, attached by the Divine Author of the Bible to the things signified by the words of Scripture, is threefold. For the things and persons of the Old Testament and the Law may be prefigurative of the New Dispensation, this is termed the 'allegorical sense of Scripture'; similarly the New Dispensation itself suggests to us what is yet to come namely our future glory in heaven, this is called the 'anagogical' sense, from a Greek word signifying whither we are tending; lastly, the things which under the New Dispensation are done by Christ our Head serve as an example of what we the members of His Body, ought to do, this is the moral sense. When, then, for example, I say 'Let there be light', if I am referring to corporeal light then that comes under the literal sense; if I mean 'Let Christ be born in the Church' that comes under the allegorical sense; if I mean 'May we be led by Christ into glory' that is the anagogical sense; finally, if I mean 'May we be illumined in our understanding and our wills set on fire by Christ' that comes under the moral sense of Scripture, St. Thos. *in loco*.

29. 'Of the flesh' *i. e.* Ismael: 'of the spirit', *i. e.* Isaac.

5. 1. 'Again', as in iv. 9; not that they had been under the Law previously — for they had been heathen —, but to take

False reports.
1. Cor. i.
23.

11. And I, brethren, if I yet preach circumcision, why do I yet suffer persecution? Then is the scandal of the cross made void. 12. I would they were even cut off who trouble you.

LIBERTY DEMANDS CHARITY.
Mt. xxii.
39, Rom.
xiii. 8.

13. For you, brethren, have been called unto liberty: only make not liberty an occasion to the flesh, but by charity of the spirit serve one another. 14. For all the Law is fulfilled in one word, *Thou shalt love thy neighbour as thyself*. 15. But if you bite and devour one another: take heed you be not consumed one of another.

Life in the Spirit.
Rom. vii.
18-23.
Rom. viii.
11.

16. I say then, walk in the spirit, and you shall not fulfil the lusts of the flesh. 17. For the flesh lusteth against the spirit: and the spirit against the flesh; for these are contrary one to another: so that you do not the things that you would. 18. But if you are led by the spirit, you are not under the Law.

Works of the flesh.

19. Now the works of the flesh are manifest, which are, fornication, uncleanness, immodesty, luxury, 20. Idolatry, witchcrafts, enmities, contentions, emulations, wraths, quarrels, dissensions, sects, 21. Envies, murders, drunkenness, revellings, and such like. Of the which I foretell you, as I have foretold to you, that they who do such things shall not obtain the kingdom of God.

1. Cor. vi.
9.

Fruits of the Spirit.

22. But the fruit of the spirit is charity, joy, peace, patience, benignity, goodness, longanimity, 23. Mildness, faith, modesty, continency, chastity. Against such there is no law.

Mortification.
1. Cor. ix.
27.
Rom. vii.
4.

24. And they that are Christ's have crucified their flesh, with the vices and concupiscences. 25. If we live in the Spirit, let us also walk in the Spirit. 26. Let us not be made desirous of vainglory, provoking one another, envying one another.

THOSE IN AUTHORITY.

6. 1. Brethren, and if a man be overtaken in any fault, you, who are spiritual, instruct such a one in the spirit of meekness, considering thyself, lest thou also be tempted. 2. Bear ye one another's burdens: and so you shall fulfil the law of Christ. 3. For if any man think himself to be something, whereas he is nothing, he deceiveth himself.

Duty of individuals.
Rom. xiv.
5.

4. But let every one prove his own work, and so he shall have glory in himself only, and not in another. 5. For every one shall bear his own burden.

up the practices of the Law after Christianity is to go backwards. For them the Law would be 'mortifera' or death-dealing, see note on ii. 11 and S. T. I-II ciii. 4 *ad* 1m. and civ. 3.

5. 2. That is, as a religious obligation.

4. 'Grace', in other words: 'you have despised the free gift of God and thought you could attain salvation by works'.

10-12. He shews his indignation against those who had so misled them; it is idle to speculate as to who was the offender.

11. If, that is, it is true that I do preach that circumcision is a necessity; moreover if I did so the Cross would no longer be a stumbling-block and we should be fools to preach, as we have done, that in the Cross the Law is made void.

13. Liberty from the ceremonial portions of the Mosaic Law, but not from the Moral Law, see note on Ephes. ii. 15. "The former Sacraments which were observed and kept by the Law prefigured Christ to come, and when He had, by His coming, fulfilled them, they were abolished precisely because fulfilled. For He came not to abolish the Law but to fulfill it. There were then instituted other Sacraments greater in efficacy, more profitable to us, easier to make use of, fewer in number, since revealed by the 'justice that is of faith' and meant for the freedom of those called to be the sons of God when once the yoke of slavery had been shaken off", St. Augustine, *Contra Faustum*, xix. 13.

15. "From the vice of contention and envy dreadful quarrels spring, and through them human society is destroyed", St. Augustine.

19-22. 'The works of the flesh', not only sins committed in the flesh; here 'flesh' stands rather for man as opposed to the Holy Spirit than for his merely bodily appetites. 'Unclean-ness' is a late addition.

22. The 'fruits' of the Spirit; the same idea as in 'virtue is its own reward'. The growth in a man's garden is the fruit of his labour, yet what he really enjoys is the actual fruit resulting. So the virtues here enumerated are called 'fruits' because — at least in part — they are the result of labour, but the real and ultimate fruit is the reward in heaven, S. T. I-II. lxx.

25. That is, shew your principles in your daily manner of life.

6. 1. 'And if', better, 'even if'.

2. 5. 'Burden': the Greek words differ, the former — in the plural — signifies whatever can be borne for another by sympathy and encouragement, the latter what a man must of necessity bear for himself, his own sins and their penalties, his virtues and their rewards.

Inferiors. 6. And let him that is instructed in the word, communicate to him, that instructeth him, in all good things. 7. Be not deceived, God is not mocked. 8. For what things a man shall sow, those also shall he reap. For he that soweth in his flesh, of the flesh also shall reap corruption. But he, that soweth in the spirit, of the spirit shall reap life everlasting.

Good works. 9. And in doing good, let us not fail. For in due time we shall reap, not failing. 10. Therefore, whilst we have time, let us work good to all men, but especially to those who are of the household of the faith.

A LAST ADJURATION 11. See what a letter I have written to you with my own hand. 12. For as many as desire to please in the flesh, they constrain you to be circumcised, only that they may not suffer the persecution of the cross of Christ. 13. For neither they themselves who are circumcised keep the law: but they will have you to be circumcised, that they may glory in your flesh.

Christ alone. 14. But God forbid that I should glory, save in the cross of our Lord JESUS CHRIST; by whom the world is crucified to me, and I to the world. 15. For in CHRIST JESUS neither circumcision availeth anything, nor uncircumcision, but a new creature. 16. And whosoever shall follow this rule, peace on them, and mercy, and upon the Israel of God.

In Him is our peace. 17. From henceforth let no man be troublesome to me: for I bear the marks of the Lord JESUS in my body. 18. The grace of our Lord JESUS CHRIST be with your spirit, brethren. Amen

6. 6. *Cp.* 1. Cor. ix. 1-16, Mt. x. 10, for the duty of supporting our pastors.

7-8. We cannot mislead God who 'searches the reins and hearts' and knows what we really 'sow'.

11. 'What a letter'. There are two readings in Greek, one refers to the kind of writing, 'what manner of letters', W. and Rh., the other to the size of the characters, 'how large a letter', A., 'with how large letters', R. Challoner's 'what a letter' evades the difficulty, for St. Paul is not referring to the contents of his letter but to the handwriting: either the letters were striking in size or they were characteristically his own writing.

12. The Jews persecuted the Christians because they refused circumcision; acceptance would have meant peace with the civil authorities.

14. In contrast to ver. 13; 'by whom', better 'whereby', *viz.* the Cross.

16. 'This rule': that in ver. 15.

17. Paul cannot be disturbed by anybody, for he at least is conspicuously branded with the marks of his Master for whom he has so often suffered, 2. Cor. xi. 25.

.The Epistle of St. Paul to the Ephesians.

Salutation. 1. 1. Paul, an apostle of JESUS CHRIST by the will of God, to all the saints who are at Ephesus, and to the faithful in CHRIST JESUS. 2. Grace be to you and peace from God the Father, and from the Lord JESUS CHRIST.

GOD'S ELECTION. 3. Blessed be the God and Father of our Lord JESUS CHRIST, who hath blessed us with spiritual blessings in heavenly *places*, in Christ. 4. As he chose us in him before the foundation of the world, that we should be holy and unspotted in his sight in charity.

God's pre-destination. 5. Who hath predestinated us unto the adoption of children through JESUS CHRIST unto himself; according to the purpose of his will: 6. Unto the praise of the glory of his grace, in which he hath graced us in his beloved Son.

Executed through Christ. 7. In whom we have redemption through his blood, the remission of sins, according to the riches of his grace. 8. Which hath super-abounded in us in all wisdom and prudence.

The Divine purpose. 9. That he might make known unto us the mystery of his will, according to his good pleasure, which he hath purposed in him, 10. In the dispensation of the fulness of times, to re-establish all things in Christ, that are in heaven and on earth, in him.

To the Jews first. 11. In whom we also are called by lot, being predestinated according to the purpose of him who worketh all things according to the counsel of his will: 12. That we may be unto the praise of his glory, we who before hoped in Christ:

Then to the Gentiles. 13. In whom you also, after you had heard the word of truth (the gospel of your salvation:) in whom also believing you were signed with the holy spirit of promise, 14. Who is the pledge of our inheritance, unto the redemption of acquisition, unto the praise of his glory.

INTRODUCTION.

This Epistle, with *Philippians*, *Colossians* and *Philemon*, was written by the Apostle during his first imprisonment at Rome, A. D. 58-60. The words 'at Ephesus' in i. 1, are wanting in some Mss. and it seems clear from i. 15, iii. 2-4 that his readers were not known to him. The letter may, then, have been a species of 'encyclical' addressed to a group of Churches in Asia, Acts xix. 10, and the reader may have filled in the name of the church in which he read it, *cf.* Col. iv. 16. *Colossians* and *Ephesians* are 'sister' Epistles written at the same time and brought by the same bearer, Tychicus. Ephes. vi. 21-22, Col. iv. 7-8. They follow, too, on the same lines, and the same expressions occur in both. In *Ephesians* St. Paul treats of Christ and His Church, of the Holy Spirit and of the 'fulness' of the Church through Christ. This leads him to speak of such profound mysteries as God's 'calling' of the Gentiles, of grace and predestination, and of the consequent 'new life' all true Christians must needs lead. The outcome of such a life will be peace; indeed the word 'peace' might well serve as the key-note to the Epistle, *cf.* ii. 14, 15, 17, iv. 3, vi. 15, 23. The incorporation of the Christian in Christ is expressed by a free use of strange compound words which cannot be satisfactorily translated into English, see ii. 5, 6, 22, iii. 6, iv. 6, etc; the same compound forms occur in a lesser degree in the other Epistles of this group.

1. 3. 'Heavenlies', 20, ii. 6, iii. 10, vi. 12; not so much 'heaven' as the 'spiritual world', the real scene of our conflict.

4. God chooses His elect from eternity; and whereas His Providence is concerned with bringing all things to this natural goal, His Predestination means the adaptation of the necessary means for bringing the elect to the supernatural goal of eternal life, *S. T. I.* xxii. 1, xxiii. 1.

10. 'Re-establish', literally 'sum up', here perhaps better 'to gather together all the threads'. This is the supreme purpose of God, the full revelation of which began in the Incarnation and will continue to the end of time, *cf.* Apoc. i. 17-18, xxi. 6, xxii. 13, 1. Cor. xv. 23-28.

11. 'Called by lot', better with A. 'obtained an inheritance' or with R. 'made a heritage'.

13. Believers are stamped or sealed by the Holy Spirit promised in the Old Testament, *Ezech.* xxxvi. 26, xxxvii; this Spirit is 'the pledge' of our inheritance by the sure conviction He inspires; *cf.* Rom. viii. 5-26, 2. Cor. v. 5.

14. 'The redemption of acquisition'; the Gentiles were 'acqui-

That they may know God in Christ. 15. Wherefore I also hearing of your faith that is in the Lord JESUS, and of your love towards all the saints, 16. Cease not to give thanks for you, making commemoration of you in my prayers, 17. That the God of our Lord JESUS CHRIST, the Father of glory, may give unto you the spirit of wisdom and of revelation, in the knowledge of him,

Fulness of knowledge. 18. The eyes of your heart enlightened, that you may know what the hope is of his calling, and what are the riches of the glory of his inheritance in the saints, 19. And what is the exceeding greatness of his power towards us, who believe according to the operation of the might of his power, 20. Which he wrought in Christ, raising him up from the dead, and setting him on his right hand in the heavenly *places*, 21. Above all principality, and power, and virtue, and dominion, and every name that is named, not only in this world, but also in that which is to come.

Phil. ii. 9-10.

CHRIST IS THE HEAD. v. 23-34.

22. And he hath subjected all things under his feet, and hath made him head over all the church, 23. Which is his body, and the fulness of him who is filled all in all.

The Gentiles were dead in sin. Jn. xii. 31.

2. 1. And you, when you were dead in your offences and sins, 2. Wherein in time past you walked according to the course of this world, according to the prince of the power of this air, of the spirit that now worketh on the children of unbelief,

The Jews too. Lk. xi. 13. Rom. v. 6-9.

3. In which also we all conversed in time past, in the desires of our flesh, fulfilling the will of the flesh and of our thoughts, and were by nature children of wrath, even as the rest:

But are quickened through Christ. Rom. v. 6-10.

4. But God, (who is rich in mercy), for his exceeding charity wherewith he loved us, 5. Even when we were dead in sins, hath quickened us together in Christ, (by whose grace you are saved,) 6. And hath raised us up together, and hath made us sit together in the heavenly *places* through CHRIST JESUS.

The Divine purpose through grace.

7. That he might shew in the ages to come the abundant riches of his grace, in his bounty towards us in CHRIST JESUS. 8. For by grace you are saved through faith, and that not of yourselves, for it is the gift of God; 9. Not of works, that no man may glory. 10. For we are his workmanship, created in CHRIST JESUS in good works, which God hath prepared that we should walk in them.

red' by Christ, Jn. x. 16, 'a purchased people', 1. Pet. ii. 9; but we, or those 'other sheep' thus acquired, had to be redeemed by the Blood of Christ.

1. 21. Christ as man is set above all created things, Mt. xxviii. 18, Heb. ii. 8, Apoc. i. 18.

22. Also over the Church of which He is the Head both on earth, in Purgatory, and in Heaven. The Church is the body of Christ since subject to Him, conformed to Him, and guided by Him, 1. Cor. xii. 12-17. Now the human body is 'the fulness' of the soul, for without the body the soul would be unable to perform many of its functions; thus the body is for the soul, not *vice-versa*. So too the Church is for Christ that He may be able to find therein the fulness of His Life and death and Resurrection.

He 'is filled all in all', *viz.* finds His fulfilment in the very gifts which He bestows and which we exercise through Him, Jn. xiv. 12, Col. ii. 9-11.

2. 2. 'The prince of the power of this air', that is who by God's permission exercises power here in our sphere. "The reason why the fallen Angels were not forthwith thrust down to hell but left here in our sphere is that God was unwilling that the object of their creation should be wholly frustrated by their sin; He therefore left them to exercise us men, preparing for the good their crown, for the bad eternal death", St. Thomas (*in loco*).

3. 'Conversed', see note on Phil. iii. 20.

'Children of wrath'. "From that wrath no one is freed save by faith in the Man Jesus Christ, the Mediator between God and man; He who was conceived without sin, born without sin, died without sin, yet 'was made for us sin', that is was made a sacrifice for our sins. For in the Old Testament sacrifices for sin were called 'sins', and in those sacrifices was signified Christ, 'the Lamb of God who taketh away sin'," St. Fulgentius, *De Fide*, 67.

7. God's dealings with the Saints are a perpetual source of wonderment to us who come after them.

8-9. The theme of Rom. i-vii, to which reference should be made.

10. 'Created', *viz.* made out of nothing in the way of previous merits or works; 'in good works': "for Predestination is nothing else than God's preparation of His benefits, and amongst them we reckon even our good works", St. Thomas, *Comment on Ephes.*

'Walk in them', we are not driven but go of our own free will; 1. Cor. xv. 10.

"Only then are we truly made free when God fashions us, that is forms us and creates us — not indeed as human

*The Gen-
tiles were
dead in sin.*

11. For which cause be mindful that you being heretofore gentiles in the flesh, who are called uncircumcision by that which is called circumcision in the flesh, made by hands:

12. That you were at that time without Christ, being aliens from the conversation of Israel, and strangers to the testament, having no hope of the promise, and without God in this world.

*But now
'nigh' in
Christ.*

Acts. ii.
39.

iv. 13, 22;
Gal. vi. 15.

13. But now in CHRIST JESUS, you who some time were afar off, are made nigh by the blood of Christ. 14. For he is our peace, who hath made both one, and breaking down

the middle wall of partition, the enmities in his flesh : 15. Making void the law of commandments *contained* in decrees: that he might make the two in himself into one new man, making peace,

*And Gen-
tiles and
Jews are
now one.*

Rom. v.2.

16. And might reconcile both to God in one body by the cross, killing the enmities in himself. 17. And coming, he preached, peace to you that were afar off, and peace to them that were nigh. 18. For by him we have access both in one Spirit to the Father.

*All are
one family
in the
Church.*

1 Cor. iii.
11.

19. Now therefore you are no more strangers and foreigners; but you are fellow-citizens with the saints, and the domestics of God, 20. Built upon the foundation of the apostles and prophets, JESUS CHRIST himself being the chief corner-stone: 21. In whom all the building, being framed together, groweth up into an holy temple in the Lord. 22. In whom you also are built together into an habitation of God in the Spirit.

THE
APOSTLE
OF THE
GENTILES

1. 9-14.

*The Mys-
tery of
their in-
corpora-
tion.*

3. 1. For this cause, I Paul, the prisoner of JESUS CHRIST, for you gentiles: 2. If yet you have heard of the dispensation of the grace of God, which is given me towards you: 3. How that according to revelation, the mystery has been made known to me, as I have written above in a few words: 4. As you reading may understand my knowledge in the mystery of Christ.

5. Which in other generations was not known to the sons of men, as it is now revealed to his holy apostles, and prophets in the Spirit. 6. That the gentiles should be fellow-heirs, and of the same body and co-partners of his promise in CHRIST JESUS by the gospel.

*Of which
Paul is the
minister.*

7. Of which I am made a minister according to the gift of the grace of God, which is given to me according to the

beings, for that He had done long ago — but to be good men; this He does by His grace so that in Christ Jesus we may be a new creature, Gal. vi. 15", St. Augustine, *Enchiridion*, 35.

2. 12. 'Conversation', cf. Phil. i. 27, iii. 20, note.

14-16. Read 'hath broken down... hath made void'. Christ maintained the moral principles of the Law, Mt. v. 1; but the ceremonial and ritual of the Law He abolished save in so far as they prefigured the New Law, e.g. the Paschal lamb. The 'middle wall of partition' is no mere figure of speech but refers to the wall enclosing the inner court of the Temple; on it was a notice threatening death to any Gentile who entered, cf. Acts xxi. 28, and see *Aids to the Bible* iv (ii) pp. 50-51.

'That He might make the two in Himself into one new man'. The 'New Man' is Christ Himself, new in the manner of His conception, new in the grace He gave wherewith to keep His new commandments. 'In one body, by the Cross', in which Sacrifice all the Sacrifices of the Old Law received their fulfilment and came to an end, cf. v. 2, Heb. x. 10, 14.

19. 'Domestics of God', better, with the other English versions, 'and of the household of God'.

'Strangers and foreigners', better 'guests' in 'the House of God', 'strangers' in 'the City of God'.

20. Christ Himself is the Primal Foundation, 1. Cor. iii. 11, the Apostles and the Prophets are the secondary foundation laid by Christ, Mt. xvi. 18, xxviii. 18-20, Apoc. xxi. 14; to the Apostles are added the Prophets, for what the latter taught as future the former taught as already come to pass, Rom. i. 2. St. Peter was chosen to represent our Lord 'the foundation' in a special way, just as (Jn. xxi) he is chosen to represent our Lord 'the Good Shepherd'.

3. 2. Those addressed then are clearly not primarily the Ephesians among whom St. Paul worked so long, Acts, xix. 10.

4. 'Reading' i.e. 'when (or as) you read'.

'The mystery', viz. that the incorporation of the Gentiles is, in the decree of God, essential for the 'fulness' of Christ, see note on i. 22.

7. Of this 'mystery' St. Paul is the chosen minister, Acts ix. 15, 1. Tim. ii. 7, 2. Tim. i. 11, Tit. i. 3. etc.

operation of his power. 8. To me, the least of all the saints, is given this grace, to preach among the gentiles the unsearchable riches of Christ. 9. And to enlighten all men, that they may see what is the dispensation of the mystery which hath been hidden from eternity in God who created all things:

The eternal purpose.

10. That the manifold wisdom of God may be made known to the principalities and powers in the heavenly places through the church, 11. According to the eternal purpose, which he made in CHRIST JESUS our Lord. 12. In whom we have boldness and access with confidence by the faith of him.

Suffering is a small price to pay.

13. Wherefore I pray you not to faint at my tribulations for you, which is your glory. 14. For this cause I bow my knees to the Father of our Lord JESUS CHRIST, 15. Of whom all paternity in heaven and earth is named, 16. That he would grant you, according to the riches of his glory, to be strengthened by his Spirit with might unto the inward man.

The inward man.

17. That Christ may dwell by faith in your hearts: that being rooted and founded in charity, 18. You may be able to comprehend, with all the saints, what is the breadth, and length, and height, and depth. 19. To know also the charity of Christ, which surpasseth all knowledge, that you may be filled unto all the fulness of God.

Glory to God.

20. Now to him who is able to do all things more abundantly than we desire or understand, according to the power that worketh in us: 21. To him be glory in the church, and in CHRIST JESUS, unto all generations, world, without end. Amen.

Value your Christian calling. By charity.

4. 1. I therefore, a prisoner in the Lord, beseech you that you walk worthy of the vocation in which you are called, 2. With all humility and mildness, with patience, supporting one another in charity,

By unity.

3. Careful to keep the unity of the Spirit in the bond of peace. 4. One body and one Spirit: as you are called in one hope of your calling. 5. One Lord, one faith, one baptism. 6. One God and Father of all, who is above all, and through all, and in us all.

CHRIST'S COMING HAS 'FILLED' ALL.

7. But to every one of us is given grace according to the measure of the giving of Christ. 8. Wherefore he saith: *Ascending on high he led captivity captive: he gave gifts*

3. 9. See notes on i. 22, iii. 4.

10. Men are to learn from the Apostles; the Angels in heaven cannot — since they see God face to face — learn from men, but they can see in men the unfolding of designs hidden in God from eternity.

'According to the eternal purpose', better 'according to the purpose of the ages in which — in their due succession — God unfolds His designs'.

18. Faith and charity beget knowledge of Divine things even in this world, hence what is called 'the instinctive Catholic sense', *cp.* Jn. xiv. 21-24; St. Paul's words are a kind of commentary on Job xi. 8-9.

19. 'Fulness', see note on i. 22.

4. 1-6. (a) Unity demands humility; the church is the one body of Christ and we its members, 1. Cor. xii. 27, that Body is led by one Spirit and its members have but one hope.

(b) Further, the Church is a Society and for the unity of a society are demanded one ruler, one law, the same insignia and the same goal, or — in the Divine Society which is the Church; the Lord, the faith, the Sacraments, God; they must *be* one since called so, and hoping for one and the same reward.

2. "The diversity of states of life and of offices in the Church has a threefold significance. First of all it is intended for the perfection of the Church itself. For precisely as in the natural order of things that perfection which in God is simple and uniform can only be represented in the Universe by dissimilarity and multiplicity, so too that fulness of grace which in Christ, the Head of the Church, is one, flows in divers fashions to His members, so that the Church, may be perfect. In the second place this diversity of offices and states of life arises from the necessarily different tasks which have to be performed in the Church. For different people have to be set to different tasks so that things may be done expeditiously and without confusion, Rom. xii. 4. Thirdly this diversity conduces to the dignity and beauty of the Church which consist in a certain order and harmony, whence the Apostle says 'In a great house there are not only vessels of gold and silver, but also of wood and earth', 1. Tim. ii. 20", *S. T.* II-II clxxxiii. 2.

to men. 9. Now that he ascended, what is it, but because he also descended first into the lower parts of the earth? 10. He that descended is the same also that ascended above all the heavens, that he might fill all things.

*Though
His gifts
are diverse*

ii. 15,
v. 26-27.

*Unity in
doctrine
means
fruitful-
ness in
works.*

11. And he gave some apostles, and some prophets, and other some evangelists, and other some pastors and doctors. 12. For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: 13. Until we all meet into the unity of faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the age of the fulness of Christ:

14. That henceforth we be no more children tossed to and fro, and carried about with every wind of doctrine by the wickedness of men, by cunning craftiness by which they lie in wait to deceive. 15. But doing the truth in charity, we may in all things grow up in him who is the head, *even* Christ: 16. From whom the whole body, being compacted and fitly joined together, by what every joint supplieth, according to the operation in the measure of every part, maketh increase of the body unto the edifying of itself in charity.

*Not like
the Gen-
tiles.*

Rom. i.
18-32.

*But 'the
new man'.*

17. This then I say and testify in the Lord: that henceforward you walk not as also the gentiles walk in the vanity of their mind, 18. Having their understanding darkened, being alienated from the life of God through the ignorance that is in them, because of the blindness of their hearts, 19. Who despairing, have given themselves up to lasciviousness, unto the working of all uncleanness, unto covetousness.

20. But you have not so learned Christ: 21. If so be that you have heard him, and have been taught in him, as the truth is in JESUS. 22. To put off, according to former conversation, the old man, who is corrupted according to the desire of error. 23. And be renewed in the spirit of your mind: 24. And put on the new man, who according to God, is created in justice and holiness of truth.

*What this
means for
a Chris-
tian.
Anger.
Thievery.*

25. Wherefore putting away lying, speak ye the truth every man with his neighbour: for we are members one of another. 26. Be angry, and sin not. Let not the sun go down upon your anger. 27. Give not place to the devil. 28. He that stole, let him now steal no more: but rather let him labour, working with his hands the thing which is good, that he may have something to give to him that suffereth

4.9-10. The Son of God descending into this world introduced into it a totally new element; He ascends bearing with Him the fruits of the change He has wrought.

11. "The Prophets who foretold Christ's coming could only last till John, who pointed with his finger to Christ as actually present. Yet, as St. Jerome says: 'this does not mean that there was no place for Prophets after John. For in the *Acts of the Apostles* we read that Agabus prophesies, also the four virgin daughters of Philip.' Moreover John (the Evangelist) wrote a prophetic book on the end of the Church; and in no age have there been wanting men filled with the Spirit of prophecy — not of course for the declaration of new teachings on the faith, but for the guidance of means' actions", *S. T.* 2-2. *clxxiv.* 6 *ad* 3m.

12. 'Edifying', so in all the English versions except R. V. 'building up', which is preferable.

11-13. These divers gifts are to be used in mutual cooperation till we meet in the unity of the consummated faith, namely that knowledge which is the beatific vision of God, Jn. xvii. 3, 1. Cor. xiii. 9-12.

16. 'According to the operation...', better 'according to the working in due measure...' R. V.

"We make a spiritual sacrifice to God when we offer Him anything. Now of all a man's good things that which God most readily accepts is the human soul offered to Him in sacrifice, and the more a man knits his own soul or the soul of another to God the more acceptable is that sacrifice; consequently it is a more acceptable thing to God that a man should apply his soul and those of others to contemplation than to action. When, then, we say that 'there is no sacrifice more pleasing to God than zeal for souls' we do not mean that the merit of the active life is greater than that of the contemplative, but that it is more meritorious that a man should so offer his soul and those of others to God than if he were to engage in any other exterior works", *S. T.* II-II. *clxxxii.* 2 *ad* 3.

In the human body the members are knit together by nerves and muscles, and their mutual service is secured by the direction given by the head; so too in Christ's body, which is the Church, the various members are knit to Him by faith; also to one another by the fact that they are members of the one body governed by the one Head; the bond here is charity. Further: since in the human body the head directs the various members by a most subtle influence radiating from it and penetrating to the minutest living portion of the body, so too in the Church every member receives directly the impulses of Christ's sweetly compelling graces directing them to all their works, *cf.* Col. ii. 10, 19.

Evil speech need. 29. Let no evil speech proceed from your mouth: but that which is good to the edification of faith, that it may administer grace to the hearers.

The 'Spirit' means holiness. 30. And grieve not the holy Spirit of God: whereby you are sealed unto the day of redemption. 31. Let all bitterness and anger, and indignation and clamour, and blasphemy be put away from you, with all malice. 32. And be ye kind one to another, merciful, forgiving one another, even as God hath forgiven you in Christ.

DETAILS
TOUCHING
THE 'NEW
MAN'.

5. 1. Be ye therefore followers of God, as most dear children: 2. And walk in love, as Christ also hath loved us, and hath delivered himself for us, an oblation and a sacrifice to God for an odour of sweetness.

*Sins of the
flesh.*

3. But fornication and all uncleanness, or covetousness, let it not so much as be named among you, as becometh saints: 4. Or obscenity, or foolish talking, or scurrility, which is to no purpose: but rather giving of thanks. 5. For know ye this and understand that no fornicator, or unclean, or covetous person, (which is a serving of idols,) hath inheritance in the kingdom of Christ and of God. 6. Let no man deceive you with vain words. For because of these things cometh the anger of God upon the children of unbelief. 7. Be ye not therefore partakers with them.

*Children of
the light.*

8. For you were heretofore darkness, but now light in the Lord. Walk then as children of the light: 9. For the fruit of the light is in all goodness, and justice, and truth: 10. Proving what is well-pleasing to God.

*Not of
darkness.*

11. And have no fellowship with the unfruitful works of darkness, but rather reprove them. 12. For the things that are done by them in secret, it is a shame even to speak of: 13. But all things that are reprov'd are made manifest by the light: for all that is made manifest is light. 14. Wherefore he saith: *Rise thou that sleepest, and arise from the dead: and Christ shall enlighten thee.*

*Christian
prudence.*

15. See therefore, brethren, how you walk circumspectly: not as unwise, 16. But as wise: redeeming the time, because the days are evil. 17. Wherefore become not unwise, but understanding what is the will of God.

*Filled with
the Spirit.*

18. And be not drunk with wine, wherein is luxury, but be ye filled with the Holy Spirit, 19. Speaking to yourselves in psalms and hymns, and spiritual canticles, singing and making melody in your hearts to the Lord:

4. 21. See note on iii. 2.

22. For 'the old man' see Rom. vi. 6; for 'conversation', *cf.* Phil. i. 27 iii. 20, note.

30. 'Sealed'. "The believer is deputed to two things, first and primarily to the enjoyment of glory, and he is therefore 'sealed' with the seal of grace, *Ezech. ix. 4, Apoc. vii. 3.* But further every believer is deputed to receive, or to hand on to others, things concerning God's worship, and this the Sacramental character is meant to signify. Now since all the ritual of the Christian religion flows from Christ's priesthood, it follows that the Sacramental character is more particularly the character of Christ; to His Priesthood the faithful are conformed by their Sacramental characters which are nothing else than certain shares in Christ's Priesthood derived from Christ Himself", *S. T. III. lxiii. 3.*

5. 2. 'An oblation and a sacrifice'. "Christ's Passion is the true cause of the remission of our sins, first as moving us to charity, *Rom. v. 8,* for it is by love that we obtain pardon for our sins, *Lk. vii. 47.* Moreover His Passion produces the remission of our sins by way of Redemption. For since Christ is our Head by His Passion which He endured out of love for us and out of obedience, He has freed us, as being His members, from our sins, as it were by the price of His Passion; as though a man by some meritorious work performed by his hands redeemed himself from some sin he had committed with his feet. For precisely as the natural body is one, though consisting of a diversity of members, so is the entire Church — which is the mystical Body of Christ — counted as one person with Christ its Head. Lastly, Christ's Passion is the effective cause of the remission of our sins in that the flesh in which He endured His Passion is the instrument of His Godhead, and from that flesh all His sufferings and actions work with a Divine power for the expulsion of sin", *S. T. III. xlix. 1.*

6. 'Vain' or 'empty' words whereby men try to persuade us that moral principles are but fictions — contrary to the testimony of our nature —, or that the passions are to be freely indulged on the ground that they are natural.

13. All pretences and shams stand convicted in the light of day, for only reality can endure the light; it is the same in the spiritual order, *cf. Jn. iii. 20-21.*

16. 'Redeeming', literally 'making a market of your opportunities'.

Gratitude. 20. Giving thanks always for all things, in the name of our Lord JESUS CHRIST, to God and the Father. 21. But subject one to another in the fear of Christ. 22. Let women be subject to their husbands, as to the Lord: 23. Because the husband is the head of the wife: as Christ is the head of the church. He is the saviour of his body. 24. Therefore as the church is subject to Christ, so also let the wives be to their husbands in all things.

Husbands love their wives. 25. Husbands, love your wives, as Christ also loved the church, and delivered himself up for it: 26. That he might sanctify it, cleansing it by the laver of water in the word of life. 27. That he might present it to himself a glorious church, not having spot or wrinkle, or any such thing, but that it should be holy and without blemish. 28. So also ought men to love their wives as their own bodies.

Because they love themselves. He that loveth his wife loveth himself. 29. For no man ever hated his own flesh: but nourisheth and cherisheth it, as also Christ doth the church. 30. Because we are members of his body, of his flesh, and of his bones.

Because Scripture bids it. 31. *For this cause shall a man leave his father and mother: and shall cleave to his wife, and they shall be two in one flesh.* 32. This is a great sacrament: but I speak in Christ and in the church. 33. Nevertheless let every one of you in particular love his wife as himself: and let the wife fear her husband.

Family life. 6. 1. Children, obey your parents in the Lord: for this is just. 2. *Honour thy father and thy mother*, which is the first commandment with a promise: 3. *That it may be well with thee, and thou mayest be long-lived upon the earth.*

a) Children. Ex. xx. 12. b) *Parents.* 4. And you, fathers, provoke not your children to anger: but bring them up in the discipline and correction of the Lord.

c) Servants. 5. Servants, be obedient to them that are your lords according to the flesh, with fear and trembling, in the simplicity of your heart, as to Christ. 6. Not serving to the eye, as it were pleasing men, but, as the servants of Christ, doing the will of God from the heart. 7. With a good will serving. as to the Lord, and not to men. 8. Knowing that whatsoever good thing any man shall do, the same shall he receive from the Lord, whether he be bond or free.

d) Masters. 9. And you masters, do the same things to them, for-

5. 26. See notes on iv. 11-13.

27. The church on earth is glorious in her Saints, for they are without spot or have cleansed themselves by repentance; much more will the church be glorious when *all* spots are cleansed away, Apoc. xxi. 1-5, xxii. 3-5.

"Since he does not merely say 'Church not having spot or wrinkle' but adds 'glorious' he clearly indicated when the Church would be 'not having spot or wrinkle', namely when it is 'glorious'. For we cannot call the Church 'glorious' now when it is in the midst of such evils and scandals, with such an admixture of wicked men in it, and so laid open to the insults of impious people; even when kings serve the Church temptation only becomes graver. But the Church will be 'glorious' when that shall come to pass which the same Apostle foretold: 'When Christ shall appear who is your life, then you also shall appear with Him in glory', Coloss. iii. 4", St. Augustine, *De Perfectione Justitiae*, 35.

32. 'A great Sacrament', so W. and Rh.; 'secret' T. Cr. G., 'mystery' A. and R. This is not said by the Apostle as a kind of after-thought; Christ's love for His Church runs like a thread through the whole of the foregoing teaching on a man's love for his wife. 'Sacrament' is the Latin equivalent of the Greek 'mystery', it means 'an outward sign of some sacred thing'; if this outward sign is instituted by Christ as a means communicating to us some special 'inward grace' we then have a 'Sacrament' strictly so-called, *e. g.* Baptism. St. Paul is not here *proving* that Matrimony is a Sacrament, he is taking it for granted; he only asserts that the love of husband for wife is an outward sign of Christ's love for His Church. Yet it is evident that Christ's love for His Church confers grace on it; so, too, does the mutual love of husband and wife serve as a channel for God's grace to them. Moreover Matrimony is said to be 'a great Sacrament' because of the great thing that it signifies, *viz.* the union of Christ with His Church. Matrimony as a means for the generation of offspring — a thing that was necessary even before sin existed — was instituted before sin came into the world; as a remedy against the wounds inflicted by sin (the concupiscence rising from original sin) it was instituted in the time of the law of nature; as being limited to certain persons it had its origin in the Mosaic Law; as representing the mystery of the union between Christ and His Church its institution dates from the New Law, and as such it is a Sacrament of the New Law". *S. T. Suppl.* xlii. 2.

'In Christ and in the Church', better 'concerning'.

6. 9. 'Respect of persons', *cf.* Col. iii. 25, note on Acts x. 34.

bearing threatenings: knowing that the Lord both of them and you is in heaven: and there is no respect of persons with him.

*The
Christian
armour.*

iii. 10.

10. Finally, brethren, be strengthened in the Lord, and in the might of his power. 11. Put you on the armour of God, that you may be able to stand against the deceits of the devil. 12. For our wrestling is not against flesh and blood: but against principalities and powers, against the rulers of the world of this darkness, against the spirits of wickedness in the high places. 13. Therefore take unto you the armour of God, that you may be able to resist in the evil day, and to stand in all things perfect.

*The
weapons.*

Heb. iv.
12.

Prayer.
Col. iv. 2.

14. Stand therefore, having your loins girt about with truth, and having on the breastplate of justice, 15. And your feet shod with the preparation of the gospel of peace: 16. In all things taking the shield of faith, wherewith you may be able to extinguish all the fiery darts of the most wicked one. 17. And take unto you the helmet of salvation; and the sword of the spirit, (which is the word of God,)

18. By all prayer and supplication, praying at all times in the spirit: and in the same watching with all instance and supplication for all the saints: 19. And for me, that speech may be given me, that I may open my mouth with confidence, to make known the mystery of the gospel. 20. For which I am an ambassador in a chain, so that therein I may be bold to speak according as I ought.

*Details
about him-
self.*

21. But that you also may know the things that concern me, *and* what I am doing, Tychicus, my dearest brother and faithful minister in the Lord, will make known to you all things: 22. Whom I have sent to you for this same purpose, that you may know the things concerning us, and that he may comfort your hearts.

Conclusion

23. Peace be to the brethren and charity with faith, from God the Father, and the Lord JESUS CHRIST. 24. Grace *be* with all them that love our Lord JESUS CHRIST in incorruption. Amen.

6. 12. 'Our wrestling'. "The demons' assaults spring from their malice since, owing to envy, they strive to hinder a man's progress, and through pride they usurp a likeness to Divine power in that they depute their own ministers to assail men, just as Angels minister to God by fulfilling certain definite offices making for men's salvation. But the ordering of their assaults is from God who knows how to use evil things harmoniously, by directing them, that is, to good ends", *S. T. l. cxiv. 1.*

Of the nine choirs of angels the Apostle only mentions here 'Principalities' and 'Powers' because the titles 'Cherubim' 'Seraphim' and 'Thrones' imply a turning to God, while 'Angels' and 'Archangels' are His ministers, and 'Virtues' and 'Dominations' are His servants, all which things are incompatible with the diabolic character; whereas the devils are Princes and mighty, they are wicked and astute, and consequently to be feared.

13. 'To stand', this is a favourite expression of the Apostle's, *cf. vers. 11, 14, Rom. v. 2, xi. 20, 1. Cor. x. 12, xv. 1, xvi. 13, Phil. iv. 1, Col. iv. 12, 1. Thess. iii. 8, 2. Thess. ii. 14, and cp. Lk. xxi. 36.*

18. 'Instance', so Rh. C. T. G. but A., 'perseverance', *cf. Col. iv. 2.* It might be translated 'earnestness'.

The Epistle of St. Paul to the Philippians.

Salutation. 1. 1. Paul and Timothy, the servants of JESUS CHRIST, to all the saints in CHRIST JESUS who are at Philippi, with the bishops and deacons. 2. Grace be unto you and peace from God our Father, and from the Lord JESUS CHRIST.

His gratitude for their gifts. 3. I give thanks to my God in every remembrance of you. 4. Always in all my prayers making supplication for you all, with joy: 5. For your communication in the gospel of Christ from the first day until now. 6. Being confident of this very thing, that he who hath begun a good work in you, will perfect it unto the day of CHRIST JESUS.

His affection for them. 7. As it is meet for me to think this for you all: for that I have you in my heart; and that in my bonds, and in the defence, and confirmation of the gospel, you all are partakers of my joy. 8. For God is my witness, how I long after you all in the bowels of JESUS CHRIST.

His prayer for them. 9. And this I pray, that your charity may more and more abound in knowledge and in all understanding: 10. That you may approve the better things, that you may be sincere and without offence unto the day of Christ. 11. Filled with the fruit of justice through JESUS CHRIST, unto the glory and praise of God.

His imprisonment has been all to the good in Christ. 12. Now, brethren, I desire you should know that the things which have happened to me have fallen out rather to the furtherance of the gospel. 13. So that my bonds are made manifest, in Christ, in all the court, and in all other places: 14. And many of the brethren in the Lord, *growing* confident by my bonds, are much more bold to speak the word of God without fear.

Various preachers of Christ. 15. Some indeed even out of envy and contention: but some also for good-will preach Christ: 16. Some out of charity: knowing that I am set for the defence of the gospel. 17. And some out of contention preach Christ not sincerely: supposing that they raise affliction to my bonds.

INTRODUCTION.

This Epistle ranks next to that to Philemon as a personal document. The Apostle writes — probably during his first imprisonment at Rome, A. D. 58-60 — to thank his first converts in Europe for their kindly thought for him in prison at Rome; gratitude for their presents to him is the thought with which he begins and ends. He then tells them of his life in prison and of the progress of the Gospel despite his confinement; Christ has been all in all to him throughout, and if they would grow in the Christian mind they must cultivate the same spirit. It is based on self-abnegation, and of this Christ Himself is the great example, hence the famous passage. ii. 5-11. The fruits of such a life are joy; consequently joy is the key-note of this Epistle. For the conversion of the Philippians see Acts xvi; St. Paul visited them at least twice again, Acts xx. 6 and perhaps again on his release, cf. 1. Tim. i. 3, 2. Tim. iv. 13; from there he seems to have written 2. *Corinthians*, cf. 2. Cor. ii. 13. vii. 5, viii. 1, 2, 4.

1. 1. 'Bishops and deacons'; the plural 'bishops' shews that priests are included, for there are not several bishops in a town, see notes on 1 Tim. iii. 1.

6. 'The day of Christ' ver. 10, iii. 20 iv. 5. This may refer to the Coming of Christ to each individual at death, Heb. ix. 27; at the same time the Apostle, and most early Christians, may have thought that Christ's final Coming was imminent. But if St. Paul thought so he nowhere taught it, see note on 1. Thess. iv. 11.

8. 'Bowels', regarded by the Hebrews as the seat of the emotions.

9. 'Understanding' better 'discernment' or appreciation of Divine things.

13. Court, the word is 'Praetorium' as in Mt. xxvii. (hence 'Judgement hall' W. T. Cr. G.); it may mean that the 'Praetorian guard' the Apostle's warders, were converted by him; see *Aids* v (iii) p. 181.

13-19. It is a great thing that men should preach Christ at all, even though their motives are not always worthy, or have some admixture of error.

All conspire unto good.

18. But what then? So that by all means, whether by occasion, or by truth, Christ be preached: in this also I rejoice, yea, and will rejoice. 19. For I know that this shall fall out to me unto salvation, through your prayer, and the supply of the Spirit of JESUS CHRIST. 20. According to my expectation and hope; that in nothing I shall be confounded, but with all confidence, as always, so now also shall Christ be magnified in my body, whether *it be* by life, or by death.

CHRIST IS ALL IN ALL TO HIM.

21. For to me, to live is Christ: and to die is gain. 22. And if to live in the flesh, this is to me the fruit of labour, and what I shall choose I know not. 23. But I am straitened between two; having a desire to be dissolved and to be with Christ, a thing by far the better. 24. But to abide still in the flesh, is needful for you.

His confidence.
ii. 24.

25. And having this confidence, I know that I shall abide, and continue with you all, for your furtherance and joy of faith: 26. That your rejoicing may abound in CHRIST JESUS for me, by my coming to you again.

It must be the same with them.

27. Only let your conversation be worthy of the gospel of Christ: that, whether I come and see you, or being absent may hear of you, that you stand fast in one spirit, with one mind, labouring together for the faith of the gospel.

Suffering is Divine.

28. And in nothing be ye terrified by the adversaries: which to them is a cause of perdition, but to you of salvation, and this from God. 29. For unto you it is given for Christ, not only to believe in him, but also to suffer for him, 30. Having the same conflict as that which you have seen in me, and now have heard of me.

This will beget Unity which is based on humility.

2. 1. If there be therefore any consolation in Christ, if any comfort of charity, if any society of the Spirit, if any bowels of commiseration; 2. Fulfil ye my joy, that you be of one mind, having the same charity, being of one accord, agreeing in sentiment. 3. Let nothing be done through contention, neither by vainglory: but in humility, let each esteem others better than themselves: 4. Each one not considering the things that are his own, but those that are other men's.

THE EXAMPLE OF CHRIST.

5. For let this mind be in you, which was also in CHRIST JESUS: 6. Who being in the form of God, thought it not robbery to be equal with God: 7. But emptied himself, taking the form of a servant, being made in the likeness of men, and in habit found as a man.

1. 21-22. 'To live... to die', so W. Rh. A. and R.; but T, Cr, 'for Christ is to me life, and death is to me advantage', and G. 'for Christ is to me both in life and in death advantage'. St. Paul explains, 22-23, that to continue in life is to him Christ, that to *die* means union with Him.

22. The fruit of labour', i. e. full of the fruit of good work for Christ; *cp.* 2. Cor. v. 1-9, 2. Tim. iv. 6-8.

23. 'And to be with Christ'. Those who hold that the souls of men who have died in the grace of God do not immediately enjoy the Blessed Vision of God must also hold that even St. Paul is still awaiting the fulfilment of his desires.

Merit and demerit are to the soul as gravity is to the body; remove the impediment and a body falls to the ground; remove the tabernacle of the body and the soul flies to its magnet: evil if it has chosen that for its portion, good if it has chosen good. Thus at the Second Council of Lyons, 1274, the Greek Emperor Michael Palaeologos subscribed to the following: "We believe that the souls of those who after Baptism have incurred no stain of sin whatsoever, as well as the souls of those who after contracting the stain of sin, have — either still abiding in the body or after quitting it — been purified, are straightway received into heaven". This same passage occurs again in the Council of Florence, 1439; *cf.* also Trent. Session VI on *Justification*, Jan. 13, 1547.

27. 'Conversation', literally 'civic life', hence in general 'mode of life' *cf.* iii. 20.

2. 6-7. The form (or nature) of God, the form (or nature) of a servant, the likeness of men, the habit of man: Christ as man had not the form or nature of God, and it would have been robbery for Him to have claimed it. St. Paul refers, then, to the eternal Son who is of one form or nature with the Father, Jn. v. 18. *He emptied Himself*, not that He deprived Himself of His Godhead, for no one can deprive himself of his nature — least of all the Author of nature —, but what He was He remained: what He was not, *viz.* man. He assumed: precisely as in coming down from heaven He did not thereby cease to be there, but began a new mode of existence on earth — an 'emptiness' compared with what He really was. *Taking the form (or nature) of a servant* (the 'Servant' of Isaiah xlii-xliv, etc), not 'becoming' a servant — as though by His Incarnation He became a different person — but taking the nature of man, God's servant. *Being made in the likeness of men*, that is in the specific likeness of men, for the Incarnate Son of God was not some new form of being, neither God nor man, but something commingled of both: He was complete God and complete man save that the union of human body and soul in Him did not result in the formation of a human personality, but was caught up, as it were, into the Personality of the

Christ's obedience. 8. He humbled himself, becoming obedient unto death: even to the death of the cross. 9. For which cause God also hath exalted him, and hath given him a name which is above all names: 10. That in the name of JESUS every knee should bow, of those that are in heaven, on earth, and under the earth: 11. And that every tongue should confess that the Lord JESUS CHRIST is in the glory of God the Father.

Is. xlv. 24.

They must do the same. 12. Wherefore my dearly beloved, (as you have always obeyed,) not as in my presence only, but much more now in my absence, with fear and trembling work out your salvation. 13. For it is God who worketh in you both to will and to accomplish, according to *his* good will.

1. Cor. x. 12.

They must lead blameless lives. 14. And do ye all things without murmuring and hesitations: 15. That you may be blameless, and sincere children of God, without reproof, in the midst of a crooked and perverse generation: among whom you shine as lights in the world. 16. Holding forth the word of life, to my glory in the day of Christ, because I have not run in vain, nor laboured in vain.

Paul is ready to die. 17. Yea, and if I be made a victim upon the sacrifice and service of your faith, I rejoice and congratulate with you all. 18. And for the self same thing do you also rejoice, and congratulate with me.

HIS PLANS. Timothy. 19. And I hope in the Lord JESUS, to send Timothy unto you shortly, that I also may be of good comfort, when I know the things concerning you. 20. For I have no man so of the same mind, who with sincere affection is solicitous for you. 21. For all seek the things that are their own: not the things that are JESUS CHRIST'S.

His affection.

His fidelity 22. Now know ye the proof of him, that as a son with the father, so hath he served with me in the gospel. 23. Him therefore I hope to send unto you immediately, so soon as I shall see how it will go with me. 24. And I trust in the Lord, that I myself also shall come to you shortly.

Epaphroditus. 25. But I have thought it necessary to send to you Epaphroditus, my brother and fellow-labourer and fellow-soldier, but your apostle, and he that hath ministered to my wants. 26. For indeed he longed after you all: and was sad, for that you had heard, that he was sick. 27. For indeed he was sick nigh unto death: but God had mercy on him: and not only on him, but on me also, lest I should have sorrow upon sorrow. 28. Therefore I send him the more speedily: that, seeing him again, you may rejoice, and I

His illness.

Son of God Who subsisted in both the natures, the human and the Divine. *And in habit found as man* since in becoming Incarnate He shrank from none of the consequences save only sin, 'Thou didst not abhor the virgin's womb'.

Arius said that the Son was less than the Father; Nestorius that the Godhead dwelled in the man and that there were therefore two persons, the human and the Divine, and that Mary was the Mother of the former only; Eutyches that the human and Divine natures were mingled; Apollinaris that Christ had no human soul, etc. Modern ideas on the Incarnation are but old heresies recast; all are met by the declaration of the Council of Chalcedon, A. D. 451:

"We agree in teaching that the Son and our Lord Jesus Christ are one and the same; that He is perfect in Godhead, perfect in humanity, true God and true man, made of a body and a rational soul, of one substance with the Father according to Godhead, of one substance with us according to His humanity — 'in all things like as we are without sin', Heb. iv. 15; before the ages begotten of the Father according to Godhead, but in these last days, for our sakes and for our salvation, (born) of the Virgin Mary the Mother of God, according to His humanity. Likewise: that the one and the same Christ, the Son, the Lord, the Only-begotten, is to be acknowledged in the two natures as without confusion (i. e. not poured together or mingled), without change, without division, without separation; — the differences of the two natures not having been removed owing to their union, but rather the properties of each nature having been preserved and working in harmony together in the one Person and subsistence — and that He is not broken up or divided into two persons but that the Son and only-begotten God, the Word, the Lord Jesus Christ, are one and the same, as Jesus Christ Himself has taught us and the Prophets before Him, and as the Creed of the Fathers has handed it down to us".

2. 12-13. "Why with 'fear and trembling' and not rather with security when 'it is God who worketh in us'? Because owing to our wills — without which we cannot do well — it can easily occur to a man's mind when he does well to think that this is solely his own doing, so that he is tempted to say 'I shall not be moved for ever!'," St. Augustine, *De Natura et Gratia*, 31.

13. Free will without God's grace will not save us, Jn. xv. 5; neither is free will destroyed because God worketh 'in us'; we are not machines, "for by His impulses God moves our will to do well" (St. Thomas on Phil. ii.). Pelagius taught that it was for us to will, for God to perfect our willing — contrary to this passage; nor, again, does the Apostle say

Honour the workers. may be without sorrow. 29. Receive him therefore with all joy in the Lord: and treat with honour such as he is. 30. Because for the work of Christ, he came to the point of death: delivering his life, that he might fulfil that which on your part was wanting towards my service.

The true Christian spirit is joy in the Lord. 3. As to the rest, my brethren, rejoice in the Lord. To write the same things to you, to me indeed is not wearisome, but to you is necessary. 2. Beware of dogs, beware of evil workers, beware of the concision. 3. For we are the circumcision, who in spirit serve God: and glory in CHRIST

a) Paul might well have joyed in the Law JESUS, not having confidence in the flesh. 4. Though I might also have confidence in the flesh. If any other thinketh he may have confidence in the flesh, I more, 5. Being circumcised the eighth day, of the stock of Israel, of the tribe of Benjamin, an Hebrew of the Hebrews: according to the law, a Pharisee: 6. According to zeal, persecuting the church of God: according to the justice that is in the Law, conversing without blame. 7. But the things that were gain to me, the same I have counted loss for Christ. 8. Furthermore I count all things to be but loss, for the excellent knowledge of JESUS CHRIST my Lord: for whom I have suffered the loss of all things, and count them but as dung, that I may gain Christ:

Fellowship in Christ. 9. And may be found in him not having my justice, which is of the Law, but that which is of the faith of CHRIST JESUS, which is of God, justice in faith: 10. That I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable to his death, 11. If by any means I may attain to the resurrection which is from the dead.

Final attainment. 12. Not as though I had already attained, or were already perfect: but I follow after, if I may by any means apprehend, wherein I am also apprehended by CHRIST JESUS. 13. Brethren, I do not count myself to have apprehended. But one thing I do: forgetting the things that are behind, and stretching forth myself to those that are before, 14. I press towards the mark, to the prize of the supernal vocation of God in CHRIST JESUS. 15. Let us therefore, as many as are perfect, be thus minded: and if in anything you be otherwise minded: this also God will reveal to you. 16. Nevertheless whereunto we are come, that we be of the same mind, let us also continue in the same rule.

c) They must do the same.

that God moves our wills according to our merits, but simply according to His own good will, Rom. ix. 16.

2. 16. 'Holding forth', for men to see Mt. v. 16; 'to my glory', they are to be his crown, iv. 1.

17. 'Upon the sacrifice', the libations were poured out on the sacrifices, Nbs. xv. 5-10, and St. Paul here regards the Philipians as a sacrifice since they have dedicated themselves to God, Rom. xii. 1, 2. Tim. iv. 6.

23. *Viz.* at his impending trial, not the final one referred to in 2. Tim. iv. 16.

25. 'Your apostle'; the word is here used in its literal sense, one 'sent', *cf.* Jn. xiii. 16, not as one of the twelve.

30. 'Delivering', Rh. 'yielding' T. Cr. G. A. 'not regarding', R. 'hazarding'.

3. 2. 'Dogs'; the unclean, Apoc. xxii. 15.

'Concision', so G. Rh. A. R.; T. and Cr. 'dissension', but the Apostle is coining a word: not 'circumcision' but 'concision', suggesting that the Mosaic rite on which the Judaizing Christians so rigorously insisted had become merely a meaningless mutilation, Col. ii. 11.

6. 'Conversing': see i. 27, iii. 20 note.

9. 'Justice in faith', better 'righteousness based upon faith'. This is a summary of all the Apostle's teaching on faith and the Law, Rom. i-iv, ix-xi.

11. Even for St. Paul the way was an arduous one!

12. The 'perfection' he here speaks of is that of our Fatherland, 1. Jn. iii. 2; perfection here below is twofold: a) that which is necessary for salvation, *viz.* determination to keep God's commandments, 1. Jn. ii. 3, 15, 17, iii. 24, v. 3; b) that which goes beyond the strictly necessary and aims at a greater separation from the world with a view to closer union with God, Mt. v. 44-48, xix. 11-12, 21, 26-30.

12-15. "Let us then who strive after perfection realise that we are not yet perfect... so that when that which is perfect shall have come that which is 'in part' may be destroyed, in other words may no longer be 'in part' but 'wholly'. For then to faith and hope will succeed that reality which is no longer the object of faith and hope but which is actually seen and grasped; while charity, the greatest of these three, will not be taken away but will grow and be filled in the contemplation and firm grasp of what it formerly believed in and hoped for", St. Augustine, *De Perfectione Iustitiae*, 19.

16. The text is corrupt, probably we should read: "nevertheless, whereunto we are come (*viz.* in our striving after perfection), let us walk in that same" — and omit the rest of the verse.

They must imitate him. 17. Be followers of me, brethren, and observe them who walk so as you have our model. 18. For many walk, of whom I have told you often, (and now tell you weeping,) that they are enemies of the cross of Christ; 19. Whose end is destruction: whose God is their belly: and whose glory is in their shame: who mind earthly things.

Rom. xvi. 17. 20. But our conversation is in heaven: from whence also we look for the Saviour, our Lord JESUS CHRIST. 21. Who will reform the body of our lowliness, made like to the body of his glory, according to the operation whereby also he is able to subdue all things unto himself.

This will produce unity. 4. 1. Therefore, my dearly beloved brethren, and most desired, my joy and my crown: so stand fast in the Lord, my dearly beloved. 2. I beg of Evodia, and I beseech Syntyche to be of one mind in the Lord. 3. And I entreat thee also, my sincere companion, help those women that have laboured with me in the gospel with Clement and the rest of my fellow-labourers, whose names are in the book of life.

Apoc. xx. 12. 4. Rejoice in the Lord always; again, I say, rejoice. *Joy and Peace.* 5. Let your modesty be known to all men. The Lord is nigh. 6. Be nothing solicitous; but in everything by prayer and supplication with thanksgiving let your petitions be made known to God.

7. And the peace of God, which surpasseth all understanding, keep your hearts and minds in CHRIST JESUS. 8. For the rest brethren, whatsoever things are true, whatsoever modest, whatsoever just, whatsoever holy, whatsoever lovely, whatsoever of good fame, if there be any virtue, if any praise of discipline, think on these things. 9. The things which you have both learned, and received, and heard, and seen in me, these do ye, and the God of peace shall be with you. 10. Now I rejoice in the Lord exceedingly, that now at length your thought for me hath flourished again, as you did also think: but you were busied. 11. I speak not as it were for want. For I have learned, in whatsoever state I am, to be content therewith. 12. I know both how to be brought low, and I know how to abound: (everywhere and in all things I am instructed,) both to be full and to be hungry; both to abound, and to suffer need. 13. I can do all things in him who strengtheneth me.

11. Cor. xii. 9. 14. Nevertheless you have done well, in communicating to

Conclusion: he returns to their gifts.

11. Cor. xii. 9.
Their repeated generosity

3. 20. 'Our conversation is in heaven', see note on i. 27. "Man's life is twofold: exterior, according to his corporal and sensitive nature, and according to this there is no communication or 'conversation' with God and His Angels; interior, man's spiritual life, according to the mind, and here there is 'conversation' with God and His Angels; this will be perfected in our Fatherland, but here charity is imperfect", *S. T. II-II. xxiii. 1 ad 1.*

21. 'Who will reform...'. "The human nature of Christ has the power to influence us forasmuch as it is joined to the Word of God to whom His body is united through His soul. Hence Christ's entire human nature, body and soul, influences us men, body and soul, primarily the soul, secondarily the body; and this firstly, in so far our bodily members are 'exhibited as weapons of justice', for the soul that exists through Christ, Rom. vi. 4, and secondly in that the life of glory will flow from the soul to the body, Rom. viii. 2", *S. T. III. viii. 2.*

4. 1. 'My crown'. "The good deeds of his hearers result from the teacher's words not accidentally but of themselves; hence they redound to the preacher's reward, more especially when he aims at producing them", *S. T. I-II. xx. 5 ad 2.*

2. These two ladies had evidently had a disagreement!

3. 'Sincere companion', W. 'the german felowe', T. C. G., 'faithful yoke-fellow', A. and R. 'true yokefellow'. Who this was it is impossible to discover, Timothy and Epaphroditus have both been suggested.

'Clement'. Origen, Eusebius and St. Jerome identify him with St. Clement of Rome, the author of an Epistle to the Corinthian Church in which he blames them for the same spirit of dissension as St. Paul had done in his Epistle to them.

5. 'Modesty' strictly speaking means a sense of proportion or 'measure', cf. 2. Cor. x. 1, Gal. v. 23, Col. iii. 12, 1. Pet. ii. 16, 2 Pet. ii. 18, iii. 4, 8.

my tribulation. 15. And you also know, O Philippians, that in the beginning of the gospel, when I departed from Macedonia, no church communicated with me as concerning giving and receiving, but you only: 16. For unto Thessalonica also, you sent once and again for my use.

His contentment.

17. Not that I seek the gift, but I seek the fruit that may abound to your account. 18. But I have all, and abound: I am filled, having received from Epaphroditus the things you sent, an odour of sweetness, an acceptable sacrifice, pleasing God. 19. And may my God supply all your wants, according to his riches in glory in CHRIST JESUS.

Salutation.

20. Now to God and our Father be glory world without end. Amen. 21. Salute ye every saint in CHRIST JESUS. 22. The brethren, who are with me, salute you. All the saints salute you: especially they that are of Cesar's household. 23. The grace of our Lord JESUS CHRIST be with your spirit. Amen.

The Epistle to the Colossians

INTRODUCTION.

Colossae, Hierapolis and Laodicea, iv. 13-16, formed a triangle of cities in the valley of the Lycus river on the road from Ephesus to the Euphrates. Probably St. Paul had never visited the Churches there but had heard of them and some of their difficulties from Onesimus, iv. 9. The Christians at Colossae seem to have inclined towards speculations giving undue prominence to Angels and to certain Jewish practices. Apparently they regarded Angels as intermediaries between themselves and Christ the Redeemer. They rightly regarded the Angels as intercessors, or as the intermediaries through whom God deals with men, for of that doctrine the Old and New Testaments are full; but in some fashion their ideas involved an apostasy from Christ and false views about His Person, nature and work. That such ideas long persisted amongst them is evident from *Can.* 35 of the Council of Laodicea: "It is not lawful for a Christian to abandon the Church of God, and to turn away and invoke Angels... he has abandoned Jesus Christ our Lord and followed after idolatry". Hence St. Paul insists that a Christian must, in the truest sense of the word, 'Go straight to Christ'; hence the magnificent passage, i. 13-20, rivalling St. John's *Prologue* to his *Gospel* and finding a parallel in Phil. ii. 5-11. Needless to say that St. Paul does not hereby intend any disparagement of the Church as 'the one ark of salvation', for this would be contrary to his plain teaching in this very Epistle where he dwells on the faith, harmony and order of the Colossian Church, i. 23, ii. 5, etc. and emphasises, as so often, the doctrine of the Church as the Body of Christ, i. 18.

The Epistle was written during St. Paul's first Roman imprisonment, A. D. 58-60.

The Epistle of St. Paul to the Colossians.

Salutations 1. 1. Paul, an apostle of JESUS CHRIST, by the will of God, and Timothy a brother: 2. To the saints and faithful brethren in CHRIST JESUS who are at Colossae. 3. Grace be to you and peace from God our Father, and from the Lord JESUS CHRIST. We give thanks to God, and the Father of our Lord JESUS CHRIST, praying always for you: 4. Hearing your faith in CHRIST JESUS, and the love which you have towards all the saints, 5. For the hope that is laid up for you in heaven, which you have heard in the word of the truth of the gospel,

The Gospel preached by Epaphras. 6. Which is come unto you, as also it is in the whole world, and bringeth forth fruit and groweth, even as it doth in you, since the day you heard and knew the grace of God in truth, 7. As you learned of Epaphras, our most beloved fellow-servant, who is for you a faithful minister of CHRIST JESUS, 8. Who also hath manifested to us your love in the spirit.

Prayer for their spiritual advancement. 9. Therefore we also, from the day that we heard it, cease not to pray for you and to beg that you may be filled with the knowledge of his will, in all wisdom, and spiritual understanding: 10. That you may walk worthy of God, in all things pleasing: being fruitful in every good work, and increasing in the knowledge of God: 11. Strengthened with all might according to the power of his glory, in all patience and long-suffering with joy,

Gratitude. 12. Giving thanks to God the Father, who hath made us worthy to be partakers of the lot of the saints in light. 13. Who hath delivered us from the power of darkness, and hath translated us into the kingdom of the Son of his love,

Christ is the one Mediator of Redemption. 14. In whom we have redemption through his blood, the remission of sins: 15. Who is the image of the invisible God, the first-born of every creature:

1. 6. 'The Gospel which is come unto you, as also it is in the whole world. Yet Christ had said: 'This Gospel of the kingdom shall be preached in the whole world, for a testimony to all nations, and then shall the consummation come', Mt. xxiv. 14. On this St. Chrysostom remarks that even in the life-time of the Apostles the Gospel, or at least its report, had spread throughout the whole world, a miracle indeed that this should have happened in so short a time. St. Augustine however feels that the fact that even in his day there were nations to whom the Gospel had not been preached shewed that it was not until the Church had been actually founded everywhere that 'the consummation' could come.

7. Epaphras had presumably evangelized the Colossians and may have told St. Paul of certain defects in them of which we find hints in this Epistle.

9. 'Cease not to pray for you and to beg that...'. "Prayer is the uplifting of the mind to God; begging is asking for things. But prayer should come first if the devout petitioner is to be heard, for beggars begin by persuading you so as to make you listen. We, however, should be devout and should meditate on God and Divine things, not so as to try and make Him listen to us but so as to uplift ourselves Him", St. Thos. *in loco*.

14. Christ as man is the sacrifice and His Blood the price of our redemption; as God His sacrifice is of infinite value and avails for the remission of the sins of the whole world, Rom. v. 6-11, Jn. iii. 16. 1. Cor. vi. 20, 1 Pet. i. 18.

15. 'The image': Christ the Man is not the visible image of the invisible God. As Son of God, He is the mental concept, or 'Word', of the Father, just as our mental concepts are the reflexion or image of our minds whence they proceed; and while father and son may be alike, and a son may be called the image of his father who begot him, yet we never say the father is the image of his son. An 'image', then, strictly speaking, supposes likeness due to derivation or origin. Thus man was made *to* the image and likeness of God, but is not 'the image of God', any more than the king's likeness on a coin is his image; whereas the king's son is his father's image.

'The first-born of every creature,' not that the Son is created, but that He is the exemplar cause of all that God has created, just as an artist's ideas are 'the first-born, of the pictures thence resulting.

a) *'Image'
of the
Father.*

16. For in him were all things created in heaven, and on earth, visible, and invisible, whether thrones, or dominations, or principalities, or powers: all things were created by him and in him: 17. And he is before all, and by him all things consist.

ii. Cor. iv.
4, Heb. i.
3.

b) *Cause
of all
things.*

18. And he is the head of the body, the church, who is the beginning, the first-born from the dead: that in all things he may hold the primacy: 19. Because in him, it hath well pleased the Father, that all fulness should dwell:

c) *Head of
His
Church.*

i. Cor. xv.
20, Apoc.
i. 18.

d) *through
Him we
are recon-
ciled to
God.*

20. And through him to reconcile all things unto himself, making peace through the blood of his cross, both as to the things on earth, and the things that are in heaven. 21. And you, whereas you were some time alienated and enemies in mind, in evil works: 22. Yet now he hath reconciled in the body of his flesh through death to present you holy and unspotted, and blameless before him:

*Paul a
minister of
this recon-
ciliation.*

ii. Tim. ii.
10.

23. If so ye continue in the faith, grounded and settled, and immoveable from the hope of the gospel which you have heard, which is preached in all the creation that is under heaven, whereof I Paul am made a minister. 24. Who now rejoice in my sufferings for you, and fill up those things that are wanting of the sufferings of Christ, in my flesh for his body, which is the church: 25. Whereof I am made a minister according to the dispensation of God, which is given me towards you, that I may fulfil the word of God.

*Mystery of
the call of
the Gen-
tiles.*

26. The mystery which had been hidden from ages and generations, but now is manifested to his saints, 27. To whom God would make known the riches of the glory of this mystery among the gentiles, which is Christ, in you the hope of glory, 28. Whom we preach, admonishing every man, and teaching every man in all wisdom, that we may present every man perfect in CHRIST JESUS. 29. Wherein also I labour, striving according to his working which he worketh in me in power.

**LET THEM
NOT BE
DECEIVED.**

2. 1. For I would have you know, what manner of care I have for you and for them that are at Laodicea, and who-soever have not seen my face in the flesh: 2. That their hearts may be comforted, being instructed in charity, and unto all riches of fulness of understanding, unto the knowledge of the mystery of God the Father and of CHRIST JESUS: 3. In whom are hid all the treasures of wisdom and knowledge.

1. 16. 'In Him': in the artist's concept his whole resulting picture is summed up, and by it he judges the work actually executed. *All things were created by Him and in Him*, the prepositions are carefully chosen, we ought to translate *through Him and unto Him*, the Word of God is the exemplar cause of all (*through*) and the final cause (*unto*). 'Thrones, dominations', etc., see note on Ephes. vi. 12.

17. 'By Him', the soul makes the body 'consist' or hold together, thus the Word of God is the cause of all things, not as *being* their nature — that would be pantheism — but as giving them their nature.

18. Christ, then, is the image of God, He is the exemplar and final cause of all things, He is also *the Head of His Church which is His Body*. The divers members of the body with their individual functions are unified by their mutual service and by the one soul which knits them together; so, too, the Church with its one indwelling Spirit. The head holds the principality by its dignity, because it is the seat of all the bodily senses, and by the directive influence it exercises over the whole. Moreover Christ, the man who died, who was buried and rose again, is *the first-born of the dead* and so holds the primacy of grace as its source, and of glory as the first to receive it.

This doctrine is an amplification of Jn. i. 1-14 and is here set forth as an antidote to the false ideas of the Colossians touching the position of the Angels.

24. 'And fill up those things that are wanting...' "Christ and His Church form one mystical person the head of which is Christ, the body all the just, for every just man is in a sense a member of this head, 'Ye are members one of another', 1. Cor. xii. 27. Now God in His predestination arranged what sum-total of merits there should be throughout the whole Church, both in Head and members, just as He predestined the number of His elect. Chief among the merits of the members are the sufferings of the martyrs. For while the merits of Christ, the Head, are infinite, yet every Saint shews forth certain merits according to his measure. *I fill up then*, says the Apostle, *the things that are wanting of the sufferings of Christ*, that is of the whole Church, the Head of which is Christ; *I fill up*, that is I add my measure", St. Thomas, *Comment. on Coloss.*

'Wanting', W. 'fail', T. Cr. A. 'behind', R. 'lacking', G. 'the rest'.

2. 2. 'Instructed'; 1. Cor. ii. 16, but the word can mean 'knit together', ver. 19 below, and so here in the other English versions.

'Fulness', better 'full assurance of'.

By specious words. 4. Now this I say, that no man may deceive you by loftiness of words. 5. For though I be absent in body, yet in spirit I am with you; rejoicing and beholding your order, and the steadfastness of your faith which is in Christ.

For Christ is all in all. 6. As therefore you have received JESUS CHRIST the Lord, walk ye in him, 7. Rooted and built up in him, and confirmed in the faith, as also you have learned, abounding in him in thanksgiving.

Not by false philosophy. 8. Beware lest any man cheat you by philosophy and vain deceit; according to the tradition of men, according to the elements of the world, and not according to Christ.

For Christ is all in all. 9. For in him dwelleth all the fulness of the Godhead corporally: 10. And you are filled in him, who is the head of all principality and power: 11. In whom also you are circumcised with circumcision not made by hand in despoiling of the body of the flesh, but in the circumcision of Christ:

Rom. vi. 3-6. 12. Buried with him in baptism, in whom also you are risen again by the faith of the operation of God, who hath raised him up from the dead.

God's mercy. 13. And you, when you were dead in your sins and the uncircumcision of your flesh, he hath quickened together with him; forgiving you all offences. 14. Blotting out the handwriting of the decree that was against us, which was contrary to us. And he hath taken the same out of the way, fastening it to the cross: 15. And despoiling the principalities and powers, he hath exposed them confidently in open shew, triumphing over them in himself.

Nor by Jewish observances. 16. Let no man therefore judge you in meat or in drink, or in respect of a festival day, or of the new moon, or of the sabbaths, 17. Which are a shadow of things to come, but the body is Christ's.

Nor by false teachings about Angels. 18. Let no man seduce you, willing in humility, and religion of angels, walking in the things which he hath not seen, in vain puffed up by the sense of his flesh, 19. And not holding the head, from which the whole body, by joints and bands being supplied with nourishment and compacted, groweth unto the increase of God.

For they are dead with Christ. 20. If then you be dead with Christ from the elements of this world; why do you yet decree as living in the world? 21. Touch not, taste not, handle not: 22. Which all are

2. 8-10. They must be misled by no false, material or worldly principles, since in Christ alone does the fulness of the God-head really dwell. For while God is in stones — since it is He who gives and upholds their very nature — yet stones are not God, neither does He actually dwell in them; He is in His Saints in whom He works by the faith and love He bestows upon them; He was in the Mosaic Law as being 'a shadow', ver. 17 below; but in Christ alone does God dwell corporally or really, for while God works in our souls by grace, sin yet dwells in our flesh, Rom. vii. 14-23, whereas Christ's very body is united to the Second Person of the Trinity.

9. "Habitual grace is in the soul alone. But that gratuitous gift of God which consists in being united to the Divine Person pertains to human nature as entire, that is as made up of body as well as soul. In this sense the fulness of the Godhead is said to dwell in Christ corporally, for the Divine nature is united not to His soul alone but to His body also", S. T. III. ii. 10 *ad* 2m.

10. 'Ye are filled in Him', in Christ alone do we find our perfection.

14-15. The sense of this wonderful picture is clear: man had broken God's commandment at the instigation of the devil and had thereby incurred the guilt of sin and the debt of punishment at the hand of the 'principalities and powers'. This guilt and debt are described as 'the handwriting' which the evil powers held as man's creditors, but which Christ by His repeated victories over them — at the Temptation, in the garden and finally on the Cross — had wrested from them and triumphantly fastened to His Cross as a sign of its destruction.

15. 'In Himself', rather 'in it' *viz.* the Cross.

16-17. Judge you', that is 'take you to task', *cp.* Rom. xiv. 3 ff. The Colossians had apparently repudiated circumcision, but were inclined to adhere to Jewish ritual observances which however are but 'a shadow', the 'body' or reality being Christ; for the 'new moons' and 'Sabbaths' *cf.* 2. Par. ii. 4. Isa. i. 13.

18. Some seemed to have agreed — in words at least — that the letter of the Law was not of obligation in itself but that since it was given by Angels, Acts vii. 53, Gal. iii. 19, it was deserving of special reverence; 'willing', *i. e.* 'delighting in'.

'Seduce', T. Cr. 'make you shoot at a wrong mark', G. 'let no man wilfully bear rule over you', R. V. 'let no man rob you of your prize', A. 'beguile you of your reward.'

19. But the body receives both nourishment and growth from the head — which is Christ.

20. 'Decree', that is 'make dogmas' about, touching, etc.

21. 'Touch not, taste not...'. 'If they are dead to the Law

unto destruction by the very use, according to the precepts and doctrines of men. 23. Which things have indeed a shew of wisdom in superstition and humility, and not sparing the body, not in any honour to the filling of the flesh.

The new life.

3. 1. Therefore, if you be risen with Christ, seek the things that are above, where Christ is sitting at the right hand of God: 2. Mind the things that are above, not the things that are upon the earth. 3. For you are dead; and your life is hid with Christ in God. 4. When Christ shall appear, who is your life; then you also shall appear with him in glory.

1. Thess. iv. 14.

Works of the flesh.

5. Mortify therefore your members which are upon the earth, fornication, uncleanness, lust, evil concupiscence, and covetousness, which is the service of idols. 6. For which things the wrath of God cometh upon the children of unbelief. 7. In which you also walked some time, when you lived in them.

Rom. I. 24-32.

THE 'NEW MAN'.

8. But now lay you also all away: anger, indignation, malice, blasphemy, filthy speech out of your mouth. 9. Lie not one to another: stripping yourselves of the old man with his deeds, 10. And putting on the new, him who is renewed unto knowledge, according to the image of him that created him. 11. Where there is neither gentile nor Jew, circumcision nor uncircumcision, Barbarian nor Scythian, bond nor free. But Christ is all, and in all.

Homely virtues.

12. Put ye on therefore, as the elect of God, holy, and beloved, the bowels of mercy, benignity, humility, modesty, patience: 13. Bearing with one another, and forgiving one another, if any have a complaint against another. Even as the Lord hath forgiven you, so do you also.

Love of God.

Ephes. iv. 1-5.

14. But above all these things have charity, which is the bond of perfection: 15. And let the peace of Christ rejoice in your hearts, wherein also you are called in one body: and be ye thankful.

Daily life.

16. Let the word of Christ dwell in you abundantly, in all wisdom: teaching and admonishing one another in psalms, hymns, and spiritual canticles, singing in grace in your hearts to God. 17. All whatsoever you do in word or in work, do all in the name of the Lord JESUS CHRIST, giving thanks to God and the Father by him.

a) *The family.*

18. Wives, be subject to your husbands, as it behoveth in the Lord. 19. Husbands, love your wives, and be not bitter

as being dead with Christ, then why still adhere to the old Jewish enactments and keep saying 'Don't touch this because it is a sin; don't taste that because it is pork or eel?', St. Thomas (*in loco*).

3. 10. 'According to the image of Him that created him'. We find the 'vestiges' or footsteps of God in the created world in general, but in man the image of God. For a 'vestige' is representative as an effect flowing from a cause, yet it is not specifically like it, the imprints left, for instance, by an animal's movement are termed 'vestiges'. But an 'image' demands specific likeness. Now it is manifest that in man there is a certain likeness to God derived from the fact that God is his exemplar cause, though this likeness is not that of equality since here the exemplar infinitely exceeds the thing fashioned. Hence in man there is said to be the imperfect, not the perfect, image of God; and this the Bible indicates when it speaks of man as 'made to the image of God', for there the preposition 'to' denotes a certain approach such as suits a thing far removed... Man, then, is termed 'the image of God' not as being His image by his essence but because the image of God is stamped upon him according to his mind, just as a coin is said to be the image of Caesar since it bears his image", S. T. I. xciii. 1 and 6.

14. Charity is called the 'bond of perfection' since it unites us to God, the final goal of the human mind, 1. Jn. iv. 16. "Charity is perfect when a person loves as far as is possible for him; and this firstly when his whole heart is actually occupied with God, and that is the perfection of our Fatherland which is not possible in this life in which it is impossible, owing to human weakness, always actually, to think of God or make acts of love of Him. Secondly, when a person devotes his whole mind to God and Divine things, putting aside all else save in so far as the needs of this present life demand; this perfection of charity is possible here on the road to heaven, though it does not belong to all who have charity. Thirdly, when a person habitually sets his heart upon God so that he neither thinks of nor wishes for anything opposed to the love of God, such perfection belongs to all who have charity", S. T. II-II, xxiv. 8.

15. "It is a primary dictate of reason that a person incurs an obligation of repaying his benefactors for kindnesses or services rendered to him so long as he has not recompensed them. But there are two benefactors whose benefits we can never sufficiently recompense — God and our parents. For this reason only two of the precepts of the Decalogue are stated in the affirmative, one on the honour due to parents, the other on keeping holy the Sabbath day in memory of God's benefits to us", S. T. I-II, c. 7 *ad 1m*.

towards them. 20. Children, obey your parents in all things: for this is well pleasing to the Lord. 21. Fathers, provoke not your children to indignation: lest they be discouraged.

b) *Servants.* 22. Servants, obey in all things your masters according to the flesh, not serving to the eye, as pleasing men, but in simplicity of heart, fearing God.

23. Whatsoever you do, do it from the heart as to the Lord, and not to men. 24. Knowing that you shall receive of the Lord the reward of inheritance. Serve ye the Lord Christ. 25. For he that doeth wrong, shall receive *for* that which he hath done wrongfully: and there is no respect of persons with God.

c) *Masters* 4. 1. Masters, do to your servants that which is just and equal, knowing that you also have a master in heaven.

d) *Prayer.* 2. Be instant in prayer: watching in it in thanksgiving: 3. Praying withal for us also, that God may open unto us a door of speech to speak the mystery of Christ, (for which also I am bound). 4. That I may make it manifest as I ought to speak.

e) *Attitude to non-Christians.* 5. Walk with wisdom towards them that are without, redeeming the time. 6. Let your speech be always in grace seasoned with salt, that you may know how you ought to answer every man.

Personal details. 7. All the things that concern me, Tychicus, our dearest brother, and faithful minister, and fellow-servant in the Lord, will make known to you; 8. Whom I have sent to you for this same purpose, that he may know the things that concern you, and comfort your hearts; 9. With Onesimus, a most beloved and faithful brother, who is one of you. All things that are done here, they shall make known to you.

Salutations 10. Aristarchus my fellow-prisoner saluteth you, and Mark, the cousin-german of Barnabas, touching whom you have received commandments: if he come unto you, receive him: 11. And Jesus that is called Justus: who are of the circumcision: these only are my helpers in the kingdom of God: who have been a comfort to me. 12. Epaphras saluteth you, who is one of you, a servant of CHRIST JESUS, who is always solicitous for you in prayers, that you may stand perfect and full in all the will of God. 13. For I bear him testimony that he hath much labour for you, and for

Acts II.
23.

3. 18-22. For all this teaching on the family, *cf.* Eph. v and vi.

24. 'Knowing that ye shall receive of the Lord a reward'; "Some are of opinion that acts of justice are not meritorious because they are a debt, and to give a person his due does not seem meritorious. But we have to recollect that when you do something voluntarily you surrender thereby something of your own, for it was in your own power to wish to do it or not, consequently it is meritorious. Now servants serve their masters as their due, if then they would make their service meritorious they must offer it voluntarily", St. Thos. *in loco*.

25. 'Respect of persons', see note on Acts x.

4. 1. 'Equal', perhaps better 'fair'.

2. 'Instant' that is 'constant', Eph. vi. 18.

3. 'Mystery', not some secret doctrine for the initiated but the doctrine of the free admission of the Gentiles to God's grace on the same footing as the Jews; it is a 'mystery' because only now revealed and that openly to all Christians, *cf.* Rom. xvi. 25, Ephes. i. 9, iii. 3-5.

6. We must be ready to answer each man according to his own needs and aptitudes.

10. Thus Mark has been re-instated in favour, Acts xv. 37-39, 2. Tim. iv. 11.

St. Thomas suggests that owing to the dissension between Paul and Barnabas over Mark Acts xv. 37-39, the 'commandments' the Colossians had received were to the effect that Mark was not to be admitted by them; now, however, he has heard that Mark has come to a better frame of mind so he withdraws the above commands.

11, 'Kingdom of God', clearly the Church here on earth, as in i. 13; thus Christ's reign has begun; for its consummation see Lk. xxi. 27, 1. Cor. xv. 23-28.

them that are at Laodicea, and them at Hierapolis. 14. Luke, the most dear physician, saluteth you; and Demas.

*Messages
and in-
structions.*

15. Salute the brethren who are at Laodicea: and Nymphas, and the church that is in his house. 16. And when this epistle shall have been read with you, cause that it be

Phile. 2. read also in the church of the Laodiceans: and that you read that which is of the Laodiceans. 17. And say to Archippus: Take heed to the ministry which thou hast received in the Lord, that thou fulfil it. 18. The salutation of Paul with my own hand. Be mindful of my bonds. Grace be with you. Amen.

4. 14. For Luke, see *Introduction* to his *Gospel* and *Acts*, also 2. Tim. iv. 11.

16. This may confirm the view that *Ephesians* was a sort of encyclical letter, see *Introd.* to *Ephesians*. There are extant spurious *Epistles to the Laodiceans*.

This lost *Epistle to the Laodiceans* and the lost *Ep. to the Corinthians*, see note on 1. Cor. v. 9, are not preserved in the Canon perhaps because they were lost at an early date, possibly because they contained nothing that was not already in other Canonical Epistles.

The First Epistle of St. Paul to the Thessalonians.

Salutation.
Acts xviii.
5.

1. I. Paul and Sylvanus and Timothy: to the church of the Thessalonians, in God the Father, and in the Lord JESUS CHRIST. 2. Grace be to you and peace. We give thanks to God always for you all: making remembrance of you in our prayers without ceasing.

Their faith and charity.

3. Being mindful of the work of your faith, and labour, and charity, and of the enduring of the hope of our Lord JESUS CHRIST before God and our Father; 4. Knowing, brethren beloved of God, your election:

Their reception of him.
Acts. xvii.
1-10, xx.
18.

5. For our gospel hath not been unto you in word only, but in power also, and in the Holy Ghost, and in much fullness, as you know what manner of men we have been among you for your sakes. 6. And you became followers of us, and of the Lord; receiving the word in much tribulation, with joy of the Holy Ghost. 7. So that you were made a pattern to all that believe in Macedonia and in Achaia. 8. For from you was spread abroad the word of the Lord, not only in Macedonia and in Achaia, but also in every place, your faith which is towards God, is gone forth, so that we need not to speak anything.

Their conversion.

9. For they themselves relate of us, what manner of entering in we had unto you: and how you turned to God from idols, to serve the living and true God. 10. And to wait for his Son from heaven, (whom he raised up from the dead,) JESUS, who hath delivered us from the wrath to come.

His preaching among them.
Acts. xvi.
22-40.

2. I. For yourselves know, brethren, our entrance in unto you, that it was not in vain: 2. But having suffered many things before, and been shamefully treated (as you know) at Philippi, we had confidence in our God to speak unto you the gospel of God in much carefulness. 3. For our exhortation was not of error, nor of uncleanness, nor in deceit.

INTRODUCTION.

St. Luke, Acts xvii. 1-14, gives a brief account of St. Paul's evangelisation of Thessalonica or Salonica where the hostility of the Jews compelled Paul, Silas and Timothy to leave precipitately. But from these Epistles we learn that they spent some considerable time there, *c. g.* ii. 7-12, 2. Thess. iii. 7-10, etc. and *cp.* Phil. iv. 15-16. The church seems to have been almost wholly Gentile and it is evident that the converts suffered a great deal of persecution after the departure of the missionaries, i. 6, ii. 14, iii. 7. The two Epistles were written from Corinth, Acts xviii. 1, and probably about A. D. 51. Timothy has been sent to Thessalonica and has returned with a favourable report though it is hard for the converts to root out the pagan vice of impurity, iv. 1-8, while they are still restless, iv. 11, v. 14, and, owing to persecution, relations with their heathen compatriots are strained, iv. 12. They seem also to have been exercised about the state of the dead who would — so they fancied — be unable to have a share in the joys of Christ's Coming which — apparently — they thought was immediate.

The Apostle's *First Epistle*, iv. 12-17, may have misled the Thessalonians into thinking that Christ was to come at once, but it seems more probable that the letter referred to, 2. Thess. ii. 2, was not really our *First Thessalonians* but one falsely purporting to be from St. Paul (See *Aids to the Bible*, v (iii) pp. 198-217).

1. 1. 'Sylvanus': i. *c.* Silas — see Acts xvi and xvii.

3. Faith, hope, charity find their proper outcome in the labour of good works. The better translation is: 'work of faith, labour of love and patience of hope'.

5. 'Fulness', we get a glimpse here and iv. 1-2, 6, of the detailed catechetical work the Apostles did, *cp.* 1. Cor. xv. 1-3, etc; this was forcibly supplemented by the example of their own personal lives, Acts xx. 18-24.

9. 'From idols'; what preaching and what lives that could convert men like these! The preacher and his hearers had no common standing-ground save his faith and godly life and their needs.

10. We have a right to look forward to the due reward of our faith, Lk. xii. 37.

*Not to
please men.*
Gal. i. 10.

4. But as we were approved by God that the gospel should be committed to us: even so we speak, not as pleasing men, but God, who proveth our hearts. 5. For neither have we used, at any time, the speech of flattery, as you know; nor taken an occasion of covetousness, God is witness. 6. Nor sought we glory of men, neither of you, nor of others.

*He was no
burden
to them.*
1. Cor. ix.
5-14, II.
Cor. xi. 7-
12.

7. Whereas we might have been burthensome to you, as the apostles of Christ: but we became little ones in the midst of you, as if a nurse should cherish her children: 8. So desirous of you, we would gladly impart unto you not only the gospel of God, but also our own souls: because you were become most dear unto us. 9. For you remember, brethren, our labour and toil: working night and day lest we should be chargeable to any of you, we preached among you the gospel of God.

*Example
of the
Apostles.*
Acts. xx.
18-21.

10. You are witnesses, and God *also*, how holily, and justly, and without blame, we have been to you that have believed: 11. As you know in what manner, entreating and comforting you, (as a father doth his children,) 12. We testified to every one of you that you would walk worthy of God, who hath called you unto his kingdom and glory.

*Firmness
in the faith*

13. Therefore we also give thanks to God without ceasing, because that when you had received of us the word of the hearing of God, you received it not as the word of men, but (as it is indeed) the word of God, who worketh in you that have believed. 14. For you, brethren, are become followers of the churches of God which are in Judea, in CHRIST JESUS: for you also have suffered the same things from your own countrymen,

*Obstinacy
of the
Jews*
Acts. xvii.
5-10.

even as they have from the Jews, 15. Who both killed the Lord JESUS, and the prophets, and have persecuted us, and please not God, and are adversaries to all men, 16. Prohibiting us to speak to the gentiles that they may be saved, to fill up their sins always: for the wrath of God is come upon them to the end.

*Paul's
affection
for his
converts.*

17. But we, brethren, being taken away from you for a short time, in sight, not in heart, have hastened the more abundantly to see your face with great desire. 18. For we would have come unto you, I Paul indeed, once and again: but Satan hath hindered us. 19. For what is our hope, or joy, or crown of glory? Are not you, in the presence of our Lord JESUS CHRIST at his coming? 20. For you are our glory and joy.

2. 7. Though St. Paul refused for good reasons to be chargeable to his converts we are yet bound to support our pastors. The tithes paid in accordance with the Old Law were figurative, nor were they merely a ceremonial precept but a judicial one. Hence St. Thomas says: "The determination of the quantity to be paid under the New Law is left to the authority of the Church, to be exercised with a certain refinement of consideration, in the sense namely that people living under the New Law should not shew to the ministers of the New Testament less honour than did those under the Old Law to the ministers of the Old Testament; for those under the New Law are bound to more, Mt. v. 20, and their ministers have a greater dignity, 2. Cor. iii. From all which it is evident that men are bound to pay tithes, partly by the law of nature, partly by the Church's ordinance", *S. T. II-II. lxxxvii. 1.*

11-12. He seems to speak of conversations with individuals, hence St. Thomas remarks: "Note that preaching to only one man is sometimes singularly fruitful".

15. The Jews had slain the prophets, Acts vii. 52, had refused to believe in Christ, Jn. xii. 37, had slain Him, Acts ii. 23, v. 30, and now resisted the Apostles, Jn. xv. 20-24, Acts v. 18, 40, etc. But theirs was not 'a zeal according to knowledge', Rom. x. 2, though they thought that in so doing they did 'a service to God', Jn. xvii. 2.

16. 'To fill up their sins': "Of all things that happen", says St. Thomas, "whether good or bad, there is a certain definite number, since none of them can be infinite; and the measure of all those things lies in God's foreknowledge: if they are good, then in His preparation of them Ephes. iv. 7; if bad, then in His permission; for if people are bad they are so only so far as God permits, their badness is limited by Gods' permission, not by their will; consequently the allotted span of their lives is that which they take to reach the limits God has set them Mt. xxiii. 32", St. Thomas, on 1. Thess.

18. 'Satan', that is by making use of evil-minded men.

19. "Very great is the preacher's reward for those whom he converts", St. Thomas on 1. Thess. ii.

His sympathy with their trials.
Acts xvii. 16.

3. 1. For which cause forbearing no longer, we thought it good to remain at Athens, alone. 2. And we sent Timothy our brother, and the minister of God in the gospel of Christ, to confirm you and exhort you concerning your faith. 3 That no man should be moved in these tribulations: for yourselves know that we are appointed thereunto. 4. For even when we were with you, we foretold you that we should suffer tribulations, as also it is come to pass, and you know. 5. For this cause also I, forbearing no longer, sent to know your faith: lest perhaps he that tempteth should have tempted you, and our labour should be made vain.

Timothy's report.
Acts xviii. 5.

6. But now when Timothy came to us from you, and related to us your faith and charity, and that you have a good remembrance of us always, desiring to see us, as we also to see you: 7. Therefore we were comforted, brethren, in you, in all our necessity, and tribulation, by your faith. 8. Because now we live, if you stand in the Lord.

Paul's gratitude.

9. For what thanks can we return to God for you, in all the joy wherewith we rejoice for you before our God, 10. Night and day more abundantly praying that we may see your face, and may accomplish those things that are wanting to your faith?

Prayer for their advancement.

11. Now God himself and our Father, and our Lord JESUS CHRIST direct our way unto you. 12. And may the Lord multiply you, and make you abound in charity towards one another, and towards all men: as we do also towards you. 13. To confirm your hearts without blame in holiness, before God and our Father, at the coming of our Lord JESUS CHRIST with all his saints. Amen.

THE
CHRISTIAN
LIFE.

4. 1. For the rest therefore, brethren, we pray and beseech you in the Lord JESUS, that as you have received of us, how you ought to walk, and to please God, so also you would walk, that you may abound the more. 2. For you know what precepts I have given to you by the Lord JESUS.

Purity.

Gal. v. 19-24, Heb. xiii. 4, 1. Pet. iii. 7.

3. For this is the will of God, your sanctification: that you should abstain from fornication, 4. That every one of you should know how to possess his vessel in sanctification and honour: 5. Not in the passion of lust, like the gentiles that know not God:

Avarice.

6. And that no man overreach, nor circumvent his brother in business: because the Lord is the avenger of all these

3. 5. 'He that tempteth', that is, the devil whose office it is. God 'tempted', or tried, Abraham so that others might thus learn Abraham's faith; superiors try those under them to see if they are fit for better things; the devil alone tempts with a view to seducing a man; the world and the flesh are his occasions, see Jas. i, 2-4, 12-15.

8. "First of all we have to exhort people to the faith whereby they can become Christians and subject to His Name without whom they cannot be saved. If however they are already Christians and are living negligently, then they need to be stirred up by putting before them the terrible things they thus incur, also by shewing them the rewards they can reap. We must remember, too, not only to exhort them to good deeds, but to devout prayer; we must also give them such sound teaching that they may be grateful when they find they have set out on the right path — which some do without difficulty; also we must teach them — when difficulties do occur — to persist in faithful and persevering prayer and spontaneous works of mercy which may win them from God facility in well doing", St. Augustine, *De Natura et Gratia*, 82.

10. 'Those things that are wanting to your faith', the other English versions 'that which is lacking'. God's Revelation through Christ and the Holy Spirit to His Apostles is complete; nothing is 'lacking' in the deposit of faith, neither does it change. But — like the germ which contains the fruit of later days — it develops. It is, strictly speaking, sufficient to possess the essential doctrines of the Creed, but the more a person can study these the fuller his faith becomes, and if he has the opportunity of doing so and the requisite capacity for the study it may be incumbent on him.

4. 3. "Only those are to be reckoned bad Catholics who believe those truths which belong to the teachings of the faith and, if there is anything they do not know, realise that they must enquire about it; who with no detriment to their piety discuss without prejudice the teachings of the truth; who so far as in them lies hold in honour good people or those whom they reckon to be good; but who yet lead wicked and criminal lives contrary to the kind of life they believe they ought to lead. Though such people may have to be shewn up and accused, and, for the sake of the Church's discipline and their own salvation, corrected or even excommunicated, yet they themselves never dream that they ought to quit the communion of the Catholic Church.

"Sometimes, too, by repentance they become 'wheat' (instead of tares) owing to being corrected or excommunicated, or perhaps, without the intervention of anyone accusing them

things, as we have told you before, and have testified. 7. For God hath not called us unto uncleanness, but unto sanctification. 8. Therefore he that despiseth these things, despiseth not man but God: who also hath given his holy Spirit in us.

Charity. 9. But as touching the charity of brotherhood, we have no need to write to you: for yourselves have learned of God to love one another. 10. For indeed you do it towards all the brethren in all Macedonia. But we entreat you, brethren, that you abound more:

Peaceableness; no laziness. 11. And that you use your endeavour to be quiet, and that you do your own business, and work with your own hands, as we commanded you: and that you walk honestly towards them that are without; and that you want nothing of any man's.

nor gloomy thoughts about the dead. 12. And we will not have you ignorant, brethren, concerning them that are asleep, that you be not sorrowful, even as others who have no hope. 13. For if we believe that JESUS died and rose again, even so them who have slept through JESUS will God bring with him. 14. For this we say unto you in the word of the Lord, that we who are alive, who remain unto the coming of the Lord, shall not prevent them who have slept,

THE COMING OF CHRIST. 15. For the Lord himself shall come down from heaven with commandment, and with the voice of an Archangel, and with the trumpet of God: and the dead who are in Christ shall rise first. 16. Then we who are alive, who are left, shall be taken up together with them in the clouds to meet Christ, into the air, and so shall we be always with the Lord

17. Wherefore comfort ye one another with these words.

Christ shall come suddenly. 5. 1. But of the times and moments, brethren, you need not that we should write to you. 2. For yourselves know perfectly, that the day of the Lord shall so come, as a thief in the night. 3. For when they shall say, peace and security; then shall sudden destruction come upon them, as the pains upon her that is with child, and they shall not escape.

They are ready. 4. But you, brethren, are not in darkness; that that day should overtake you as a thief. 5. For all you are the children of light and children of the day: we are not of the night nor of darkness. 6. Therefore let us not sleep as others do; but let us watch and be sober. 7. For they that sleep, sleep in the night; and they that are drunk, are drunk in the night.

Lk. xii.
39, ii. Pet.
iii. 10,
Apoc. iii.
3.

or admonishing them by name, through being terrified by the word of God", St. Augustine *Quaestiones in Matth. qu. xi. 3.*

4. 7. 'From all uncleanness'. "He has begun by telling them to refrain from all immoderate use of carnal things; he goes on to forbid sensual luxuriousness; and here he makes particular mention of fornication which, since it is the will of God that we should not indulge in it, must be a mortal sin as being opposed to God's command and desire: fornicators and adulterers God will judged", Heb. xiii. 4. He then speaks of moderate use of licit carnal pleasures 'in sanctification and honour' which is the true use of matrimony, destined as it is for the begetting of children or for rendering the debt, 1. Cor. vii. 3.

11. It seems that the Thessalonian converts were so convinced of the immediate coming of Christ the Judge that they could not settle down to a normal life. Moreover, they imagined that Christians already dead would in some way be deprived of the joy seeing Christ at His final coming.

14-17. 'We who are alive', the Thessalonians understood him to refer to himself as yet surviving at Christ's final coming, a notion which St. Paul corrects in 2. Thess. ii. 2. For he is not speaking of himself nor of those then living, but of those alive at the time of that Coming; the Church is for him, as always, the Body of Christ, His elect, whether they have already passed from this world, or are still here, or are as yet unborn.

'Not prebent', *i. e.* anticipate or forestall.

'Rise first', he does not say 'before we rise' but before those yet alive are taken up to meet them; for we shall all rise simultaneously, 1. Cor. xv. 52.

16. Nor does he mean that some shall never die, though he does not here say explicitly that those alive at Christ's final Coming shall die, yet 'death passed upon all men' through Adam's sin and death, Rom. v. 12.

- Christian confidence.* 8. But let us, who are of the day, be sober, having on the breastplate of faith and charity, and for a helmet, the hope of salvation. 9. For God hath not appointed us unto wrath, but unto the purchasing of salvation by our Lord JESUS CHRIST. 10. Who died for us: that, whether we watch or sleep, we may live together with him. 11. For which cause comfort one another: and edify one another, as you also do.
- Obedience to their prelates* 12. And we beseech you, brethren, to know them who labour among you, and are over you in the Lord, and admonish you: 13. That you esteem them more abundantly in charity for their work's sake. Have peace with them.
- Duties of prelates* 14. And we beseech you brethren, rebuke the unquiet, comfort the feeble-minded, support the weak, be patient towards all men. 15. See that none render evil for evil to any man: but ever follow that which is good towards each other, and towards all men.
- Simple virtues.* 16. Always rejoice. 17. Pray without ceasing. 18. In all things give thanks; for this is the will of God in CHRIST JESUS concerning you all. 19. Extinguish not the spirit. 20. Despise not prophecies. 21. But prove all things: hold fast that which is good. 22. From all appearance of evil refrain yourselves.
- God's blessing* 23. And may the God of peace himself sanctify you in all things: that your whole spirit, and soul, and body, may be preserved blameless in the coming of our Lord JESUS CHRIST. 24. He is faithful, who hath called you, who also will do it. 25. Brethren, pray for us.
- Salutations* 26. Salute all the brethren in a holy kiss. 27. I charge you by the Lord that this epistle be read to all the holy brethren. 28. The grace of our Lord JESUS CHRIST be with you. Amen
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5. 17. 'Pray without ceasing': a man who prays at stated times does not interrupt his prayer, for prayer is only the manifestation of our desires — and they abide even when we are not actually expressing them, *S. T. II-II. lxxxiii. 14.* "Four conditions are laid down, and if they concur a man will always obtain what he prays for: he must be praying for himself, for things necessary for salvation, he must pray devoutly and perseveringly", *S. T. II-II. lxxxiii. 15 ad 2.*

19. The Holy Spirit can be driven out by mortal sin since such is opposed to the love of God; He can also be 'extinguished' by resistance to His inspirations.

20. 'Prophecy' in the New Testament often stands for the exposition of the faith, *1. Cor. xiv. 3-5*; these words may then apply to those who shew little desire to learn this faith. People sometimes fancy their faith is not a thing to examine critically. If reasoned discussion so precedes faith that we have no prompt desire to believe unless arguments conclusive to us are forthcoming, such an attitude makes faith less meritorious; we ought to accept the Articles of the Creed on God's authority, not because human reason approves of them. But reasoned discussion may be a consequence of faith. For a person who has an earnest desire to believe loves what he believes, reflects upon it and welcomes all arguments in its support. This in no sense diminishes the merit of faith; rather is it an indication of real merit; see *S. T. II-II, ii. 10.*

21. 'Prove all things', so *W. Rh. A. and R.*; *T. C. G.* 'examine'. The foregoing words, 'Despise not prophecies', afford the key to the Apostle's words; for credulity is not a virtue; we are bound to exercise our reason, first on the basis of our faith, namely on the credentials of the Church claiming to teach us in the Name of Christ; secondly — if it is our duty to expound that faith to others — on the truths of faith themselves; not, that is, to prove them, for then they would cease to be 'of faith' which is of the unseen, but to shew that they are not in contradiction with any certain truth otherwise known to us.

23. 'Spirit and soul and body'. The intellectual faculties of the soul — as being concerned with immaterial things — are termed 'spirit'; whereas the soul — considered as the quickening principle of the body — is more especially spoken of as the soul. Three things concur in a sin, the reason, the sensual appetites and the putting into execution of them by the body. The Apostle desires that in all these three they may be free from sin; see *St. Thos. on Heb. iv. 13.*

The second Epistle of St. Paul to the Thessalonians.

Greeting.

1. 1. Paul and Sylvanus and Timothy, to the church of the Thessalonians in God our Father, and the Lord JESUS CHRIST. 2. Grace unto you and peace from God our Father and from the Lord JESUS CHRIST.

*He rejoices
in their
faith and
consequent
troubles.*

3. We are bound to give thanks always to God for you, brethren, as it is fitting, because your faith groweth exceedingly and the charity of every one of you towards each other aboundeth: 4. So that we ourselves also glory in you in the churches of God, for your patience, and faith and in all your persecutions, and tribulations, which you endure. 5. For an example of the just judgment of God, that you may be counted worthy of the kingdom of God, for which also you suffer.

*God will
repay.
The Last
Judgement
1. Thess.
iv. 13-17,
Mt. xxv.
31-46, Mk.
ix. 42-47.
Eternal
punish-
ment.*

6. Seeing it is a just thing with God to repay tribulation to them that trouble you: 7. And to you who are troubled, rest with us when the Lord JESUS shall be revealed from heaven with the angels of his power: 8. In a flame of fire yielding vengeance to them who know not God, and who obey not the gospel of our Lord JESUS CHRIST. 9. Who shall suffer eternal punishment in destruction, from the face of the Lord and from the glory of his power: 10. When he shall come to be glorified in his saints, and to be made wonderful in all them who have believed: because our testimony was believed upon you in that day.

*May they
persevere.*

11. Wherefore also we pray always for you: that our God would make you worthy of his vocation, and fulfil all the good pleasure of his goodness and the work of faith, in power. 12. That the name of our Lord JESUS may be glorified in you, and you in him, according to the grace of our God, and of the Lord JESUS CHRIST.

*They must
have no
false ideas
about
Christ's
Coming.*

2. 1. And we beseech you, brethren, by the coming of our Lord JESUS CHRIST, and of our gathering together unto him: 2. That you be not easily moved from your mind, nor be

For the *Introduction*, see previous Epistle.

1. 1. Practically the same opening words as in 1. Thess.

3. He gives thanks because of their growth in virtue: "But", remarks St. Thomas, "virtues are not easily kept unless a man makes progress in them. Now the first of these gifts of God is faith whereby God dwells in us, and we make progress in faith according as we grasp it, *cf.* Ephes. iii. 17, iv. 13, so that a person grows in his faith by knowledge of it, by devotion to it and by clinging to God. The second of these gifts is charity whereby God dwells in our affections, 1. Jn. iv. 12."

4. 'Patience' which is the proof that we are making progress, especially when troubles are multiplied.

6. 'Seeing that', more correctly Rh. 'if yet it be...'

7. 'Rest with us'. St. Paul would seem to imply a certain equality in glory in the vision of God, and in a sense this is true. For there is an absolute or, what we may term a quantitative equality, also an equality of proportion. Quantitatively we shall not all share equally in God, for that depends on the intensity of a person's love of God here on earth; but just as the glory of St. Peter is absolutely in proportion to the grace given him and the merits he has acquired, so too is the glory of one 'lesser in the kingdom of God' perfectly proportioned to his graces and consequent merits.

8-9. Avenging fire and eternal destruction are to be the lot of those know not God — whom they could have known, Rom. i. 18-32, and to those who believe not the Gospel; *S. T. I-II. lxxxvii. 3.*

9. 'Eternal punishment'. "The fire of hell is called 'eternal' simply because it never ends. But there is a change in their punishments, for Job says: 'Let him pass from the snow waters to excessive heat and his sin even to hell', xxiv. 19. Hence in hell there is not a true eternity but time, 'their time' says the Psalmist 'shall be for ever', Ps. lxxx. 16 *S. T. I. x. 3 ad 2 m.*

10. 'Glorified in His saints', the glory of Christ the Head will flow out to those who are members of His Body by faith. "Faith has no merit when human reason provides proof", S. Thomas on 2. Thess.

'Upon you', better 'because our testimony among you was believed'.

11. 'Good pleasure' may here mean 'our desire of...'; the same word as in 'men of good will', Lk. ii. 14.

frighted, neither by spirit, nor by word, nor by epistle, as sent from us, as if the day of the Lord were at hand.

ANTI-
CHRIST.

3. Let no man deceive you by any means: for unless there come a revolt first, and the man of sin be revealed, the son of perdition, 4. Who opposeth, and is lifted up above all that is called God, or that is worshipped, so that he sitteth in the temple of God, shewing himself as if he were God. 5. Remember you not, that when I was yet with you, I told you these things?

*They know
what with-
holds him.*

6. And now you know what withholdeth, that he may be revealed in his time. 7. For the mystery of iniquity already worketh: only that he who now holdeth, do hold, until he be taken out of the way.

His end.

8. And then that wicked one shall be revealed, whom the Lord JESUS shall kill with the spirit of his mouth: and shall destroy with the brightness of his coming: him, 9. Whose coming is according to the working of Satan, in all power, and signs, and lying wonders, 10. And in all seduction of iniquity to them that perish: because they received not the love of the truth that they might be saved. Therefore God shall send them the operation of error, to believe lying: 11. That all may be judged who have not believed the truth, but have consented to iniquity.

*Paul's
gratitude
for their
faith.*

12. But we ought to give thanks to God always for you, brethren beloved of God, for that God hath chosen you firstfruits unto salvation, in sanctification of the spirit, and faith of the truth: 13. Whereunto also he hath called you by our gospel, unto the purchasing of the glory of our Lord JESUS CHRIST.

*Hold fast
to tradi-
tions.*

14. Therefore, brethren, stand fast; and hold the traditions which you have learned, whether by word, or by our epistle.

*God grant
them per-
severance.*

15. Now our Lord JESUS CHRIST himself, and God our Father, who hath loved us, and hath given us everlasting consolation, and good hope in grace, 16. Exhort your hearts, and confirm you in every good work and word.

*Prayer for
the spread
of the
Gospel.*

3. 1. For the rest, brethren, pray for us, that the word of God may run and may be glorified even as among you: 2. And that we may be delivered from importunate and evil men: for all men have not faith. 3. But God is faithful, who will strengthen and keep you from evil. 4. And we

2. 3. 'Let no man deceive you', Christ uses the same expression in the same context, Mt. xxiv. 3, Mk. xiii. 5, Lk. xxi. 8.

3-11. The teaching on Antichrist: a) first a 'revolt' or apostasy from the faith; b) 'the man of sin', etc, shall then be revealed. He is clearly a person and not merely the forces of evil in general; c) this doctrine has already been explained to them, ver. 5; d) they know well 'what withholdeth' — we do not; e) 'the mystery of iniquity' is already — indeed always — at work, but there is one, a person, who withholdeth its full development until its time is due; f) that restraining person will then be removed; g) Christ shall slay Antichrist when fully revealed; h) but the power of Antichrist will be terrible, and men will knowingly allow themselves to be deceived, and this as a punishment for their wilful blindness.

3. 'A revolt'. Of old it was supposed that this meant that the world would throw off the yoke of the Roman Empire. We might, with St. Leo the Great in a sermon on the Apostles, hold that this revolt from the Roman Empire is to be taken in a spiritual sense, namely as a revolt from the Catholic faith of the Roman Church.

6. 'You know what withholdeth'. Of old this was understood of Nero who was supposed not really to be dead, and we can still take it as referring to the Roman Empire of which Nero was the personification. But on this 'mystery' we shall probably agree with St. Augustine who acknowledges that he could not understand what St. Paul meant, whereas his first readers knew quite well, and with St. Thomas, that after all it is not vitally necessary for us to understand it.

12. "Good Catholics are those who hold the entire faith and lead good lives. As concerns the teachings of the faith they so enquire about it — if enquiry has to be made — as to avoid all discussion that may be dangerous whether to the enquirer or to those from whom they enquire or to those who stand and listen. Again, if they have to teach they do so in such fashion as — so far as is possible — to suggest with confidence and moderation what has been long held clearly to result from the truth they suggest, and rather as matters for enquiry than for positive affirmation or command". St. Augustine, *Quaestiones in Matth. qu. xi. 4.*

13. 'Purchasing', that is our 'obtaining' a share in His glory.

have confidence concerning you in the Lord, that the things which we command, you both do, and will do. 5. And the Lord direct your hearts in the charity of God, and the patience of Christ.

Shun disturbing elements.

Paul himself worked.

1. Cor. ix, iv. 12, 1. Thess. iii. 9.

6. And we charge you, brethren, in the name of our Lord JESUS CHRIST, that you withdraw yourselves from every brother walking disorderly, and not according to the tradition which they have received of us. 7. For yourselves know how you ought to imitate us: for we were not disorderly among you: 8. Neither did we eat any man's bread for nothing, but in labour and in toil we worked night and day, lest we should be chargeable to any of you. 9. Not as if we had not power: but that we might give ourselves a pattern unto you, to imitate us. 10. For also when we were with you, this we declared to you: that if any man will not work neither let him eat.

So all must toil.

11. For we have heard there are some among you who walk disorderly, working not at all, but curiously meddling.

12. Now we charge them that are such, and beseech them by the Lord Jesus Christ, that, working with silence, they would eat their own bread.

The contentious.

13. But you, brethren, be not weary in well-doing. 14. And if any man obey not our word by this epistle, note that man, and do not keep company with him, that he may be ashamed.

15. Yet do not esteem him as an enemy, but admonish him as a brother.

The Blessing of the Lord of Peace.

16. Now the Lord of peace himself give you everlasting peace in every place. The Lord be with you all. 17. The salutation of Paul with my own hand: which is the sign in every epistle. So I write. 18. The grace of our Lord JESUS CHRIST be with you all. Amen.

3. 6-14. There were disorderly elements in the Church, people who refused to work — perhaps because they held that the Last Day was coming immediately, perhaps on the plea that all things ought to be in common, Acts ii. 44-45, iv. 34, v. 12, i. Tim. vi. 2.

"Under the term 'manual work' are comprised all the things whereby man can lawfully obtain a living, whether by hands, feet or tongue. Watchmen and couriers really live by the work of their hands". Manual labour is meant for the gaining of our living, for avoiding laziness, for keeping the bodily passions in subjection, and for obtaining the where-withal to give alms. But while manual labour is obligatory if a man has no other means of livelihood — for the sole reason assigned by the Apostle for making a man work with his hands is the necessity of securing food — it follows, that if his food is provided he is free to work in other ways; hence an old comment on this passage says: 'he is not lazy who studies the Bible, nor is he of more account who works with his hands than the man who labours to acquire a knowledge of the truth', cf. *S. T.* II-II. clxxvii 3.

11. 'Curiously meddling', more precisely 'playing the busy-body'.

17. Cf. Gal vi. 11

"It is remarkable, how frequent are the allusions in the Epistles to *other* Apostolic teaching beyond themselves, that is, besides the written authority", Newman in *Tract. for the Times*, n. 85, 1838, he then quotes such passages as 1 Cor. xi. 2, 16, 23, iv. 1-2, i. Thess. ii. 15, and continues: "Such passage prove that at the time there were means of gaining knowledge distinct from Scripture, and sources of information in addition to it... The mere circumstance that it is in addition, is no proof against its being Apostolic; that it is extra-scriptural is no proof that it is unscriptural"; and again: Some "consider that a certain message, consisting of one or two simple statements, makes up the whole of the Gospel... these they call the essentials... the great truths of the Gospel. All this sounds very well; but when we come to realise what is abstractedly so plausible, we are met by this insurmountable difficulty, that no great number of persons agree together what are these great truths", *Discussions and Arguments*, pp. 162 and 128.

The First Epistle of St. Paul to Timothy.

Greeting. 1. 1. Paul, an apostle of JESUS CHRIST, according to the commandment of God our Saviour, and of CHRIST JESUS our hope: 2. To Timothy his beloved son in faith. Grace, mercy, and peace from God the Father, and from CHRIST JESUS our Lord.

Timothy to counteract false teachers. 3. As I desired thee to remain at Ephesus when I went into Macedonia, that thou mightest charge some not to teach otherwise, 4. Nor to give heed to fables and genealogies without end: which minister questions rather than the edification of God which is in faith.

The Law is charity Mt. xxii. 37-38. 5. Now the end of the commandment is charity from a pure heart, and a good conscience, and an unfeigned faith. 6. From which things some going astray, are turned aside unto vain babbling: 7. Desiring to be teachers of the law, understanding neither the things they say, nor whereof they affirm.

The Law is good. Rom. vii. 12. 8 But we know that the law is good, if a man use it lawfully: 9. Knowing this, that the law was not made for the just man, but for the unjust and disobedient, for the ungodly, and for sinners, for the wicked and defiled, for murderers of fathers, and murderers of mothers, for man-slayers, 10. For fornicators, for them who defile themselves with mankind, for men-stealers, for liars, for perjured persons, and whatever other thing is contrary to sound doctrine, 11. Which is according to the gospel of the glory of the blessed God, which hath been committed to my trust.

Paul has been faithful to his trust. 12. I give him thanks, who hath strengthened me, *even* to CHRIST JESUS our Lord, for that he hath counted me faithful, putting me in the ministry. 13. Who before was a blasphemer and a persecutor and contumelious. But I obtained the mercy of God, because I did it ignorantly in unbelief. 14. Now the grace of our Lord hath abounded exceedingly with faith and love which is in CHRIST JESUS.

INTRODUCTION TO THE PASTORAL EPISTLES.

The title 'Pastoral' given to these Epistles well describes their character: they are pastoral 'charges' to two young Bishops. Their main theme is the preaching of sound doctrine, that 'deposit of faith' committed to them; to ensure this the Bishop's personal life must be beyond reproach and he must be careful not only whom he ordains but how he watches over the ministers of the Church. It is the fashion to deny the Pauline authorship of these Epistles a) on the ground of their unusual vocabulary — yet this is due to the subject-matter dealt with; b) because the heretical views attacked belong to a later period — yet it is hard to maintain this, unless we are prepared to reject the *Epistle to the Colossians* for the same reason; c) because the development of the hierarchy portrayed belongs rather to the second than to the first century, but once it is perceived that though all Bishops are priests, all priests are not therefore Bishops, the difficulty vanishes. See *Aids to the Bible* v (iii), pp. 224-227, for a full discussion.

Timothy was the most beloved of all St. Paul's disciples, the story of his conversion is given in Acts xvi. When the Apostle had to flee from Berea he left Timothy there with Silas and later sent him to Thessalonica. How closely he was united with St. Paul can be gathered from the fact that he is mentioned in every Epistle save those to the Galatians and Ephesians. He was with the Apostle during his imprisonment at Rome and at a later time was himself a prisoner, Heb. xiii. 23. In the interval between St. Paul's two imprisonments at Rome he appointed Timothy Bishop of Ephesus, 1. Tim. i. 3. He lies buried at Constantinople with St. Luke and St. Andrew.

The first Roman imprisonment of the Apostle lasted from A. D. 58-60. He did not die till 64 at the earliest, and almost certainly not till 67/68 A. D. The *Pastoral Epistles*, then, fill up the gap; they are subsequent to *Acts* which closes with the statement that he remained in prison at Rome for two years. The Epistles written during that period shew no indication that St. Paul thought his pilgrimage had come to a close, rather the contrary, Phil. i. 25, *cf.* 2. Tim. iv. 6-8. But these Epistles give us few indications of his movements after his release, *cf.* 1. Tim. i. 3, Tit. i. 5, iii. 12, etc.

1. 4. Fables, etc.', *cf.* iv. 7, vi. 20, 2. Tim. ii. 16, 23, Tit. iii. 9, Heb. xiii. 9. These were not so much formal heresies as foolish and irrelevant disputes, *cf.* Acts xvii. 21, and the curious speculations condemned in Col. ii. 18.

13. 'Contumelious', rather insolent'.

His gratitude.
Lk. xlx.
10.

15. A faithful saying, and worthy of all acceptation, that CHRIST JESUS came into this world to save sinners, of whom I am the chief. 16. But for this cause have I obtained mercy: that in me first CHRIST JESUS might shew forth all patience, for the information of them that shall believe in him unto life everlasting. 17. Now to the king of ages, immortal, invisible, the only God, be honour and glory for ever and ever. Amen.

Faith and a good conscience are the twin principles.
II. Tim.
ii. 17, iv.
14.

18. This precept I commend to thee, O son Timothy: according to the prophecies going before on thee, that thou war in them a good warfare. 19. Having faith and a good conscience, which some rejecting have made shipwreck concerning the faith. 20. Of whom is Hymeneus and Alexander, whom I have delivered up to Satan, that they may learn not to blaspheme.

THE NEED
OF PRAYER

2. I desire therefore first of all that supplications, prayers, intercessions and thanksgivings be made for all men, 2. For kings, and for all that are in high station: that we may lead a quiet and a peaceable life in all piety and chastity. 3. For this is good and acceptable in the sight of God our Saviour, 4. Who will have all men to be saved, and to come to the knowledge of the truth.

For there is One Mediator of Redemption.
II. Cor. v.
19.

5. For there is one God, and one mediator of God and men, the man CHRIST JESUS: 6. Who gave himself a redemption for all, a testimony in due times. 7. Whereunto I am appointed a preacher and an apostle, (I say the truth, I lie not,) a doctor of the gentiles in faith and truth.

How they are to pray
1. Pet. iii.
3.

8. I will therefore that men pray in every place, lifting up pure hands without anger and contention. 9. In like manner women also in decent apparel: adorning themselves with modesty and sobriety, not with plaited hair, or gold, or pearls, or costly attire, 10. But as it becometh women professing godliness, with good works. 11. Let the women learn in silence, with all subjection.

Women must not teach publicly.
1. Cor. xiv.
34-35.

12. But I suffer not a woman to teach, nor to use authority over the man: but to be in silence. 13. For Adam was first formed; then Eve. 14. And Adam was not seduced; but the woman being seduced, was in the transgression. 15. Yet she shall be saved through child-bearing: if she continue in faith and love and sanctification with sobriety.

1. 16. 'Information', better 'pattern' or 'example'.

17. 'The only God', other English versions (not R. V.) add 'the only wise', probably taken from Rom. xvi. 27.

18. 'Prophecies going before on thee', possibly those read at his ordination, *cf.* Acts xiii. 2-3.

20. 'Delivered up to Satan', *cf.* 1. Cor. v. 4-5, 2. Thess. iii. 6, 14-15; such excommunication was out of charity to the body from which the contumacious sinner was expelled, also to the sinner himself; for the sufferings he thence experienced — even corporally, the disgrace, the loss of a share in the Church's prayers, and the possibility of being delivered up to a reprobate sense, Rom. i. 24-28, might all work towards amendment. The sinner is 'delivered to Satan' in that, unworthy of God's camp, he passes into that of God's enemy.

2. 1. 'Supplications, prayers, intercessions, thanksgivings'; so Challoner, from A. V., but Rh. has 'obsecrations, prayers, postulations, thanksgivings', significant terms, for the inspired Apostle is not simply heaping up words. 'Obsecration' is an appeal to sacred things, *e. g.* 'by Thy Cross and Passion deliver us!'. At Mass — up to the Consecration — we have 'obsecration', for we commemorate sacred things, *e. g.* the life of Christ as narrated in the Gospel, all which inspire confidence in asking. At the Consecration we have 'prayer', 'Do this in commemoration of Me'; thence onwards 'postulations' for the living, the dead, and oneself; finally thanksgiving.

4. No class is excluded from salvation in Christ. Moreover the salvation of every individual is in itself desirable by God, though He does not effectively will that of everyone since some put fatal difficulties.

5. 'One Mediator'. A mediator is one who stands midway between two extremes which he joins by bringing to each something that the other has. This is Christ's office as Man; for while in dignity, grace and glory He is far removed from mankind, He is also — as man — far removed from God; these two extremes He joins by offering to men the gifts of God, and to God satisfaction and intercession for the sins of men. He is the 'one Mediator' because He alone in His own Person combined the whole of the Godhead and the whole of human nature.

This does not preclude others from sharing in the work of mediating between God and men as Christ's ministers or representatives. Christ is the sole Redeemer; He alone died for us and so purchased our salvation; men share in this work of Redemption simply as applying it to their fellow-men. The brain conceives the thought, the pencil enables it to be transmitted to paper and thus communicated to the brain of the

QUALIFICA-
TIONS OF
BISHOPS.

Tit. i. 7-9.

iv. 9.

ALSO OF
DEACONS.

(Deacon-
esses) .

*The
Church.*

*The Incar-
nation.*

THE FUTU-
RE OF THE
CHURCH.

Heresies.
II. Tim.
iii. 1-9.

3. 1. A faithful saying: If a man desire the office of a bishop, he desireth a good work. 2. It behoveth therefore a bishop to be blameless, the husband of one wife, sober, prudent, of good behaviour, chaste, given to hospitality, a teacher. 3. Not given to wine, no striker, but modest, not quarrelsome, not covetous, but 4. One that ruleth well his own house, having his children in subjection with all chastity. 5. But if a man know not how to rule his own house, how shall he take care of the church of God? 6. Not a neophyte: lest being puffed up with pride, he fall into the judgment of the devil. 7. Moreover he must have a good testimony of them who are without: lest he fall into reproach and the snare of the devil.

8. Deacons in like manner chaste, not double-tongued, not given to much wine, not greedy of filthy lucre: 9. Holding the mystery of faith in a pure conscience. 10. And let these also first be proved: and so let them minister, having no crime. 11. The women in like manner chaste, not slanderers, but sober, faithful in all things. 12. Let deacons be the husbands of one wife: who rule well their children, and their own houses. 13. For they that have ministered well shall purchase to themselves a good degree, and much confidence in the faith which is in CHRIST JESUS.

14. These things I write to thee, hoping that I shall come to thee shortly. 15. But if I tarry long, that thou mayest know how thou oughtest to behave thyself in the house of God, which is the church of the living God, the pillar and ground of the truth. 16. And evidently great is the mystery of godliness, which was manifested in the flesh, was justified in the spirit, appeared unto Angels, hath been preached unto the gentiles, is believed in the world, is taken up in glory.

4. 1. Now the Spirit manifestly saith, that in the last times some shall depart from the faith, giving heed to spirits of error, and doctrines of devils, 2. Speaking lies in hypocrisy, and having their conscience seared, 3. Forbidding to marry, to abstain from meats, which God hath created to be received with thanksgiving by the faithful, and by them that have known the truth. 4. For every creature of God is good, and nothing to be rejected that is received with thanksgiving:

5. For it is sanctified by the word of God and prayer.

reader. Herein lies the absolving power of the priest. He is in no sense a 'redeemer' but he is God's instrument whereby the Redemption wrought by Christ alone is applied to men's souls. In the same way God alone reveals, but He chose His prophets as instruments through whom that Revelation, which God alone made, should be transmitted to us men.

2. 10. "If women adorn themselves with a right intention, in accordance with the customs of their country, and in proportion to their state of life, there is no sin in it", St. Thomas on 1. Tim.

11. 'The women', so Rh. W. and R. V.; but T. Cr. G. A. 'their wives', though there is no pronoun in the Greek.

12. This refers to public official teaching in the Church, see the cases of such women as Debora, Jdgs. iv-v, Hulda the prophetess, 4. Kgs. xxii, Priscilla, Acts xviii. 16; these did not preach or teach publicly or officially but gave wise counsel privately by the inspiration of the Holy Spirit.

'Use authority' better 'usurp authority'.

14-15. It was not Adam but Eve who was deceived by the serpent, and so she fell into transgression, hence the curse of the pangs of child-birth, Gen. iii. 16. Significantly does St. Paul, who has been denouncing women's efforts to usurp the teaching-office in the Church, now tell all women that they shall save their souls by fulfilling that for which God made them!

'In the transgression', there should be no definite article, the sense is 'she was transgressing'.

3. 1. Only Bishops are mentioned, as in Acts xx. 28, Phil. i. 1, because though the offices are distinct — 'bishop' means 'superintendent', and 'priest' is simply a corruption of the Greek 'Presbyter' or elder — yet both Bishops and priests are 'Elders', cf. *Aids to the Bible*, v (iii) pp. 224-227; *S. T.* II-II clxxxiv. 6 ad 1, 'desireth a good work', a Bishop's rank and his work are distinct things; St. Paul does not say that the man's desire is good, still less desire of a Bishop's rank; the 'good work' he is said to desire is the welfare of the flock — which is a Bishop's work. No man can know that he is fit for that, nor can any man legitimately desire the mere honour attaching to the office; consequently no one can undertake it unless it is imposed on him by authority.

'Husband of one wife' *cp.* the case of the dedicated widow, v. 9, 'who hath been the wife of one husband'; she could not have been the wife of two husbands simultaneously; hence St. Paul is not laying down that Bishop must never have had two wives at the same time, but whereas second marriages were allowed to the faithful though not encouraged,

*This
demands
earnest
teachers.*

6. These things proposing to the brethren, thou shalt be a good minister of CHRIST JESUS, nourished up in the words of faith and of the good doctrine which thou hast attained unto. 7. But avoid foolish and old wives' fables: and exercise thyself unto godliness. 8. For bodily exercise is profitable to little: but godliness is profitable to all things, having promise of the life that now is, and of that which is to come. 9. A faithful saying and worthy of all acceptance. 10. For therefore we labour and are reviled because we hope in the living God, who is the Saviour of all men, especially of the faithful. 11. These things command and teach.

TIMOTHY'S
PERSONAL
LIFE.
Study.

II. Tim. i.
6.

Doctrine.

12. Let no man despise thy youth: but be thou an example of the faithful, in word, in conversation, in charity, in faith, in chastity. 13. Till I come, attend unto reading, to exhortation, and to doctrine. 14. Neglect not the grace that is in thee, which was given thee by prophecy, with imposition of the hands of the priesthood. 15. Meditate upon these things, be wholly in these things: that thy profiting may be manifest to all. 16. Take heed to thyself, and to doctrine: be earnest in them. For in doing this thou shalt both save thyself and them that hear thee.

*He must
not fear to
correct.
Of widows.*

5. 1. An ancient man rebuke not, but entreat him as a father: young men, as brethren: 2. Old women, as mothers: young women, as sisters, in all chastity. 3. Honour widows, that are widows indeed. 4. But if any widow have children, or grandchildren; let her learn first to govern her own house, and to make a return of duty to her parents: for this is acceptable before God.

*Poor
widows.
I. k. li. 36.
xviii. 2.*

5. But she that is a widow indeed and desolate, let her trust in God, and continue in supplications and prayers night and day. 6. For she that liveth in pleasures is dead while she is living. 7. And this give in charge, that they may be blameless. 8. But if any man have not care of his own, and especially of those of his house, he hath denied the faith, and is worse than an infidel.

*Deacones-
ses.*

9. Let a widow be chosen of no less than threescore years of age, who hath been the wife of one husband, 10. Having testimony for her good works, if she have brought up children, if she have received to harbour, if she have washed the saints' feet, if she have ministered to them that suffer tribulation, if she have diligently followed every good work.

1. Cor. vii. 39-40, here they are a bar to a man becoming a Bishop. Of course, St. Paul does not demand that Bishops be married; he was not married himself.

3. 6. 'Neophyte', i.e. a new convert.

7. 'The mystery of faith'; faith is said to be a 'mystery' since we do not accept the truths of faith because we understand them but because God, the Supreme Truth, has revealed them. The words 'the mystery of faith' now form an integral, though not an essential, part of the consecration of the Chalice at Mass; it is only faith that 'discerns' the Precious Blood under the appearance of wine.

13. 'Degree', not so much a passport to the priesthood as a good standing in the community.

16, Rh. 'And manifestly it is a great sacrament of piety which...; better 'And confessedly, great is the mystery of godliness: He who was...'. For 'He who' the older English versions read 'God', and though this is probably incorrect, the masculine pronouns 'He who' give the same sense, so that we have great testimony by St. Paul to the Incarnation.

4. 8. 'Godliness is profitable'. "Piety (godliness) as a Gift of the Holy Spirit not only pays worship and duty to God but to all men in so far as they belong to God. Hence it leads us to honour the Saints, not to contradict Holy Scripture, whether we understand it or not — as St. Augustine remarks", *S. T. II-II. cxxi. 1 ad 3.*

10. 'The Saviour of all men, especially of the faithful'. Christ is the Head of all men but in different degrees. Primarily and principally He is Head of those who are actually united to Him in glory; secondly of those actually united to Him by charity; thirdly of those actually united to Him by faith; fourthly of those potentially though not yet actually united to Him, but who will be so later by Divine predestination; fifthly of those potentially though never actually to be united to Him; these are they who are living in the world but are not predestined; when they quit this world they will wholly cease to be members of Christ then they will be not even potentially united to Him", *S. T. III. viii. 3.*

14. 'Priesthood', so W. and Rh.; 'an Elder', T., 'by the Eldership', G., 'of the Presbytery' A. and R., 'by the authority of priesthood' Cr.

5. 1. 'An ancient man', Rh. 'senior', other versions 'Elder', and also in ver. 17. The Greek word is the same, but whereas in ver. 1 the adjective 'elder' refers to age, Lk. xv. 25, in ver. 17 it refers to their office or rule.

3. 'That are widows indeed', namely that are really without others to support them, as the next verse shews, cf. ver. 16.

*The
younger
widows.
Gossiping.*

11. But the younger widows avoid. For when they have grown wanton in Christ, they will marry: 12. Having damnation, because they have made void their first faith. 13. And withal being idle, they learn to go about from house to house: and are not only idle, but tattlers also, and busybodies, speaking things which they ought not. 14. I will therefore that the younger should marry, bear children, be mistresses of families, give no occasion to the adversary to speak evil. 15. For some are already turned aside after Satan. 16. If any of the faithful have widows, let him minister to them, and let not the church be charged: that there may be sufficient for them that are widows indeed.

*PRIESTS.
He must
honour
those who
rule well.
Deut. xxv.
4.*

17. Let the priests that rule well be esteemed worthy of double honour: especially they who labour in the word and doctrine: 18. For the scripture saith: *Thou shalt not muzzle the ox that treadeth out the corn: and the labourer is worthy of his reward.*

*Nor readily
listen to
accusations
against
them.*

19. Against a priest receive not an accusation, but under two or three witnesses. 20. Them that sin reprove before all: that the rest also may have fear. 21. I charge thee before God, and CHRIST JESUS, and the elect angels, that thou observe these things without prejudice, doing nothing by declining to either side.

*Ordination.
Divers
precepts.*

22. Impose not hands lightly upon any man, neither be partaker of other men's sins. Keep thyself chaste. 23. Do not still drink water: but use a little wine for thy stomach's sake, and thy frequent infirmities. 24. Some men's sins are manifest, going before to judgment: and some men they follow after. 25. In like manner also good deeds are manifest: and they that are otherwise cannot be hid.

*Submissi-
veness is
necessary.*

6. 1. Whosoever are servants under the yoke, let them count their masters worthy of all honour; lest the name of the Lord and his doctrine be blasphemed. 2. But they that have believing masters, let them not despise them, because they are brethren, but serve them the rather, because they are faithful and beloved, who are partakers of the benefit. These things teach and exhort.

*Arrogant
teachers.*

3. If any man teach otherwise, and consent not to the sound words of our Lord JESUS CHRIST, and to that doctrine which is according to godliness, 4. He is proud, knowing nothing, but sick about questions and strifes of words: from

5. 11-12. 'Avoid', all other English versions 'refuse', that is decline to enroll them among the consecrated widows of vers. 9-10; these younger widows are ready to take on Christ's yoke but soon grow restive under it, with deplorable consequences.

16. 'Have widows'; the meaning is presumably widows for whom he is in some way responsible through relationship, and who are too young to be in the consecrated class.

21. 'Declining to either side', better 'by partiality'.

22. 'Impose', the ceremony of ordination, *cp.* Acts xiii. 3, xiv. 22; for deacons see Acts vi. 6.

"Orders are not conferred to help an individual but the whole Church.... and for their fitting exercise not any ordinary goodness but excellence is requisite, so that as those who receive Orders are set above the people by the degree of Order they have received, so they may be their superiors in sanctity as well. They must needs have, then, such grace as shall fit them to be worthily numbered among the people of God, and in the actual reception of Orders there is conferred on them a further gift of grace which shall fit them for greater things... God will never so far desert His Church that fit ministers in sufficient numbers for the needs of the people will not be found, provided the deserving are promoted and the undeserving rejected. And if at any time not so many ministers should be found as there are now it would be preferable to have few good ones than many bad ones", *S. T. Suppl.* xxxv. 1 and xxxvi. 4.

23. "No food or drink is unlawful in itself, according to the Lord's own words 'Not what entereth into a man defiles a man', Mt. xv. 2.... But drunkenness consists in the immoderate use and desire of wine; thus a man may not realise that the quantity is immoderate and can inebriate him, and then his drunkenness may be without sin; or he may know that his use of it is immoderate but fancy that the drink will not make him drunk, and then his drunkenness may be only venial sin. On the other hand he may be fully aware that he is taking intoxicating drink in immoderate quantity and yet prefers to run the risk of getting drunk rather than leave off drinking; such a person is really a drunkard" *S. T.* II-II. cxlix. 3 and cl. 2, cl. 1. *ad 4m.*

24. He has been speaking of investigating allegations, ver. 19; some sins are so notorious that they need no investigation, others only become evident when full inquisition has been made

which arise envies, contentions, blasphemies, evil suspicions, 5. Conflicts of men corrupted in mind, and who are destitute of the truth, supposing gain to be godliness.

Avarice.

*The snare
of wealth.*
iii. 7.

6. But godliness with contentment is great gain. 7. For we brought nothing into this world: and certainly we can carry nothing out. 8. But having food, and wherewith to be covered, with these we are content. 9. For they that will become rich, fall into temptation, and into the snare of the devil, and into many unprofitable and hurtful desires, which drown men into destruction and perdition. 10. For the desire of money is the root of all evils; which some coveting have erred from the faith, and have entangled themselves in many sorrows.

*Timothy's
own per-
sonal life.*
ii. Tim. iv.
6-8.

11. But thou, O man of God, fly these things: and pursue justice, godliness, faith, charity, patience, mildness. 12. Fight the good fight of faith: lay hold on eternal life whereunto thou art called, and hast confessed a good confession before many witnesses. 13. I charge thee before God, who quickeneth all things, and before CHRIST JESUS who gave testimony under Pontius Pilate, a good confession, 14. That thou keep the commandment without spot, blameless, unto the coming of our Lord JESUS CHRIST. 15. Which in his times he shall shew, who is the Blessed and only Mighty, the King of kings, and Lord of lords. 16. Who only hath immortality, and inhabiteth light inaccessible, whom no man hath seen nor can see, to whom be honour and empire everlasting. Amen.

*The Invisi-
ble King.*

Jn. i. 18, 1.
Jn. iv. 20.

The rich.

17. Charge the rich of this world not to be high-minded, nor to trust in the uncertainty of riches, but in the living God (who giveth us abundantly all things to enjoy). 18. To do good, to be rich in good works, to give easily, to communicate to others. 19. To lay up in store for themselves a good foundation against the time to come, that they may lay hold on the true life.

*The
Deposit of
faith.*
ii. Tim.
i. 14.

20. O Timothy, keep that which is committed to thy trust, avoiding the profane novelties of words and oppositions of knowledge falsely so called. 21. Which some promising, have erred concerning the faith. Grace be with thee. Amen.

6. 13. 'Quickeneth i. e. 'gives life to'.

"The rich", says St. Augustine, should particularly attend to those words. O ye rich men who abound in silver and gold and yet covet more! When the poor look at you they grumble and groan, praise you and envy you; they want to be what you are and complain because they are not; often do they say: 'Those are the only people who really live!'. But the lives of rich people such as you are but a dream and your riches shall vanish like a dream: as the Psalmist says; 'the rich have slept their sleep and now find that of their wealth nothing remains in their hands', Ps. lxxv. 6. Sometimes a beggar sleeping on the ground and shivering with cold dreams of treasures which so fill him with joy, exultation and pride that he even despises his father in this rags. Yet, poor man, it is but a dream! Still, so long as he is asleep he is wealthy; only when he awakes has he to mourn over the sad truth. The rich man at death is like that beggar sleeping and dreaming of wealth. That man in the Gospel, clad in purple and fine linen but who has no name nor can we give him one, who scorned the beggar lying at his gate, dined splendidly every day. He died and was buried. Only then did he wake up and find himself in the flames. He too had dreamed his dream and when he awoke found his hands empty because with them, that is with his wealth, he had done nothing", *Sermon cccxlv. 1.*

20. Committed to thy trust' A., 'committed to thee', R., 'the *depositum*', Rh. The word is only used here and 2. Tim. i. 14; the thing 'committed' to him is 'sound doctrine' as taught by his master St. Paul, *cp.* i. 10, iv. 1, 6, 13, 16, 17, vi. 1, 3, 2. Tim. iii. 10, iv. 2-3, Tit. i. 9, ii. 1, 7, 10. Heb. xiii. 9, 2. Jn. 9-10

"Faith's doctrines which God revealed are not put before us as some philosophical discovery to be developed by human ingenuity but as a divine deposit entrusted to the Spouse of Christ for her faithful safeguarding and infallible exposition... The Holy Spirit was not promised to the successors of St. Peter with the idea that He should reveal new teachings for them to make known, but that they might with His assistance strictly guard and faithfully expound the Revelation handed down by the Apostles". The Vatican Council, *Constit. on the Church.*

The second Epistle of St. Paul to Timothy.

- His affection for Timothy.* 1. Paul an apostle of JESUS CHRIST, by the will of God, according to the promise of life, which is in CHRIST JESUS: 2. To Timothy, my dearly beloved son, grace, mercy, *and* peace from God the Father, and from CHRIST JESUS our Lord. 3. I give thanks to God, whom I serve from my forefathers with a pure conscience, that without ceasing I have a remembrance of thee in my prayers night and day. 4. Desiring to see thee, being mindful of thy tears, that I may be filled with joy. 5. Calling to mind that faith which is in thee unfeigned, which also dwelt first in thy grandmother Lois, and in thy mother Eunice, and I am certain that in thee also.
- Acts. xvi. 1-3.* 6. For which cause I admonish thee, that thou stir up the grace of God, which is in thee by the imposition of my hands. 7. For God hath not given us the spirit of fear: but of power, and of love, and of sobriety. 8. Be not thou therefore ashamed of the testimony of our Lord, nor of me his prisoner: but labour with the gospel according to the power of God:
- He exhorts him to earnestness in preaching.* 9. Who hath delivered us and called us by his holy calling, not according to our works, but according to his own purpose and grace which was given us in CHRIST JESUS before the times of the world: 10. But is now made manifest by the illumination of our Saviour JESUS CHRIST, who hath destroyed death, and hath brought to light life and incorruption by the gospel:
- The power of God.* 11. Wherein I am appointed a preacher, and an apostle, and teacher of the gentiles. 12. For which cause I also suffer these things: but I am not ashamed. For I know whom I have believed, and I am certain that he is able to keep that which I have committed unto him, against that day.
- His own example.* 13. Hold the form of sound words, which thou hast heard of me in faith, and in the love which is in CHRIST JESUS. 14. Keep the good thing committed to thy trust by the Holy Ghost, who dwelleth in us.
- Sound doctrine.*

INTRODUCTION.

This Epistle may be called the last will and testament of the Apostle of the Gentiles; it is fittingly addressed to the man 'of one mind' with himself, Phil. ii. 20. He looks back on the years of toil and suffering, and forward to the future with all that that portends; but despite all the evil, past, present and to come, he sees that the same eternal principles hold good; Christ's Resurrection, ii. 8, the Church — 'the sure foundation of God', ii. 19, the Scriptures, iii. 15-17, and the imperative need of sound teaching.

1. 6. One is almost tempted to think that Timothy had really shewn signs of remissness so insistent is St. Paul in his demands for fervour and courage in preaching.

12. 'I know whom I have believed and I am certain...'. Our hope as travellers here on earth is certain, for "it does not rest mainly on the grace we already have but on the Divine Omnipotence and Mercy whence a person who has not got grace can obtain it and so attain to eternal life; and whosoever has faith is certain of God's Omnipotence and Mercy. When, however, people who have hope fail to attain eternal happiness this is due to defects arising from their free will which admits sin, and this is an obstacle; it is not due to any failure on the part of God's power or mercy on which hope rests", *S. T.* II-II, xvii. 4.

*Many have
failed.* 15. Thou knowest this, that all they who are in Asia are turned away from me: of whom are Phigellus and Hermogenes. 16. The Lord give mercy to the house of Onesiphorus: because he hath often refreshed me, and hath not been ashamed of my chain: 17. But when he was come to Rome, he carefully sought me, and found me. 18. The Lord grant unto him to find mercy of the Lord in that day. And in how many things he ministered unto me at Ephesus, thou very well knowest.

THE APOSTOLATE
MEANS
HARD
WORK.

2. 1. Thou therefore, my son, be strong in the grace which is in CHRIST JESUS. 2. And the things which thou hast heard of me by many witnesses, the same commend to faithful men, who shall be fit to teach others also. 3. Labour as a good soldier of CHRIST JESUS. 4. No man being a soldier to God, entangleth himself with secular businesses; that he may please him to whom he hath engaged himself. 5. For he also, that striveth for the mastery, is not crowned except he strive lawfully. 6. The husbandman, that laboureth, must first partake of the fruits. 7. Understand what I say: for the Lord will give thee in all things understanding.

1. Cor. ix.
24-27.

*Yet Christ
rose after
suffering.*
Rom. x. 9.

Col. i. 24.

8. Be mindful that the Lord JESUS CHRIST is risen again from the dead, of the seed of David, according to my gospel. 9. Wherein I labour even unto bonds, as an evil-doer: but the word of God is not bound. 10. Therefore I endure all things for the sake of the elect, that they also may obtain the salvation which is in CHRIST JESUS, with heavenly glory.

*We shall
do the
same.*

11. A faithful saying. For if we be dead with him, we shall live also with him. 12. If we suffer, we shall also reign with him. If we deny him, he will also deny us. 13. If we believe not, he continueth faithful: he cannot deny himself.

*Sound
doctrine.*

14. Of these things put them in mind, charging them before the Lord. Contend not in words, for it is to no profit, but to the subverting of the hearers. 15. Carefully study to present thyself approved unto God, a workman that needeth not to be ashamed, rightly handling the word of truth. 16. But shun profane and vain babblings: for they grow much towards ungodliness. 17. And their speech spreadeth like a canker: of whom are Hymeneus and Philetus: 18. Who have erred from the truth, saying that the resurrection is past already, and have subverted the faith of

1. Tim. i.
20.

2. 2. A very clear statement of the way in which the teaching of the Gospel was to be spread throughout the world and throughout the ages.

On Tradition note: the Second Council of Constantinople, A. D. 553) said: "We declare that we hold and preach the faith given in the beginning to His Apostles by the Mighty God and Saviour the Lord Jesus Christ, and by them preached in the whole world; which faith the Holy Fathers too have ever held, explained and handed down to the Churches". The Second Council of Nicaea, A. D. 787: 'If anyone repudiates all ecclesiastical tradition, whether written or not, let him be anathema'. The Council of Trent, Sess. III, 1546: "This Holy Synod receives and venerates with equal devotion and reverence all the Books of the Old and the New Testaments since the One God is their Author, likewise traditions too which concern faith and morals as having been taught, whether by Christ by word of mouth, or by the Holy Spirit, and preserved in the Catholic Church by an unfailling succession"; this was repeated by the Vatican Council, April 24, 1870: "All those things are to be believed with Divine and Catholic faith which are contained in the Word of God, whether written or handed down and which are set before us by the Church, whether by solemn pronouncement or by virtue of her ordinary and universal teaching office, as to be believed because Divinely revealed".

5. 'Not crowned except he strive lawfully'. "It is a proof of a prompt will when a man strives after something that is difficult to him. But promptitude in the will arises from the greatness of a person's charity; and it may happen that a man addresses himself to an easy task with just the same promptitude as does another to a difficult one, for he is ready also to undertake one that is difficult for him. At the same time the actual difficulty of a task has, since it involves suffering, power to satisfy for sin", *S. T. I. xcv. 4 ad 2.*

18. There is a resurrection of the soul, Jn. v. 25, Col. iii. 1, or 'the first resurrection', Apoc. xx. 5; some seem to have held that this was the only resurrection in store for us.

*The
Church
stands
firm.*
Rom. ix.
22.
*Good and
bad in the
Church.*

some, 19. But the sure foundation of God standeth firm, having this seal: the Lord knoweth who are his; and let every one depart from iniquity who nameth the name of the Lord. 20. But in a great house there are not only vessels of gold and of silver, but also of wood and of earth: and some indeed unto honour, but some unto dishonour. 21. If any man therefore shall cleanse himself from these, he shall be a vessel unto honour, sanctified and profitable to the Lord, prepared unto every good work.

*Divers
precepts.*

22. But flee thou youthful desires, and pursue justice, faith, charity, and peace with them that call on the Lord out of a pure heart. 23. And avoid foolish and unlearned questions, knowing that they beget strifes. 24. But the servant of the Lord must not wrangle: but be mild towards all men, apt to teach, patient, 25. With modesty admonishing them that resist the truth: if peradventure God may give them repentance to know the truth, 26. And they may recover themselves from the snares of the devil, by whom they are held captive at his will.

1. Tim.
III. 7.

*Future
dangers.*
1. Tim. iv.
1-5.
Rom. i.
28-32.

3. 1. Know also this that, in the last days, shall come dangerous times. 2. Men shall be lovers of themselves, covetous, haughty, proud, blasphemers, disobedient to parents, ungrateful, wicked. 3. Without affection, without peace, slanderers, incontinent, unmerciful, without kindness, 4. Traitors, stubborn, puffed up, and lovers of pleasures more than of God: 5. Having an appearance indeed of godliness, but denying the power thereof. Now these avoid.

*Those who
resist the
truth.*

Exod. vii.
11.

6. For of these sort are they who creep into houses, and lead captive silly women laden with sins, who are led away with divers desires: 7. Ever learning, and never attaining to the knowledge of the truth. 8. Now as Jannes and Mambres resisted Moses, so these also resist the truth, men corrupted in mind, reprobate concerning the faith. 9. But they shall proceed no farther: for their folly shall be manifest to all men, as theirs also was.

*St. Paul's
example.*
Acts. xlv.

10. But thou hast fully known my doctrine, manner of life, purpose, faith, long-suffering, love, patience, 11. Persecutions, afflictions: such as came upon me at Antioch, at Iconium, and at Lystra: what persecutions I endured, and out of them all the Lord delivered me. 12. And all that will live godly in CHRIST JESUS shall suffer persecution. 13. But

2. 19. 'The sure foundation of God', the Church, *cf.* 1. Tim. iii. 15, the 'immoveable kingdom', Heb. xii. 28, Mt. vii. 24-27. No matter what heresies arise the faith of the Church can never be destroyed. But firmness in the faith on the part of individual members of the Church depends on two factors; predestination and free will; 'God knoweth who are His', yet His elect will be saved through their free will, 'let everyone depart...'. We have always to bear in mind St. Augustine's words: 'Why He draws this man and not that man seek not to discover unless you would fall into error'. God of course wills all men to be saved. But He has also willed that men should be free, and He will not tamper with that freedom. Consequently He must also will the damnation of those whom He foresees will make a consistent and persevering misuse of that freedom. We genially speak of what our finite minds can only regard as two aspects of the Divine will, namely the 'antecedent' and 'consequent' wills of God, His will, that is, considered as antecedent to man's misuse of his freedom, and also consequent upon such misuse.

21. 'Cleanse himself from these', *viz.* the iniquities of ver. 19. 'To the Lord', better 'to his master'.

25. Omit 'the truth', at the end of this verse.

3. 8 Jannes and Mambres were the magicians of king Pharaoh.

10. "Both longanimity and constancy are comprised under patience. Yet there is this difference that in the case of those who sin from weakness the only thing that is hard to bear is that they so long keep on in wrongdoing, hence they are put up with through longanimity; whereas the fact that some sin from pride seems in itself insupportable, so that they are only put up with through patience", *S. T.* II-II cxxxvi. 5 *ad 4m.*

13. 'Driving into error', more correctly 'being themselves deceived'.

evil men and seducers shall grow worse and worse: erring and driving into error.

*Timothy's
defence is
Holy
Scripture.*

14. But continue thou in those things which thou hast learned, and which have been committed to thee: knowing of whom thou hast learned *them*; 15. And because from thy infancy thou hast known the holy scriptures, which can instruct thee to salvation, by the faith which is in CHRIST JESUS. 16. All scripture, inspired of God, is profitable to teach, to reprove, to correct, to instruct in justice, 17. That the man of God may be perfect, furnished to every good work.

II. Pet. i.
20.

*Renewed
exhorta-
tion to
preaching.*

4. 1. I charge thee before God and JESUS CHRIST, who shall judge the living and the dead, by his coming, and his kingdom: 2. Preach the word: be instant in season, out of season: reprove, entreat, rebuke in all patience and doctrine. 3. For there shall be a time, when they will not endure sound doctrine: but according to their own desires they will heap to themselves teachers, having itching ears, 4. And will indeed turn away their hearing from the truth, but will be turned unto fables.

*Paul's
death is
imminent.*

I. Tim. vi.
12.

5. But be thou vigilant, labour in all things, do the work of an evangelist, fulfil thy ministry. Be sober. 6. For I am even now ready to be sacrificed: and the time of my dissolution is at hand. 7. I have fought a good fight, I have finished my course, I have kept the faith. 8. As to the rest, there is laid up for me a crown of justice, which the Lord the just judge will render to me in that day: and not only to me, but to them also that love his coming.

*Personal
details.*

Make haste to come to me quickly. 9. For Demas hath left me, loving this world, and is gone to Thessalonica:

10. Crescens into Galatia, Titus into Dalmatia. 11. Only Luke is with me. Take Mark, and bring him with thee: for he is profitable to me for the ministry. 12. But Tychicus I have sent to Ephesus. 13. The cloak that I left at Troas with Carpus, when thou comest, bring with thee, and the books, especially the parchments. 14. Alexander the coppersmith hath done me much evil: the Lord will reward him according to his works: 15. Whom do thou also avoid, for he hath greatly withstood our words.

II. Thess.
I. 6.

His Trial.

16. At my first answer no man stood with me, but all forsook me: may it not be laid to their charge. 17. But the

3. 16. G. and A. read 'all Scripture is inspired...' but 'is' is rightly omitted by W. T. Cr. R. The meaning is that all inspired Scripture is profitable; nowhere does the Bible tell us which *are* the inspired Scriptures; indeed if any Book of the Bible could tell us that it could only be the last one written, viz. the *Apocalypse*. In any case St. Paul is referring only to the Old Testament (as is evident from verse 15).

For the utility, and indeed necessity, of Holy Scripture note: "In addition to philosophical disquisitions which human reason can investigate, it was necessary for man's salvation that there should be some teaching by Divine Revelation. Firstly because man is meant for God as for a goal which exceeds the grasp of the mind, *Isaias* lxiv. 1. And yet such a goal must be known before a man can direct his aims and actions towards it. Consequently for man's salvation it was needful that there should be made known to him by Divine Revelation certain things transcending his reason. Moreover, even as regards things concerning God which fall within the scope of human reason, man needed instruction by Divine Revelation. For the truth about God would, when investigated by human reason, only be attained by very few, after a long time, and mixed with many errors. Yet on the knowledge of such truth depends the whole of man's salvation, which is in God. Consequently in order that man's salvation might be more easily and certainly secured it was necessary that he should be instructed in Divine things by Divine Revelation", *S. T. I. i. 1.*

4. 2. 'Out of season'; preaching embraces not only the declaration of sound doctrine to be believed but also tells us how to live if we would save our souls. Both are often unacceptable — 'out of season', — to many hearers, but that is no reason for confining our preaching to 'the converted'.

8. 'Crown of justice'. The essential reward or crown is the vision of God, 1. Jn. iii. 1-2, 1. Cor. xiii. 9-12; there is also the reward or 'aureola' due to particular states of life, the rewards, for instance, of the martyr, the teacher, the virgin, etc., *S. T. Suppl. xcvi.*

11. Obviously there has been a reconciliation between Paul and Mark since the events of Acts xiii. 13 and xv. 38. Cf. also Col. iv. 10.

16. 'At my first answer', better 'defence'; he refers to the preliminaries of his trial.

17. The Apostle seems to have been acquitted in this trial, though when he says 'I was delivered...' he does not mean that he was finally discharged: he is quoting Dan. vi. 42.

FOR GENERAL INTRODUCTORY NOTE SEE I. TIMOTHY.

Titus, 'my companion and fellow-labourer' is, curiously enough, never mentioned in the Acts of the Apostles. Yet he was entrusted with the most delicate mission — the pacification of the Corinthian Church, *cf.* 2. *Corinthians*; he was also appointed Bishop of Crete, Tit. i. 5. Some have suggested that he was brother to St. Luke, see *Aids*, v (iii), pp. 239-242.

1. 1. 'Acknowledging', better 'knowledge'.

1-3. A wonderful summary of the Apostle's doctrine of the scheme of salvation... Titus was an uncircumcised Gentile, Gal. ii. 3. hence the 'common faith', common, that is, to Jew and Gentile alike, *cp.* 'common salvation', Jude 3.

'God our Saviour', *cf.* 'Jesus Christ our Saviour', ver 4, and ii. 10-11, 13, for the Godhead of our Lord.

5-7. Titus was left in Crete to ordain priests or 'Elders' who are immediately spoken of as Bishops, for all Bishops are 'Elders' though not all 'Elders' are Bishops, see note on 1. Tim. iii.

6. Husband of one wife', see note on 1. Tim. iii. 2. A Bishop is the dispenser of the Sacraments; consequently a defect in any Sacrament in his own person would be incongruous; since, then, the Sacrament of matrimony signifies the union of Christ with His one Church a Bishop must express this perfectly, and he would not do so were he twice married.

8. 'Continent', the word used does not signify chastity so much as self-control.

10. 'They of the circumcision', these troubles then were for the most part Judaic in origin, though not the same as the demand for full observance of the Mosaic Law by Gentile converts which figures so largely in the earlier *Epistles*.

11. 'Reproved', much more literally with Tyndale 'whose mouths must be stopped'.

*The
Cretans.*

things which they ought not, for filthy lucre's sake. 12. One of them, a prophet of their own, said *The Cretans are always liars, evil beasts, slothful bellies*. 13. This testimony is true. Wherefore rebuke them sharply, that they may be sound in the faith. 14. Not giving heed to Jewish fables and commandments of men, who turn themselves away from the truth.

Heretics.
Rom. xiv.
20.
Rom. i. 17-
32.

15. All things are clean to the clean: but to them that are defiled, and to unbelievers, nothing is clean: but both their mind and their conscience are defiled. 16. They profess that they know God: but in their works they deny him; being abominable. and incredulous, and to every good work reprobate.

*Virtues de-
manded of
the aged.*
1. Tim. v.
1-15.

2. 1. But speak thou the things that become sound doctrine: 2. That the aged men be sober, chaste, prudent, sound in faith, in love, in patience. 3. The aged women, in like manner, in holy attire, not false accusers, not given to much wine: teaching well; 4. That they may teach the young women to be wise, to love their husbands, to love their children, 5. To be discreet, chaste, sober, having a care of the house, gentle, obedient to their husbands, that the word of God be not blasphemed. 6. Young men in like manner exhort that they be sober.

Isa. lii. 5,
Rom. ii.
24, 1. Tim.
vi. 1.

*Timothy's
example.*

7. In all things shew thyself an example of good works, in doctrine, in integrity, in gravity, 8. The sound word that cannot be blamed: that he, who is on the contrary part, may be afraid, having no evil to say of us. 9. *Exhort* servants to be obedient to their masters, in all things pleasing, not gainsaying: 10. Not defrauding, but in all things shewing good fidelity, that they may adorn the doctrine of God our Saviour in all things.

Ephes. vi.
5, Col. iii
22, 1. Pet.
ii. 18.

*The hope
of Redemp-
tion.*

11. For the grace of God our Saviour hath appeared to all men, 12. Instructing us that, denying ungodliness and worldly desires, we should live soberly, and justly, and godly in this world, 13. Looking for the blessed hope and coming of the glory of the great God and our Saviour JESUS CHRIST, 14. Who gave himself for us, that he might redeem us from all iniquity, and might cleanse to himself a people acceptable, a pursuer of good works. 15. These things speak and exhort, and rebuke with all authority. Let no man despise thee.

Rom. ix.
5, 1. Tim.
iii. 16.
Exod. xix.
5, 1. Pet.
ii. 9.

1. 12. This was Epimenides, a Cretan, who wrote *c.* 600 B. C. He is called 'a prophet', presumably because the Cretans deified him.

13. A bold endorsement for any one to read out in the Cretan Churches!

2. 2. 'Aged', the same word as that rendered 'priest' where the context demands it, *e. g.* 1. Tim. v. 1, Tit. i. 5; here ver. 3 'aged women', shews that the word is simply the adjective 'elderly'. 'Sober', the word so rendered here and vers. 4, 4, 5, 12, ii. 4, 12, etc. means 'of sound mind' and is so used of the Gerasene after the evil spirit had been expelled, Mk. v. 15; hence it comes to mean 'discreet' or 'prudent' and is so rendered in ii. 4, 1. Pet. iv. 7.

10-11. 'God our Saviour', possibly God the Father is here called 'Saviour', but in ver. 13 Christ is expressly called both 'God', and 'Saviour'. A. V. inserts a comma after 'God' in ver. 13 and thus destroys this testimony to the Divinity of Christ.

13. 'Looking for the blessed hope and coming of the glory of the great God and our Saviour Jesus Christ': "To be where Christ is! (Jn. xvii. 24)", ejaculates St. Augustine, how can we, even in thought, embrace that idea? What words can ever express it? It has to be left to faith; no one can expect the tongue to frame it", *Sermon cccxix.* 3.

14. 'Acceptable', so W. and Rh., T. Gr. G. A., 'peculiar', R. 'for His own possession'; 'peculiar' in the sense of being 'one's own property' is the best rendering.

Obedience 3. 1. Admonish them to be subject to princes and powers, to obey at a word, to be ready to every good work, 2. To speak evil of no man, not to be litigious, but gentle: shewing all mildness towards all men.

Paul's conversion. 3. For we ourselves also were some time unwise, incredulous, erring, slaves to divers desires and pleasures, living in malice and envy, hateful, hating one another. 4. But when the goodness and kindness of God our Saviour appeared, 5. Not by the works of justice, which we have done, but according to his mercy he saved us, by the laver of regeneration, and renovation of the Holy Ghost, 6. Whom he hath poured forth upon us abundantly through JESUS CHRIST our Saviour: 7. That, being justified by his grace, we may be heirs, according to hope of life everlasting.

Good works. 8. It is a faithful saying: and these things I will have thee affirm constantly: that they, who believe in God, may be careful to excel in good works. These things are good and profitable unto men. 9. But avoid foolish questions, and genealogies, and contentions, and strivings about the law. For they are unprofitable and vain.

Idle controversies. 10. A man that is a heretic, after the first and second admonition avoid: 11. Knowing that he, that is such an one, is subverted, and sinneth, being condemned by his own judgment.

Heretics. 12. When I shall send to thee Artemas or Tychicus, make haste to come unto me to Nicopolis. For there I have determined to winter. 13. Send forward Zenas the lawyer and Apollo with care, that nothing be wanting to them. 14. And let our men also learn to excel in good works for necessary uses: that they be not unfruitful. 15. All that are with me salute thee; salute them that love us in the faith. The Grace of God be with you all. Amen.

His plans. Acts xviii.
24, I. Cor.
i. 13.
Good works.

3. 1. 'At a word', an addition to the text, better 'do be obedient'.

5-7. The 'renovation', or renewal of the Holy Spirit in man, consists in the remission of his sins by the infusion of grace, or the 'regeneration'. This it is that 'justifies' a man or makes him 'righteous' in the eyes of God, hence springs hope of eternal life since grace makes us co-heirs with Christ the Son of God, Rom. vii. 14-25, 1. Jn. iii. 1-2.

5. 'Laver' (Latin 'lavacrum'), 'bath'.

"The customary practice of the Church has the highest authority and must be jealously observed; even the teaching of Catholic Doctors derives its authority from her; hence we hold more by the her authority than by Augustine, Jerome or any other. Now it has never been the Church's custom to baptize Jewish children without their parents' consent. In the past many notable Catholic Sovereigns were on most friendly terms with saintly Bishops, Constantine with Pope Silvester, Theodosius with St. Ambrose, and these sovereigns would not have failed to ask those Saints whether such a practice was reasonable or not. It is, then, dangerous to re-assert this practice now and — contrary to the Church's past practice — baptize such children without their parent's consent. First, it involves danger to the faith; for if children are baptized before attaining the use of reason, they may when of age be easily induced to gave up a religion embraced in ignorance. It is also contrary to natural justice. For by nature a child belongs to his father; indeed, so long as he is in the womb, he is, even corporally, indistinguishable from his mother, while after birth he is, until arriving at the use of reason, under his parent's care".

9. 'Foolish questions and genealogies', cf. 1. Tim. i. 4, vi. 4, 2. Tim. ii. 23. These 'myths' and 'genealogies' seem to have been stories of the Jewish heroes not given in the Bible and 'without profit', 2. Tim. iii. 16.

10. 'A heretic' is one who obstinately clings to some sect or opinions which he has chosen, for 'heresy' means 'choice'. To most men this happens through ignorance and upbringing; such a man is not then technically a 'heretic', for he can hardly be described as having 'deliberately chosen' his erroneous views; he does not know they are wrong, neither does he know the claims of the Church which is 'the pillar and ground of truth'.

12. 'Tychicus': a great messenger; he carried among other Epistles, those to the Colossians and the Ephesians.

14. 'Our men', better simply 'ours'.

The Epistle of St. Paul to Philemon

Introduction.
Col. iv. 17.

1. 1. Paul, a prisoner of CHRIST JESUS, and Timothy a brother: to Philemon our beloved and fellow-labourer, 2. And to Appia our dearest sister, and to Archippus our fellow-soldier, and to the church which is in thy house. 3. Grace to you and peace from God our Father, and from the Lord JESUS CHRIST.

Philemon's good works.

4. I give thanks to my God, always making a remembrance of thee in my prayers. 5. Hearing of thy charity and faith which thou hast in the Lord JESUS, and towards all the saints. 6. That the communication of thy faith may be made evident in the acknowledgment of every good work, that is in you in CHRIST JESUS. 7. For I have had great joy and consolation in thy charity, because the bowels of the saints have been refreshed by thee, brother.

Paul's request.

8. Wherefore though I have much confidence in CHRIST JESUS, to command thee that which is to the purpose: 9. For charity sake I rather beseech, whereas thou art such an one, as Paul an old man, and now a prisoner also of JESUS CHRIST: 10. I beseech thee for my son, whom I have begotten in my bonds. Onesimus, 11. Who hath been heretofore unprofitable to thee, but now is profitable both to me and thee, 12. Whom I have sent back to thee. And do thou receive him as my own bowels: 13. Whom I would have retained with me, that in thy stead he might have ministered to me in the bonds of the gospel:

He might have kept Onesimus.

Why Onesimus ran away.

14. But without thy counsel I would do nothing: that thy good deed might not be as it were of necessity, but voluntary. 15. For perhaps he therefore departed for a season from thee, that thou mightest receive him again for ever: 16. Not now as a servant, but instead of a servant, a most dear brother, especially to me: but how much more to thee both in the flesh and in the Lord? 17. If therefore thou count me a partner; receive him as myself. 18. And if he hath wronged thee in anything, or is in thy debt, put that to my account. (*Concluded, page 739*).

19. I Paul have written it with my own hand: I will repay *Conclusion*
it: not to say to thee, that thou owest me thy ownself also.
20. Yea, brother. May I enjoy thee in the Lord. Refresh
my bowels in the Lord. 21. Trusting in thy obedience, I
have written to thee, knowing that thou wilt also do more
than I say.

22. But withal prepare me also a lodging. For I hope that *Salutations*
through your prayers I shall be given unto you. 23. There *Phil. i. 25.*
salute thee Epaphras, my fellow-prisoner in CHRIST JESUS.
24. Mark, Aristarchus, Demas, and Luke, my fellow-labour-
ers. 25. The grace of our Lord JESUS CHRIST be with your
spirit. Amen.

Col. iv. 14.
II. Tim.
iv. 9,
I Pet. v.
13.

This touching Epistle — so brief that it is a marvel it should have survived — affords a glimpse of a Christian household in Asia, presumably at Colossae, since we find Archippus, ver. 2, there, Col. iv. 17. Philemon was a wealthy citizen of Colossae, whose servant Onesimus robbed him and fled to Rome. Here Onesimus met and was converted by St. Paul — at that time a prisoner — who sent him back to his master with this letter.

If the Onesimus of Col. iv. 9, is to be identified with the runaway slave for whom the Apostle here pleads, then this Epistle must precede *Colossians*. Philemon was apparently one of St. Paul's converts, 19, and had helped him during his imprisonment at Rome. See *Aids to the Bible*, v (iii) pp. 246-250.

6. 'Communication', better 'fellowship'; 'acknowledgement', better 'recognition'.

8. 'To the purpose', A. 'convenient', R. V. 'befitting'.

9. 'Whereas thou art such', i. e. an old man like myself, so W. 'thou art such as the old Paul', and Rh., but the other English versions read in the first person 'though I be as I am, even Paul the aged' which does not give so good a sense; the Greek supports either rendering.

10-11. 'Onesimus..... unprofitable..... profitable', Onesimus means 'profitable' so that St. Paul is punning on his name; more than that: Onesimus has been 'a-chrestos' or unprofitable, but now 'eu-chrestos' or profitable, an allusion to his having become a Christian.

16. Onesimus is now his master's 'brother' in Christ.

The Epistle of St. Paul to the Hebrews.

1. 1. God, who at sundry times and in divers manners spoke in times past to the fathers by the prophets, last of all, 2. In these days hath spoken to us by his Son, whom he hath appointed heir of all things, by whom also he made the world. 3. Who being the brightness of his glory, and the figure of his substance, and upholding all things by the word of his power, making purgation of sins, sitteth on the right hand of the majesty on high;
- Jn. i. 3. 26.
Wisd. vi. 26.
- GREATER THAN ANGELS.
a) for He is God the Son.
Ps. ii. 7.
II. Kgs. vii. 14.
Ps. xcvi. 7.
Ps. ciii. 4.
Ps. ciii. 4.
4. Being made so much better than the angels, as he hath inherited a more excellent name than they. 5. For to which of the angels hath he said at any time: *Thou art my son; to-day have I begotten thee?* And again, *I will be to him a father, and he shall be to me a son?* 6. And again, when he bringeth in the first begotten into the world he saith: *And let all the angels of God adore him.* 7. And to the angels indeed he saith: *He that maketh his angels, spirits; and his ministers, a flame of fire.*
- b) for He is the supreme King.
Ps. xlv. 7.
8. But to the Son: *Thy throne, O God, is for ever and ever: a sceptre of justice is the sceptre of thy kingdom.* 9. *Thou hast loved justice, and hated iniquity: therefore God, thy God, hath anointed thee with the oil of gladness above thy fellows.*
- c) for He is Omnipotent.
Ps. ci. 26.
10. And: *Thou in the beginning, O Lord, didst found the earth: and the works of thy hands are the heavens.* 11. *They shall perish, but thou shalt continue: and they shall all grow old as a garment.* 12. *And as a vesture shalt thou change them, and they shall be changed: but thou art the selfsame and thy years shall not fail.*
- d) because of His Supreme dignity.
Ps. cix. 1.
13. But to which of the angels said he at any time: *Sit on my right hand, until I make thy enemies thy footstool?* 14. Are they not all ministering spirits, sent to minister for them, who shall receive the inheritance of salvation?

INTRODUCTION.

In the human body we have the body in general, the principal members, and the head: So in the Mystical Body of Christ we have the Church in general — and to it St. Paul writes in most of his Epistles; in the *Pastoral* Epistles he writes to the Bishops as the principal members; in this Epistle he treats of Christ the Head of the Body. His object is to make his fellow-Hebrews realise the absolute pre-eminence of Christ, His Priesthood and His Covenant, over the Mosaic Law, Priesthood and Covenant. The Ascension and Christ seated at the right hand of the Father is the prevailing thought of the Epistle, *cf.* i. 313, iv. 14, vi. 20, viii. 1, ix. 12, 24, x. 12, xii. 2. It is addressed — according to the title — 'to the Hebrews' in general, possibly to those at Rome. So totally does it differ from the other Pauline Epistles that it is generally conceded that while the thoughts are St. Paul's it must either have been written, or at least translated from Aramaic, by one of his disciples. For a discussion of the various problems raised see *Aids to the Bible*, V (III), pp. 251-274.

1. 1-3. The introduction: the purpose of the Epistle is to magnify Christ, His Priesthood and His New Covenant, thus:

1. The Old Covenant was from God, but through divers men, in divers times and ways.

2. The New Covenant was from God through One who was Son of God, had universal dominion by whom God made the world, and who has supreme dignity. Christ is appointed 'heir' as man, as Son of God He is so by nature; so too as Son of God 'through Him all things were made'.

3. As Son He is the image of the Father, see notes on Col. i. 15. The words are a quotation of Wisd. vii. 26, a Book excluded from the Reformer's Canon of the Bible, yet here quoted as authoritative for a doctrinal point.

'Making purgation', more correctly, 'having made', *i.e.* having purged away our sins on the Cross. As 'the figure of God's substance', or 'image' of God, the Son is consubstantial with the Father, as the 'splendour' He is co-eternal with Him — for the ray is co-existent with the sun; as 'upholding all' He is co-equal in omnipotence.

4-16. Christ, the Son of God incarnate in our human nature, is greater than the Angels by reason of His Godhead, His Kingship, His Omnipotence and His Dignity.

4. "We have examples of miracles falsely so called when a marvellous effect is produced and we are ignorant of the

Hence the pre-eminence of the New Law over the Old.

Acts. vii. 53, Gal. iii. 19.

2. 1. Therefore ought we more diligently to observe the things which we have heard, lest perhaps we should let them slip. 2. For if the word, spoken by angels, became steadfast, and every transgression and disobedience received a just recompense of reward: 3. How shall we escape if we neglect so great salvation? which having begun to be declared by the Lord, was confirmed unto us by them that heard him. 4. God also bearing them witness by signs and wonders, and divers miracles, and distributions of the Holy Ghost according to his own will.

Christ is greater than the Angels by His domination.

Ps. viii. 5.

5. For God hath not subjected unto angels the world to come, whereof we speak. 6. But one in a certain place hath testified, saying: *What is man, that thou art mindful of him: or the son of man, that thou visitest him?* 7. *Thou hast made him a little lower than the angels: thou hast crowned him with glory and honour, and hast set him over the works of thy hands.* 8. *Thou hast subjected all things under his feet.* For in that he hath subjected all things to him, he left nothing not subject to him. But now we see not as yet all things subject to him.

LOWER THAN THE ANGELS BY HIS SUFFERINGS.

I. Tim. iv. 10, Lk. xxiv. 46. Rom. viii. 17.

9. But we see JESUS, who was made a little lower than the angels, for the suffering of death, crowned with glory and honour: that through the grace of God he might taste death for all. 10. For it became him, for whom *are* all things, and by whom *are* all things, who had brought many children into glory, to perfect the author of their salvation, by his passion.

And thus our Brother.

Ps. xxi. 23.

Ps. xvii. 3.

Isa. viii. 18.

11. For both he that sanctifieth, and they who are sanctified, *are* all of one. For which cause he is not ashamed to call them brethren, saying: 12. *I will declare thy name to my brethren: in the midst of the church will I praise thee.* 13. And again: *I will put my trust in him.* And again: *Behold I and my children, whom God hath given me.*

But is Author of salvation by those sufferings.

14. Therefore because the children are partakers of flesh and blood, he also himself in like manner hath been partaker of the same: that through death he might destroy him who had the empire of death, that is to say, the devil: 15. And might deliver them, who through the fear of death were all their lifetime subject to servitude. 16. For nowhere doth he take hold of the angels: but of the seed of Abraham he taketh hold.

cause. Only to the person who does not know the explanation are they marvels; but they are not really miracles unless the cause is known to nobody since produced by the God of glory who is above the entire order of creation", St. Thos *on* 2. Thess. ii.

1.6. 'When He bringeth', when, that is, He revealed the future Incarnation of His Son to the Angels.

2. 1. Hence we ought to obey Christ's teaching rather than that of the Old Law; for, 2-4, it was given by Christ Himself, whereas the Law came through the Angels who, 5-8, have no dominion over the world to come such as is promised to Christ.

8. Yet this prophesied dominion has not come to pass, for Christ in His suffering Human nature was less than the Angels; but nothing save the Holy Trinity is greater than His sinless soul.

10-13. But for those sufferings He was crowned, since, owing to God's mercy, He died for us all. "He died for all men in general", says St. Chrysostom, "for the ransom He gave sufficed for all; if some do not believe — He has done His part".

10. God is the First Cause and therefore the Last End. He had predestined many children to glory through Christ, therefore He must needs glorify Christ.

11. And we who are sanctified, and Christ who sanctifies us, are all of one — God. We are then the adopted children of God and the brethren of Christ.

14-15. Therefore to save His brethren He must needs take His brethren's nature so as to suffer in it and give that suffering infinite value through the fact that He who thus suffered was God as well as man.

'The empire of death'; "Justice demands that he who makes an ill use of a power given him should lose it. Now to the devil was given permissive power over sinners whom he had seduced, but not over good men. When, then, he presumed to extend his power to Christ who was sinless, Jn. xiv. 30, he deservedly lost it", St. Thomas on Heb. i. 14.

16. By the Incarnation, then, our human nature is raised above the Angelic nature.

*And like
unto us.
1. Pet. II.
31.*

17. Wherefore it behoved him in all things to be made like unto his brethren, that he might become a merciful and faithful high-priest before God, that he might be a propitiation for the sins of the people. 18. For in that, wherein he himself hath suffered and been tempted, he is able to succour them also that are tempted.

*CHRIST IS
GREATER
THAN
MOSES.
Nbs. xii. 7.
Eph. ii.
19-22, 1.
Pet. ii. 5.*

3. 1. Wherefore, holy brethren, partakers of the heavenly vocation, consider the apostle and high-priest of our confession, JESUS: 2. Who is faithful to him that made him, as was also Moses in all his house. 3. For this man was counted worthy of greater glory than Moses, by so much as he that hath built the house, hath greater honour than the house. 4. For every house is built by some man; but he that created all things is God. 5. And Moses indeed was faithful in all his house as a servant, for a testimony of those things which were to be said: 6. But Christ as the Son in his own house: which house are we, if we hold fast the confidence and glory of hope unto the end.

*Moses was
a servant.*

*We must
then obey
Christ.*

7. Wherefore, as the Holy Ghost saith: *To-day if you shall hear his voice,* 8. *Harden not your hearts, as in the provocation; in the day of temptation in the desert,* 9. *Where your fathers tempted me, proved and saw my works,* 10. *Forty years: For which cause I was offended with this generation, and said: They always err in heart. And they have not known my ways,* 11. *As I have sworn in my wrath: If they shall enter into my rest.*

*And be-
ware of
disobeying
Him.*

Jn. ix. 4.

*Jn. i. 16.
1. Cor. xii.
27.*

12. Take heed, brethren, lest perhaps there be in any of you an evil heart of unbelief to depart from the living God.

13. But exhort one another every day, whilst it is called *to-day*, that none of you be hardened through the deceitfulness of sin. 14. For we are made partakers of Christ: yet so if we hold the beginning of his substance firm unto the end. 15. While it is said: *To-day if you shall hear his voice, harden not your hearts as in that provocation.*

*As did the
Israelites.
1. Cor. x.
1-12.*

16. For some who heard did provoke: but not all that came out of Egypt by Moses. 17. And with whom was he offended forty years? Was it not with them that sinned, whose carcasses were overthrown in the desert? 18. And to whom did he swear that they should not enter into his rest: but to them that were incredulous? 19. And we see that they could not enter in, because of unbelief.

2. 17. 'High priest'; the first suggestion of the doctrine on which more especially he is going to insist. As Mediator Christ is both Judge, Jn. v. 22-30, and Advocate, 1. Jn. ii. 1; as Judge He is merciful, as Advocate faithful.

18. 'Tempted', in Christ there was no rebellion of His lower nature; His temptations were from without, S. T. III. xli. 1, ad 3.

3. Christ is also greater as an Apostle than Moses, greater as a pontiff than Aaron, ch. v.

3. The architect is above the contractor, the lawgiver above the judge, the judge above the pleader. Nbs. xii — the passage quoted — gives higher praise to Moses than does any other Scripture.

5. 'In his house'; in ver. 6 there is a subtle distinction and instead of 'in His own house' we should read with the Greek *over* His own house', for Christ is the Master, the 'householder', 'the lord of the house', Mk. xiii. 35.

6. 'Which house are we', i. e. we are members of the Church. He speaks of a 'house' as distinct from the Tabernacle which could be speedily pitched and as speedily taken down. 'Confidence' is defined as 'hope', more correctly 'the glorying in hope'.

7-16. We must, then, obey Christ.

7-11. The argument is based on Ps. xciv containing an admonition, the disobedience and 'tempting' of God by Israel, and the consequent punishment.

8. 'Harden not': "The human heart is termed hard when it does not obey God's commands nor is receptive of God's impress. This has a negative cause when God does not bestow grace, Rom. ix. 15; a positive one, when a sinner hardens himself by not obeying God and refusing to open his heart to grace", St. Thomas on Heb. iii.

9. 'And saw': they had actually seen so many proofs of God's power.

14. 'Partakers in Christ'; we are such by the faith given us, by the Sacraments, and especially by the Holy Eucharist; these are pledges of our ultimate perfect participation — by the actual vision of God — on condition that we persevere.

16. Josue and Caleb, Nbs. xiv. 21-38, were the sole exceptions.

Credulity and incredulity are the underlying keys to the argument *cf. vers.* 12, 14, 18, 19, iv. 2. 6. 11.

The argument: ch. i. Christ is above the Angels; ii. Therefore we should obey His commands; He suffered, therefore His brethren must expect the same; iii-iv. Christ is superior to Moses who could give the people no final rest, in Christ, then, that 'rest' is to be found.

WE FIGHT
FOR THAT
'REST' BY
FAITH.
1. Cor. vi.
17.

4. 1. Let us fear therefore lest the promise being left of entering into his rest, any of you should be thought to be wanting. 2. For unto us also it hath been declared, in like manner as unto them. But the word of hearing did not profit them, not being mixed with faith of those things they heard.

*There is a
'rest'.*

3. For we who have believed, shall enter into rest: as he said: *As I have sworn in my wrath: If they shall enter into my rest;* and this indeed when the works from the foundation of the world were finished. 4. For in a certain place he spoke of the seventh day thus: *And God rested the seventh day from all his works.* 5. And in this place again: *If they shall enter into my rest.*

*Even for
the Psalmist it was
future.*

6. Seeing then it remaineth that some are to enter into it, and they, to whom it was first preached, did not enter because of unbelief: 7. Again he limiteth a certain day, saying in David: *To-day, after so long a time, as it is above said: To-day if you shall hear his voice; harden not your hearts.*

*And Josue
did not
give it.*

8. For if Jesus had given them rest: he would never have afterwards spoken of another day. 9. There remaineth therefore a day of rest for the people of God. 10. For he that is entered into his rest, the same also hath rested from his works, as God did from his.

*We must
be eager
then for
that 'rest'.
Eph. vi.
17.*

11. Let us hasten therefore to enter into that rest: lest any man fall into the same example of unbelief. 12. For the word of God is living and effectual, and more piercing than any two-edged sword: and reaching unto the division of the soul and the spirit, of the joints also and the marrow, and is a discernor of the thoughts and intents of the heart. 13. Neither is there any creature invisible in his sight: but all things are naked and open to his eyes, to whom our speech is.

*The Supreme
ground
for Confidence.*

14. Having therefore a great high-priest that hath passed into the heavens, JESUS the Son of God: let us hold fast our confession. 15. For we have not a high-priest, who cannot have compassion on our infirmities: but one tempted in all things like as we are, without sin. 16. Let us go therefore with confidence to the throne of grace; that we may obtain mercy, and find grace in seasonable aid.

CHRIST,
THE MAN,
IS GREATER
THAN
AARON.

5. 1. For every high-priest taken from among men, is ordained for men in the things that appertain to God, that he may offer up gifts and sacrifices for sins: 2. Who can have

4. 1. 'Should be thought to be wanting'. The greatest suffering the lost have to endure is that they are shut out, from the vision of God. "We must, then, be afraid lest through our own fault we should fail to enter in through deserting His Promise as we can do by giving up faith, hope and charity whereby we secure our entry; but we only give them up by mortal sin", St. Thos. *in loco*.

We must be earnest in endeavouring to secure for ourselves that promised 'rest'. That such 'rest' still remained he proves from the fact that it was spoken of at the Creation, promised to Israel in the desert and not accepted, and finally, centuries later, spoken of by the Psalmist as being 'to-day'.

12. 'The word of God'. The whole context — which is of the preeminence of Christ — demands that we should understand this of the Word or Second Person of the Trinity (as in Jn. 1, 1). Thus St. Paul enforces what he has been saying by an appeal first to the Godhead of Christ, and then, ver. 14, to His Human nature, 'the High priest'.

The Word of God as the First Cause of all things, Jn. i. 1-3, penetrates to the heart of things, Jn. ii. 24-25; therefore it enables us to discern clearly between the things of the spirit or mind and those of the soul as merely the animating principle, see note 1. Thess. v. 23.

13. 'To whom our speech is', A. and R. 'with whom we have to do', but *cp.* Lk. xvi. 2, 'give an account', the word used is the same, so that St. Paul seems to be referring to the Judgement, 2. Cor. v. 10.

15. 'Tempted in all things like as we are, without sin'. This translation, common to all the English versions save Rheims, is most misleading. Rh. has 'tempted in all things by similitude, except sin'; the only possible improvement on this would be 'tempted in all things — for a similitude — except sin', where 'for a similitude' will mean either 'for an example' or 'as a proof' — that is of His truly human nature. 'Without sin' does not mean 'but He did not yield', but rather 'tempted in all things save in those which of their very nature involve sin', as do temptations of the flesh which arise from concupiscence, for as St. Augustine remarks: 'there is always some sin when flesh lusteth against Spirit,' S. T. III. xli. 1 *ad* 3. But there is no sin unless the will consents.

5. The Law derived its excellence from the Angels through whom it came, from Moses who set it forth, and from Aaron who was its minister. Having shewn, then, that Christ is superior to Angels and to Moses, St. Paul has now to shew that He is superior to Aaron the Pontiff.

1-2. "The priest must by devout prayer be in contact with God at one end of the chain, and by merciful compassion with men at the other end", St. Thomas on Heb. v.

compassion on them that are ignorant and that err: because he himself also is compassed with infirmity: 3. And therefore he ought, as for the people, so also for himself, to offer for sins.

*Like Aaron
Christ was
'called'.*

Ps. II. 7.

Ps. cx. 4.

*His Human
nature.
Lk. xxii.
41-44.*

*A priest of
the order
of Melchisedech.
They need
to re-learn
the ele-
ments.*

4. Neither doth any man take the honour to himself, but he that is called by God, as Aaron was. 5. So Christ also did not glorify himself that he might be made a high-priest: but he that said unto him, *Thou art my Son; this day have I begotten thee.* 6. As he saith also in another place: *Thou art a priest for ever, according to the order of Melchisedech.*

7. Who in the days of his flesh with a strong cry and tears offering up prayers and supplications to him that was able to save him from death, was heard for his reverence. 8. And whereas indeed he was the Son of God, he learned obedience by the things which he suffered: 9. And being consummated, he became, to all that obey him, the cause of eternal salvation, 10. Called by God a high-priest according to the order of Melchisedech. 11. Of whom we have much to say, and hard to be intelligibly uttered: because you are become weak to hear. 12. For whereas for the time you ought to be masters, you have need to be taught again what are the first elements of the words of God: and you are become such as have need of milk, and not of strong meat. 13. For every one, that is a partaker of milk, is unskilful in the word of justice: for he is a little child. 14. But strong meat is for the perfect: for them who by custom have their senses exercised to the discerning of good and evil.

*DOCTRINE
HARD TO
SET OUT.*

*Folly of
falling
away.*

x. 26, II.
Pet. ii. 20.

6. 1. Wherefore leaving the word of the beginning of Christ, let us go on to things more perfect, not laying again the foundation of penance from dead works, and of faith towards God, 2. Of the doctrine of baptisms, and imposition of hands, and of the resurrection of the dead, and of eternal judgment. 3. And this will we do, if God permit.

4. For it is impossible for those, who were once illuminated, have tasted also the heavenly gift, and were made partakers of the Holy Ghost, 5. Have moreover tasted the good word of God, and the powers of the world to come, 6. And are fallen away; to be renewed again to penance, crucifying again to themselves the Son of God, and making him a mockery.

*An exam-
ple from*

7. For the earth that drinketh in the rain which cometh

5. 7. 'Was heard'. Christ was heard by His Father in all those things which He definitively willed. He was not heard when He prayed that the Chalice might pass, because that cry was wrung from His nature which instinctively shrank from death — a proof of the reality of His human nature; but His reflective will deliberately chose death; so we deliberately choose pain for some resulting good.

8. As God Christ knew what obedience was, but not experimentally.

9. 'And being consummated', i. e. having completed His appointed course, *cp.* 'It is consummated', Jn. xix. 30.

10. For Melchisedech, see note on vii. 17.

13. 'Partake', better 'are fed on'.

14. 'Perfect', of full age in life 'according to the Spirit'.

6. 1. 'The word', that is 'the subject of the beginning of Christ', of His indwelling presence, or of the life of faith.

1-2. Note what the Apostle calls 'elementary Christianity'!

'Penance (repentance) from dead works', that is from sinful works which, as such, lead to death, *cf.* ix. 14, Rom. v. 12.

4. We are 'illuminated' by Baptism since it brings us the light of faith. 'The heavenly gift', of grace, whereby, as both St. Peter and St. Paul tell us, 'we are made partakers of the Divine nature', that is of God's goodness which is here 'attributed' to the Holy Spirit, the Spirit of love or communicative goodness, *S. T. I. xxxvii-xxxviii.*

5. 'Tasted the good word...'; they have learned to appreciate the true beauty of the Gospel message, and by faith, hope and charity have had, even here below, a foretaste of the joys of heaven, *S. T. II-II. v.*

6. They are not said simply to have 'fallen', that is into some particular sin, but to have 'fallen away'. Further, since the only unforgivable sin is that against the Holy Ghost (see note on Mk. iii. 29), and since St. Paul himself forgave the incestuous Corinthian (1. Cor. v. 1-6, 2. Cor. ii. 1-11), Novatus in the third century was wrong in saying that no post-Baptismal sin could be forgiven; the Apostle means, then, that there is no such thing as renewal by a second Baptism. For since Baptism means being made like to Christ in His death, and He only died once, it cannot be repeated; to demand a fresh Baptism is to demand that Christ should die again.

"Since there were among the Jews various legal purifications whereby they could repeatedly get cleansed from contaminations some of the Jews who had become Christians supposed that a person could be repeatedly purified in the laver of Baptism, Tit. iii. 5. This St. Paul repudiates on the ground that by Baptism a man dies with Christ", St. Thos. *S. T. III lxxxiv. 10, ad 1m* and see *Contra Gentes*, iv. 71.

*weedy
land.*

often upon it, and bringeth forth herbs meet for them by whom it is tilled, receiveth blessing from God. 8. But that which bringeth forth thorns and briars is reprobate, and very near unto a curse, whose end is to be burnt.

*He is stern
so as to
warn them.*

9. But, my dearly beloved, we trust better things of you, and nearer to salvation; though we speak thus. 10. For God is not unjust, that he should forget your work and the love which you have shewn in his name, you who have ministered, and do minister to the saints. 11. And we desire that every one of you shew forth the same carefulness to the accomplishing of hope unto the end: 12. That you become not slothful, but followers of them who through faith and patience shall inherit the promises.

*The Pro-
mises of
God.
Gen. xxii.
16.*

13. For God making promise to Abraham, because he had no one greater by whom he might swear, swore by himself, 14. Saying: *Unless blessing I shall bless thee, and multiplying I shall multiply thee.* 15. And so patiently enduring he obtained the promise. 16. For men swear by one greater than themselves: and an oath for confirmation is the end of all their controversy.

*Promises
confirmed
by an oath*

17. Wherein God, meaning more abundantly to shew to the heirs of the promise the immutability of his counsel, interposed an oath: 18. That by two immutable things, in which it is impossible for God to lie, we may have the strongest comfort, who have fled for refuge to hold fast the hope set before us. 19. Which we have as an anchor of the soul, sure and firm, and which entereth in even within the veil: 20. Where the forerunner JESUS is entered for us, made a high-priest for ever according to the order of Melchisedech.

*MELCHISE-
DECH.
Gen. xlv.*

7. 1. For this Melchisedech *was* king of Salem, priest of the most high God, who met Abraham returning from the slaughter of the kings, and blessed him: 2. To whom also Abraham divided the tithes of all: who first indeed by interpretation, is king of justice: and then also king of Salem, that is, king of peace. 3. Without father, without mother, without genealogy, having neither beginning of days nor end of life, but likened unto the Son of God, continueth a priest for ever.

*Christ was
greater
than Levi.*

4. Now consider how great this man is, to whom also Abraham the patriarch gave tithes out of the principal things. 5. And indeed they that are of the sons of Levi, who

6. 14. 'Unless', better 'surely'.

18. 'Two immutable things', namely the unchangeable God, i. 11-13 and His irrefragable oath.

19. The anchor of our hope is cast upwards into heaven, not into the sea, hence it affords a purchase whereby we may pass beyond the veil — that is of this visible world, a figure taken from the ceremonial of the Tabernacle, *cf.* ix. 3ff.

"Hope" remarks St. Augustine with his quaint humour "should, so it seems to me, be likened to an egg. For hope is something which has not yet come to fruition, just like an egg which is a something though it is not yet a chick", *Sermon. cv. 7.*

7. 2. 'Of all', the spoils. 'Sedec' means 'justice' and 'Salem' 'peace'.

Melchisedec appears dramatically, passes across the stage of Bible history, and leaves no trace. Yet he is a priest of God, he offers an unusual sacrifice — bread and wine, and he is here shewn to be superior even to Abraham. 'Like the Son of God', or Christ, in the titles he bore: 'Melchisedec' means 'Prince of Justice'; and as 'Salem' means 'peace', he was 'King of Peace' *cf.* Acts iii. 14, Ephes. ii. 14.

'A priest for ever', no ending of his priesthood is recorded and it was truly carried on for ever in the Person of Christ whom he prefigured.

He is said to be 'without father or mother' and without genealogy', having neither beginning of days nor end of life' "not because he had not these things but because they are not narrated of him in the Bible. It is in this sense that he is likened to the Son of God who on earth was without father, in heaven without mother or genealogy — as *Isaias* says 'His generation who shall declare'? liii. 8; and who, as God, had neither beginning nor end of days", *S. T. III. xxii. 6 ad 3m.*

'King of Salem', not Jerusalem but 'Salem a city of the Sichemites' *Gen. xxxiii. 18.*

4. 'Tithes'. St. Paul can quote this enactment of the Law despite the fact that the Law has been abrogated by the coming of Christ; for this abrogation only concerned the purely ceremonial part of the Law such as circumcision, the eating of the Paschal lamb, etc. Since these prefigured the coming of Christ it is evident that people who still observe them suppose that Christ has not yet come.

receive the priesthood, have a commandment to take tithes of the people according to the law, that is to say, of their brethren: though they themselves also came out of the loins of Abraham.

*Levi paid
tithes to
Melchise-
dech.*

6. But he, whose pedigree is not numbered among them, received tithes of Abraham, and blessed him that had the promises. 7. And without all contradiction, that which is less is blessed by the better. 8. And here indeed men that die, receive tithes: but there he hath witness, that he liveth.

9. And (as it may be said) even Levi who received tithes, paid tithes in Abraham: 10. For he was yet in the loins of his father, when Melchisedech met him:

*CHRIST'S
PRIEST-
HOOD AND
LAW GREATER
THAN THE
LEVI-
TICAL.*

11. If then perfection was by the Levitical priesthood, (for under it the people received the law,) what further need was there that another priest should rise according to the order of Melchisedech, and not be called according to the order of Aaron? 12. For the priesthood being translated, it is necessary that a translation also be made of the law. 13. For he, of whom these things are spoken, is of another tribe, of which no one attended on the altar. 14. For it is evident that our Lord sprung out of Juda: in which tribe Moses spoke nothing concerning priests.

*The Law
was carnal*

15. And it is yet far more evident: if according to the similitude of Melchisedech there ariseth another priest, 16. Who is made not according to the law of a carnal commandment, but according to the power of an indissoluble life: 17. For he testifieth: *Thou art a priest for ever, according to the order of Melchisedech.* 18. There is indeed a setting aside of the former commandment, because of the weakness and unprofitableness thereof: 19. (For the law brought nothing to perfection) but the bringing in of a better hope, by which we draw nigh to God.

Ps. cix. 4.

*The Law
was not
confirmed
by an oath*

Ps. cix. 4.

20. And inasmuch as it is not without an oath, (for the others indeed were made priests without an oath; 21. But this with an oath, by him that said unto him: *The Lord hath sworn, and he will not repent, thou art a priest for ever:*) 22. By so much is JESUS made a surety of a better testament.

*Its priest-
hood was
transitory.*

23. And the others indeed were made many priests, because by reason of death they were not suffered to continue:

24. But this, for that he continueth for ever, hath an everlasting priesthood, 25. Whereby he is able also to save for

7. 7. 'That which is less is blessed by the better'. Some sectarians have urged that since some of the clergy might be bad it followed that only a morally irreproachable priest could validly consecrate at Mass. But they forget that a priest is only a minister and that it is really Christ who consecrates through him. The above text has been used too apropos of Papal elections and Episcopal consecrations — is not the Pope, consecrated by a Bishop and an Archbishop by his suffragans, in other words by 'the lesser'? But as a matter of fact an archbishop does not consecrate the Pope, nor do his suffragans consecrate their Archbishop. Their action consists in putting forward a certain individual to be Pope or Archbishop; so far the minister; but God makes him Pope, for God is greater than the Pope", St. Thos *in loco*. Note the line of argument; vi. 13-18. God's Promises were confirmed by an oath, Gen. xxii. 17: vii. 20-21. The Priesthood of One who in His type, Melchisedec, blessed Abraham, the recipient of those Promises, was also confirmed by an oath, Ps. cix. 6.

8. 'That he liveth': mortal priests of the Levitical race receive tithes, yet here is one, Melchisedec, 'who liveth'. Not that he never died but that there is no record of his death; he lives on in the Eternal Priest.

The argument may be thus summarised: The Christ was to be a priest according to the order of Melchisedec, by the testimony of Ps. cix. confirmed by the latter's titles and the nature of his sacrifice. But Melchisedec was greater than Levi who, in the person of Abraham, paid him tithes. The Christ, then, was greater than the Levitical priesthood.

10. 'Loins of his father': 'father' here is used simply for 'ancestor'.

11-14. The argument is: if the Levitical priesthood was perfect then there was no need for the appearance of another priest of another order; and if it is true that that priesthood has been transferred, then — since the administration of the Law is in the hands of the priest — the Law too has been transferred.

15-19. The Levitical priesthood and Law were carnal in many observances and rewards; the priesthood of Christ is eternal and spiritual, Jn. vi. 64.

17. Christ is, then, a priest according to the order of Melchisedec who offered a sacrifice of bread and wine, Gen. xiv. 18; fittingly, then, is Christ's sacrifice perpetuated under the appearances of bread and wine.

20-22. Moreover Christ's priesthood was confirmed in the Old Testament by an oath.

23-24. It is also eternal.

ever them that come to God by him: always living to make intercession for us.

*Christ's
Priesthood
eternal.
Lev. xvi.
6.*

26. For it was fitting that we should have such a high-priest, holy, innocent, undefiled, separated from sinners, and made higher than the heavens: 27. Who needeth not daily (as the *other* priests) to offer sacrifices first for his own sins, and then for the people's: for this he did once in offering himself. 28. For the law maketh men priests, who have infirmity: but the word of the oath, which was since the law, the Son who is perfected for evermore.

*Christ is
the Eternal
Priest.*

8. 1. Now of the things which we have spoken, this is the sum: We have such an high-priest, who is set on the right hand of the throne of majesty in the heavens, 2. A minister of the Holies, and of the true tabernacle, which the Lord hath pitched, and not man.

*The
Levitical
Priesthood
is but a fi-
gure.*

3. For every high-priest is appointed to offer gifts and sacrifices: wherefore it is necessary that he also should have something to offer. 4. If then he were on earth, he would not be a priest: seeing that there would be *others* to offer gifts according to the law, 5. Who serve unto the example and shadow of heavenly things. As it was answered to Moses, when he was to finish the tabernacle: See (says he) that thou make all things according to the pattern which was shewn thee on the mount.

*Ex. xxv.
40.*

*Christ is
minister of
greater
things than
those of
the Law.*

6. But now he hath obtained a better ministry, by how much also he is mediator of a better testament, which is established on better promises. 7. For if that former had been faultless, there should not indeed a place have been sought for a second.

*Jer. xxxl.
31-34.*

8. For finding fault with them, he saith: *Behold, the days shall come, saith the Lord: and I will perfect unto the house of Israel, and unto the house of Juda, a new testament.*

*And this
was fore-
told.*

9. *Not according to the testament, which I made to their fathers on the day when I took them by the hand to lead them out of the land of Egypt: because they continued not in my testament: and I regarded them not, saith the Lord:*

*A Law
written in
the heart.*

10. *For this is the testament which I will make to the house of Israel after those days, saith the Lord: I will give my laws into their mind, and in their heart will I write them: and I will be their God, and they shall be my people.* 11. *And they shall not teach every man his neighbour, and every man*

7. 27. 'Once', more correctly 'once and for all', *cf.* ix. 12, x. 10. It is a pity that our rendering 'once', 'semel' in the Latin, has been retained, the whole point is thereby lost; Christ's entry was not annual but final, 'an eternal redemption'.

28. Understand 'maketh the Son a priest who...'

8. He has proved the perfection of Christ's priesthood from His own personal perfection; he now proves it from the very perfection of that priesthood itself as compared with that of the Old Law.

1-2. Christ as man — for He is Pontiff as man — sits as Judge; He is also the true minister of the Sacraments as man, as God He is their Author; also a true minister of 'the true Tabernacle' or the Church militant and triumphant, not of the tabernacle which was but a figure.

1. 'Is set' more correctly 'has sat down', by His own power and right.

3. 'He should have something to offer': a priest with no sacrifice is an anomaly; but Christ offered Himself, ix. 11-14; a) 'a clean sacrifice' Mal. i. 11, b) a fitting sacrifice. man paying the debt man incurred; c) as mortal man He could be immolated, Rom. viii. 3; d) He was One with God whom His sacrifice appeased, Jn. x. 30; e) by His sacrifice He makes us one with God, Jn. xvii. 21-23.

4-5. If, then Christ were on earth and not in heaven as He is, ver. 1, He would not be a Priest because a) there would be the Levitical Priests, b) who would still offer gifts according to the Law, but c) would only be offering types and figures; for their priestly functions were only after the pattern shewn in the mount of heavenly things, *cp.* 'in the heavens' ver. 1.

The argument: Christ's is a better ministry than that of the Levitical Priests, for a) He is the Mediator of a better Covenant, and b) a Covenant based on better sanctions. That the Covenant and its sanctions are better: there is no room for a later Covenant if the former was blameless; but the former is expressly spoken of as 'to be replaced', hence it cannot be perfect or final. This statement is based on Jer. xxxi. 31-34 and here vers. 8-12, it is to be a 'New' Covenant, 8, unlike the one made at the Exodus which their fathers had neglected with the result that God neglected them, 9. More in detail:

6. He is a Mediator of a better testament, one which actually confers grace, 2. Pet. i. 4, and also offers to God us men — not merely animal sacrifices, 1. Tim. ii. 5-6.

'On better promises', the life-giving Sacraments of the New Law as well as the Counsels of perfection.

7. That the Old Dispensation was defective is declared in vers. 8-10.

his brother, saying: Know the Lord: for all shall know me from the least to the greatest of them. 12. Because I will be merciful to their iniquities, and their sins I will remember no more. 13. Now in saying a new, he hath made the former old. And that, which decayeth and groweth old, is near its end.

THE PER-
FECTION OF
THE NEW
COVENANT.

a) *The fur-
nishing of
the old
Ritual.*

9. 1. The former indeed had also justifications of *divine* service, and a worldly sanctuary. 2. For there was a tabernacle made the first, wherein were the candlesticks, and the table, and the setting forth of loaves, which is called the Holy. 3. And after the second veil, the tabernacle, which is called the Holy of Holies: 4. Having a golden censer, and the ark of the testament covered about on every part with gold, in which was a golden pot that had manna, and the rod of Aaron that had blossomed, and the tables of the testament. 5. And over it were the Cherubims of glory overshadowing the propitiatory: of which it is not needful to speak now particularly.

b) *Priestly
functions
under the
Law.*

Ex. xxx.
10.

6. Now these things being thus ordered, into the first tabernacle the priests indeed always entered, accomplishing the offices of sacrifices. 7. But into the second, the high-priest alone, once a year: not without blood, which he offereth for his own, and the people's ignorance.

c) *All these
were but
figurative.*

8. The Holy Ghost signifying this, that the way into the Holies was not yet made manifest, whilst the former tabernacle was yet standing. 9. Which is a parable of the time present: according to which gifts and sacrifices are offered, which cannot, as to the conscience, make him perfect that serveth, only in meats and in drinks, 10. And divers washings, and justices of the flesh laid on them until the time of correction.

CHRIST IS
THEIR FUL-
FILMENT.

11. But Christ, being come an high-priest of the good things to come, by a greater and more perfect tabernacle not made with hand, that is, not of this creation: 12. Neither by the blood of goats, or of calves, but by his own blood, entered once into the Holies, having obtained eternal redemption.

*His Blood
is effective.*

1 Jn. i. 7,
Apoc. i. 5.

13. For if the blood of goats and of oxen, and the ashes of an heifer being sprinkled, sanctify such as are defiled, to the cleansing of the flesh: 14. How much more shall the blood of Christ, who by the Holy Ghost offered himself

8. 10. The law of Christ is written in our hearts by the Holy Spirit, *cf.* 1 Jn. ii. 20, 27.

10-13. Three effects of the New Covenant foretold in prophecy: a) perfect union between God and His people; "a 'people'" says St. Augustine "is an assemblage of many united together by agreeing to one law for their common advantage" — when, then, people agree to the demands of the Divine Law for their mutual profit and for their better tending towards God, then they are God's people.

b) Perfect knowledge of God, 11, such as the Apostles had when instructed by Christ, Lk. xxiv. 45, which they in turn hand on to us and which we shall have in heaven.

c) Remission of sins, 12.

13. 'Groweth', all other English versions, including Rh., have 'waxeth'.

9. 4 'The Ark of the Testament', that is 'of the Covenant'. The Greek word is rendered 'Testament' by the Rheims translators on the thirty and more occasions on which it occurs, save Acts vii. 8 and Rom. xi. 27 where they have 'Covenant'.

5. 'Propitiatory' or 'mercy-seat'.

10. 'Correction', literally 'a setting straight'; not that the Old Dispensation with its ceremonies was wrong, but being only for a time it was imperfect, 'our pedagogue in Christ', Gal. iii. 24.

11. The 'greater and more perfect tabernacle' is of course Christ's own body.

14. 'By the Holy Ghost', really 'by the Eternal Spirit'.

'From dead works', that is from sins which are said to kill the soul since they deprive it of charity or the love of God.

unspotted unto God, cleanse our conscience from dead works, to serve the living God? 15. And therefore he is the mediator of the new testament: that by means of his death, for the redemption of those transgressions, which were under the former testament, they that are called may receive the promise of eternal inheritance.

His Testament is ratified by His death.
Gal. iii. 15.

The old ritual was ratified by the death of animals.
Exod. xxiv. 3.

16. For where there is a testament; the death of the testator must of necessity come in 17. For a testament is of force, after men are dead: otherwise it is as yet of no strength, whilst the testator liveth. 18. Whereupon neither was the first indeed dedicated without blood. 19. For when every commandment of the law had been read by Moses to all the people, he took the blood of calves and goats with water and scarlet wool and hyssop, and sprinkled both the book itself and all the people, 20. Saying: *This is the blood of the testament, which God hath enjoined unto you.* 21. The tabernacle also and all the vessels of the ministry, in like manner he sprinkled with blood: 22. And almost all things, according to the law, are cleansed with blood: and without shedding of blood there is no remission.

The fulfilment must be ratified by something better.

23. It is necessary therefore that the patterns of heavenly things should be cleansed with these: but the heavenly things themselves with better sacrifices than these. 24. For JESUS is not entered into the Holies made with hands, the patterns of the true: but into heaven itself, that he may appear now in the presence of God for us. 25. Nor yet that he should offer himself often, as the high-priest entereth into the Holies every year with the blood of others: 26. For then he ought to have suffered often from the beginning of the world:

HE THEREFORE DIED ONCE AND FOR ALL.
Rom. v. 9,
1. Pet. iii. 18.

but now once at the end of ages he hath appeared for the destruction of sin by the sacrifice of himself. 27. And as it is appointed unto men once to die, and, after this, the judgment: 28. So also Christ was offered once to exhaust the sins of many; the second time he shall appear without sin, to them that expect him, unto salvation.

The Law could not cleanse from sin.

10. 1. For the law having a shadow of the good things to come, not the very image of the things: by the self-same sacrifices which they offer continually every year, can never make the comers thereunto perfect: 2. For then they would have ceased to be offered: because the worshippers once

9. 15-22. The New Testament can do what the Old could not, *viz.* remit sins. The argument is that the promises in a will or testament must be ratified by the death of the testator — for so long as he survives he may change his will, 16-17. Hence even the Old Testament demanded the sprinkling of blood — significative of death, 18-22. But the testament there prefigured is ratified by something greater, the Blood of Christ Himself, which, being of infinite value, needed only to be offered once, Lk. xxii. 20.

15. The holy men of the Old Testament were of course cleansed from sin *through* — not *by* — the ceremonies of the Old Law which, as they believed implicitly, if not explicitly, prefigured Christ to come.

23-28. The New Testament affords a better and a more perfect cleansing from sin.

24. 'That He may appear now in the presence of God'. The finite, created, human soul of Christ always had, as united to the Second Person of the Trinity, the beatific vision of God, though in a finite manner. At the Ascension Christ appears before God as the Conqueror in His human nature now glorified and no longer capable of suffering; He pleads for us His brethren in the flesh in which He has triumphed.

27. 'It is appointed...'. By the very constitution of his nature — a compound of body and soul — man was mortal, though the 'original justice' bestowed on our first parents enabled the soul to preserve the body from death till by sin man forfeited that privilege.

'And after this the judgement'; the Apostle is not here speaking directly of either the particular or the general judgement, he is simply comparing man and Christ: men die through their own fault and only judgement remains; Christ died, but of His own free will; for Him no judgement, for He is the Judge; neither was His death due to His sin, it destroyed sin.

28. 'Exhaust', literally 'take away'.

10. 1-18. The Old Law could not cleanse from sin because its sacrifices were repeated and were of oxen only.

cleansed should have no conscience of sin any longer: 3. But in them there is made a commemoration of sins every year. 4. For it is impossible that with the blood of oxen and goats sins should be taken away.

Christ could and did so cleanse.

Ps. xxxix. 7-9.

5. Wherefore when he cometh into the world, he saith: *Sacrifice and oblation thou wouldest not: but a body thou hast fitted to me:* 6. *Holocausts for sin did not please thee.* 7. *Then said I: Behold I come: in the head of the book it is written of me: that I should do thy will, O God.* 8. In saying before, *Sacrifices, and oblations, and holocausts, for sin thou wouldest not, neither are they pleasing to thee,* which are offered according to the law. 9. *Then said I, Behold, I come to do thy will, O God:* he taketh away the first, that he may establish that which followeth. 10. In the which will we are sanctified by the oblation of the body of JESUS CHRIST once.

His sacrifice was unique because final
Ps. clx. 1.

11. And every priest indeed standeth daily ministering, and often offering the same sacrifices, which can never take away sins. 12. But this man offering one sacrifice for sins, for ever sitteth on the right hand of God, 13. From henceforth expecting, until his enemies be made his footstool.

Jer. xxxl. 33.

14. For by one oblation he hath perfected for ever them that are sanctified. 15. And the Holy Ghost also doth testify this to us. For after that he said: 16. *And this is the testament which I will make unto them after those days, saith the Lord. I will give my laws in their hearts, and on their minds will I write them:* 17. *And their sins and iniquities I will remember no more.* 18. Now where there is a remission of these, there is no more an oblation for sin.

We are bound, then, to put our faith in Christ the Priest.

19. Having therefore, brethren, a confidence in the entering into the Holies by the blood of Christ: 20. A new and living way which he hath dedicated for us through the veil, that is to say, his flesh, 21. And a high-priest over the house of God: 22. Let us draw near with a true heart in fulness of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with clean water. 23. Let us hold fast the confession of our hope without wavering, (for he is faithful that hath promised,) 24. And let us consider one another to provoke unto charity and to good works: 25. Not forsaking our assembly, as some are accustomed, but comforting *one another*, and so much the more as you see the day approaching.

10. 3. The Sacrifice of the Mass is offered daily, but a priest offers no other victim save That which Christ Himself offered; the Mass, then, is not another Sacrifice but the ever-continued offering of the Victim Christ offered.

8. All these sacrifices of the Old Law are summed up in the Cross; for on it was offered the Body of Christ, Rom. v. 6-10; it took away sin, 1. Pet. iii. 18; it was a true oblation of a true Victim, Ephes. v. 2. God only repudiated the sacrifices of the Old Law in so far as the Israelites forgot that their sole value lay in their being protestations of faith in Christ to come, *cf.* Jer. vii. and Amos v. 25.

9-25. The Apostle now commences the admonition to which all the preceding has led. It is well to try and realise how hard it must have been for converts from Judaism to surrender their traditional ritual!

10-14. The explanation of Christ's Sacrifice.

10. By the will of God — fulfilled by Christ's oblation of His Body — we are sanctified.

11. The reference is to the daily sacrifice of a lamb, Nbs. xxviii. 1-8.

12-13. This Sacrifice is eternally presented to the Father. 'Awaiting' the further fulfilment of Ps. cix, *cf.* 1. Cor. xv. 25.

15-18. This doctrine is confirmed by the Holy Spirit, the Author of the Old Testament. In proof the Apostle quotes once more, as in vii. 8, Jer. xxxi. 33. On the Sacrifice of Christ, then, we have a) the will of the Father, x. 9-10; b) the will of Christ, 5-8; c) the testimony of the Holy Spirit.

20. 'Through the veil', here meaning the flesh of Christ, but *cf.* vi. 14 where it stands for the veil of eternity signified by the veil of the Tabernacle, *cp.* ix. 3.

22. 'Fulness of faith': faith is only really such when it embraces the whole of Christ's teaching without reservation and when its motive power is charity or love of God. It is not enough, for instance, to believe in the Deity while denying the Incarnation, Jas. ii. 10, 19.

25. It seems to be implied that some were in the habit of staying away from the meetings of the Christian body, *cf.* 1. Cor. xi. 18-22.

*Even
reason
demands
this.*

26. For if we sin wilfully after having the knowledge of the truth, there is now left no sacrifice for sins, 27. But a certain dreadful expectation of judgment, and the rage of a fire which shall consume the adversaries.

*Infringe-
ment
means ter-
rible pun-
ishment.
Deut. xvii.
6.*

28. A man making void the law of Moses dieth without any mercy under two or three witnesses: 29. How much more, do you think he deserveth worse punishments, who had trodden under foot the Son of God, and hath esteemed the blood of the testament unclean, by which he was sanctified, and hath offered an affront to the Spirit of grace?

*Deut.
xxxii. 35.*

30. For we know him that hath said: *Vengeance belongeth to me, and I will repay.* And again: *The Lord shall judge his people.* 31. It is a fearful thing to fall into the hands of the living God.

*He praises
them to
win them.*

32. But call to mind the former days, wherein being illuminated, you endured a great fight of afflictions. 33. And on the one hand indeed, by reproaches and tribulations were made a gazing stock; and on the other, became companions of them that were used in such sort. 34. For you both had compassion on them that were in bonds, and took with joy the being stripped of your own goods, knowing that you have a better and a lasting substance. 35. Do not therefore lose your confidence, which hath a great reward.

*But they
need pa-
tience and
faith.*

36. For patience is necessary for you: that doing the will of God, you may receive the promise. 37. For yet a little and a very little while, and he that is to come, will come, and will not delay. 38. But my just man liveth by faith: but if he withdraw himself, he shall not please my soul. 39. But we are not the children of withdrawing unto perdition, but of faith to the saving of the soul.

*Hab. ii. 4.
Rom. i. 17.
Gal. iii. 11.*

*What then,
is Faith?*

11. 1. Now faith is the substance of things to be hoped for, the evidence of things that appear not. 2. For by this the ancients obtained a testimony. 3. By faith we understand that the world was framed by the word of God; that from invisible things visible things might be made.

*a) Before
the Flood.
Gen. iv
and v.
Gen. v.
24.*

4. By faith Abel offered to God a sacrifice exceeding that of Cain, by which he obtained a testimony that he was just, God giving testimony to his gifts, and by it he being dead yet speaketh. 5. By faith Enoch was translated, that he should not see death, and he was not found because God had translated him: For before his translation he had testimony

10. 26-31. Reasons for the admonition just given.

26. 'Sin wilfully': since the Redemption wrought by Christ it has been possible for man to avoid mortal, and even deliberate venial, sin — though not to remain wholly without sin; consequently for those who sin after Baptism it is idle to look for a second death of Christ such as a second Baptism would involve.

27. 'Rage of a fire', A, 'a fiery indignation'.

29. 'Esteemed unclean', literally 'common', *cf.* Acts x. 15. This is the 'sin against the Holy Spirit' or 'a sin of deliberate malice' where the will itself — not simply corrupt human nature — is prone to sin, *cf.* Mt. xii. 31, I. Jn. v. 16-17, S. T. II-II. xiv. 1. To sin in contempt of the known faith is the gravest sin possible; a sin against the faith of which a man is ignorant is not imputed by God. When a heathen and a Christian fall into the same sin the latter adds ingratitude to his sin. But a man who is devoted to God's service may be taken unawares and so fall into a sin; such sin will, however, be less gravely punished.

33. 'A gazing-stock', Rh. 'a spectacle'.

34. 'Substance': so all the English versions but better 'possession' *viz.* in heaven.

37. 'Delay': all other versions 'tarry'.

37. 'Yet a little while', "There is a twofold Coming of the Lord according to the twofold Judgement: His general Coming for the universal Judgement, His particular Coming at the death of each man. With regard to both He says 'yet a little while', for it matters not whether it is long or short, for such will each be at his judgement as he is when he leaves this world", St. Thomas on Heb. xi.

38. 'My just man liveth': better 'the just man shall live...'

39. 'Children of withdrawing': literally 'not of the withdrawing' *i. e.* 'such as withdraw'.

11. 1. 'The substance of things to be hoped for, the evidence of things that appear not'; T. and C. 'sure confidence... certainty...'; G. 'that which causeth those things to appear in deed which are hoped for, sheweth evidently the things which are not seen

'Substance' or 'groundwork', iii. 14, and our ground for hope lies in our belief; also as 'pledge' or 'guarantee', and by faith we really lay hold of God's promises and, in a sense, already possess them.

'Evidence', or 'conviction' since the Divine authority on which our faith rests convinces our understanding that we ought to assent to what we do not understand. We might formulate St. Paul's definition thus: "Faith is a habit of mind whereby eternal life is begun in us here on earth; it makes the understanding assent to things that appear not". *Doubt* denotes

that he pleased God. 6. But without faith it is impossible to please God. For he that cometh to God, must believe that he is, and is a rewarder to them that seek him.

b) *Noe.*
Gen. vi.
14.
7. By faith Noe having received an answer concerning those things which as yet were not seen, moved with fear framed the ark for the saving of his house, by the which he condemned the world: and was instituted heir of the justice which is by faith.

c) *Abraham.*
Gen. xii.
1.
8. By faith he that is called Abraham, obeyed to go out into a place which he was to receive for an inheritance: and he went out, not knowing whither he went. 9. By faith he abode in the land, dwelling in cottages, with Isaac and Jacob, the co-heirs of the same promise. 10. For he looked for a city that hath foundations: whose builder and maker is God.

d) *Sara.*
Gen. xvii.
19.
11. By faith Sara also herself, being barren, received strength to conceive seed, even past the time of age: because she believed that he was faithful who had promised. 12. For which cause there sprung even from one (and him as good as dead) as the stars of heaven in multitude, and as the sand which is by the sea-shore innumerable.

e) *Yet all these died without seeing the goal of their faith.*
13. All these died according to faith, not having received the promises, but beholding them afar off, and saluting them, and confessing that they are pilgrims and strangers on the earth. 14. For they that say these things do signify that they seek a country. 15. And truly if they had been mindful of that from whence they came out, they had doubtless time to return. 16. But now they desire a better, that is to say, a heavenly country. Therefore God is not ashamed to be called their God: for he hath prepared for them a city.

f) *Isaac.*
Gen. xxii.
1.
Gen. xxi.
12.
17. By faith Abraham, when he was tried, offered Isaac; and he that had received the promises, offered up his only begotten son: 18. (To whom it was said: *In Isaac shall thy seed be called.*) 19. Accounting that God is able to raise up even from the dead. Whereupon also he received him for a parable. 20. By faith also of things to come Isaac blessed Jacob and Esau. 21. By faith Jacob dying blessed each of the sons of Joseph, and adored the top of his rod. 22. By faith Joseph, when he was dying, made mention of the going out of the children of Israel; and gave commandment concerning his bones.

g) *Israel.*
Gen. xxvii.
Gen. xvii.
h) *Joseph.*
Gen. i. 23.
j) *Moses.*
23. By faith Moses, when he was born, was hid three

inability to arrive at a conclusion owing to the absence of decisive reasons on either side; *opinion* means a decided leaning towards one side rather than the other because the arguments seem good, though fully realising the force of the arguments on the other side; *certitude* denotes firm adherence to one side with no accompanying fear lest the other side should after all be right.

11. 2. 'Ancients', better 'the men of old'.

'Obtained a testimony', better 'had witness borne to them', as he proceeds to shew in the fifteen instances following.

3. 'That from invisible...', better 'so that not of things that appear should the things seen be made'.

6. It is idle, then, to say that it is not so much what a man believes as what he does, that avails; for faith is here declared to be the very foundation of good works. The folly of saying that you can only believe what you can understand is evident from ver. 1.

9. This verse should read 'By faith, he abode in the land of promise, as in a strange land, dwelling...'. The words 'of promise, as in a strange land' are omitted in many copies of the printed editions, the printer's eye having passed from the first 'land' to the second and so omitted the intermediate words.

'Cottages', better 'tents', the sense being that they had not more permanent dwellings.

10. Not 'a city', but *the* city, *viz.* the heavenly Jerusalem, and so Rh.

13. 'That they are', better 'were'. 'Saluting', as a sailor when he draws nigh to a port he has long been making for. 'According to faith' *i.e.* faith was all they had.

14. 'For they...', better 'Now they...'.

15. In other words they could have returned to Mesopotamia.

16. 'I am the God of Abraham, of Isaac and of Jacob': a king is named from his country and these great patriarchs were the first to declare their faith in God's country.

17. Abraham rightly obeyed this terrible behest, for God had the right to demand it as being the Author of life and death. And God 'tempted' Abraham, not to learn, but to make him know wherein his strength and his weakness lay. The reward of his faith lay in his immediate sense of what Isaac and the whole scene prefigured, *viz.* Calvary and the Redemption wrought by Christ.

21. 'Adored the top of his rod'; the Greek version of Gen. xlvii. 31; A. and R. 'leaning on his staff': the Hebrew has 'adored God, turning to the bed's head'.

22. He spoke of their return — and therefore of the burial

i. *His
childhood.*
Ex. ii.

months by his parents: because they saw he was a comely babe, and they feared not the king's edict. 24. By faith Moses, when he was grown up, denied himself to be the son of Pharaoh's daughter; 25. Rather choosing to be afflicted with the people of God, than to have the pleasure of sin for a time, 26. Esteeming the reproach of Christ, greater riches than the treasure of the Egyptians. For he looked unto the reward. 27. By faith he left Egypt, not fearing the fierceness of the king: for he endured as seeing him that is invisible. 28. By faith he celebrated the pasch, and the shedding of the blood: that he, who destroyed the first-born, might not touch them.

ii. *His
flight.*

iii. *The
Passover.*
Ex. xii. 21.

k) *The
Exodus.*
Ex. xiv.
Jos. vi. 20.
Jos. ii. 3.

29. By faith they passed through the Red Sea, as by dry land: which the Egyptians attempting were swallowed up. 30. By faith the walls of Jericho fell down, by the going round them seven days. 31. By faith Rahab the harlot perished not with the unbelievers, receiving the spies with peace.

l) *The
Judges,
Kings, and
Prophets.*

32. And what shall I yet say? For the time would fail me to tell of Gedeon, Barac, Samson, Jephthe, David, Samuel, and the prophets: 33. Who by faith conquered kingdoms, wrought justice, obtained promises, stopped the mouths of lions, 34. Quenched the violence of fire, escaped the edge of the sword, recovered strength from weakness, became valiant in battle, put to flight the armies of foreigners:

m) *The
countless
saints of
the old
covenant.*

35. Women received their dead raised to life again. But others were racked, not accepting deliverance, that they might find a better resurrection. 33. And others had trial of mockeries and stripes, moreover also of bonds and prisons: 37. They were stoned, they were cut asunder, they were tempted, they were put to death by the sword, they wandered about in sheep-skins, in goat-skins, being in want, distressed, afflicted: 38. Of whom the world was not worthy; wandering in deserts, in mountains, and in dens, and in caves of the earth. 39. And all these being approved by the testimony of faith, received not the promise, 40. God providing some better thing for us, that they should not be perfected without us.

*Hold fast
in practice
to the
Faith.*

12. 1. And therefore we also having so great a cloud of witnesses over our head, laying aside every weight and sin which surrounds us, let us run by patience to the fight pro-

of his body in Palestine — because of his vivid faith in God's promises.

11. 24. 'Denied...', better 'refused to be called'.

26. Christ and His people are one body; here the Head is spoken of for the members, Ps. lxxxviii. 51-32. 1. Cor. xii. 12-27, Ephes. v. 23-33, Col. i. 18, ii. 10, etc.

27. 'As seeing', that is as though he actually saw.

28. 'Pasch', or Passover, so-called owing to the 'passing over' of the destroying Angel who did not slay the first-born where he saw the blood of the Paschal lamb sprinkled; it is also used of the 'passing' of the Red Sea by the Israelites.

34. 'Recovered strength...', better 'out of weakness were made strong'.

39. 'Being approved...' that is 'having been borne witness to by their faith'.

39-40. Once more: Christ and His elect form but one body. The thought is that had Christ come then there would have been no place for us in the Divine economy, cf. Mt. xiii. 17, 1. Pet. i. 10-12; 'the fulness of time' had not yet come, Ephes. i. 10, Gal. iv. 4, and above, vii. 19, viii. 6, xii. 23.

12. 1-13. The disciplined life.

1. 'Over our head', Rh. 'put upon us', but better 'are compassed about with'. 'Sin which surrounds us', more correctly 'which so easily besets us'.

14-17. Of Peace and Purity.

18-29. The obligations of the New Covenant.

"After the sin of our first parents no one could be saved from the guilt of original sin except by faith in the Mediator. But the character of that faith differed according to divers periods and states of life. We who have received such immense benefits are more bound to believe than those who lived previous to Christ's coming. And of them some believed more explicitly than others, the leaders for example, and such as had received a special revelation. Those again who lived under the Law had a more explicit belief than those who lived before it, for they had certain Sacraments prefigurative of Christ. For the heathen, on the contrary, who were saved, it sufficed to believe that God was their rewarder, which reward is only given through Christ. In this sense they implicitly believe in a Mediator", St. Thos *in loco*.

posed to us: 2. Looking on JESUS the author and finisher of faith, who having joy set before him, endured the cross, despising the shame, and now sitteth on the right hand of the throne of God. 3. For think diligently upon him that endured such opposition from sinners against himself: that you be not wearied, fainting in your minds. 4. For you have not yet resisted unto blood, striving against sin:

The Consolation of Holy Scripture is suffering.
Prov. iii. 11.

5. And you have forgotten the consolation, which speaketh to you, as unto children, saying: *My son, neglect not the discipline of the Lord: neither be thou wearied whilst thou art rebuked by him.* 6. *For whom the Lord loveth he chastiseth: and he scourgeth every son whom he receiveth.* 7. Persevere under discipline. God dealeth with you as with his sons: for what son is there, whom the father doth not correct? 8. But if you be without chastisement, whereof all are made partakers; then are you bastards, and not sons.

We suffered at the hands of our earthly fathers.

9. Moreover we have had fathers of our flesh, for instructors, and we revered them: shall we not much more obey the Father of spirits, and live? 10. And they indeed for a few days according to their own pleasure instructed us: but he, for our profit, that we might receive his sanctification. 11. Now all chastisement for the present indeed seemeth not to bring with it joy, but sorrow: but afterwards it will yield, to them that are exercised by it, the most peaceable fruit of justice. 12. Wherefore lift up the hands which hang down, and the feeble knees: 13. And make straight steps with your feet: that no one, halting, may go out of the way; but rather be healed. 14. Follow peace with all men, and holiness: without which no man shall see God: 15. Looking diligently lest any man be wanting to the grace of God: lest any root of bitterness springing up do hinder, and by it many be defiled. 16. Lest there be any fornicator, or profane person, as Esau: who for one mess sold his first birth-right. 17. For know ye that afterwards when he desired to inherit the benediction, he was rejected: for he found no place of repentance, although with tears he had sought it.

There is no room for negligence.

As in the case of Esau.
Gen. xxv. 33.

The Difference between the Old covenant and the New.
Exod. xix. 13.

18. For you are not come to a mountain that might be touched, and a burning fire, and a whirlwind, and darkness, and storm, 19. And the sound of a trumpet, and the voice of words, which they that heard excused themselves, that the word might not be spoken to them: 20. For they did

12. 2. 'Looking on', *cp.* xi. 26, 'he looked unto the reward', the Apostle is continuing the same idea; here it is rather 'looking away to', that is turning from the thought of sin to Christ who is the 'Author' of faith by teaching it and imprinting it in our hearts, the 'Consummator' by the miracles wherewith He confirms it and the reward He bestows.

"Our faith reposes on the First Truth, consequently Christ is the Author of our faith in accordance with His Divine knowledge", *S. T. III. xi. 6 ad 2dm.* Since faith is of the unseen, and since Christ from the first instant of His conception saw God in His essential nature, in Him there was no room for faith, *S. T. III. vii. 3.* Modern writers who hold up Christ to us as a perfect example of faith are really speaking of faith in the sense of trust in God. So, too, when they talk of Christ's growth in perfection they forget that the whole object of grace is union with God; since, then, Christ was perfectly united with God there was in Him no room for growth in moral perfection, *S. T. III. vii. 12.*

For the term 'Author' *cf.* ii. 10, Acts iii. 15, v. 31 'Prince'.

4. 'You have not yet resisted unto blood', *i. e.* they had not yet been called on to die for their faith; if the Epistle was written to the convert Jews in Rome these words would seem to date the Epistle previous to A. D. 64 when the fire at Rome and the consequent persecution of the Christians took place; if it was written to Jerusalem, St. Stephen, Acts vii. and St. James, xii, belong to an earlier generation.

7-11. 'Discipline', 'chastisement', 'instruction', are all renderings of the same word here; 'chastening' would perhaps be better.

11. 'Peaceable fruit', for in heaven are neither remorse nor passion nor affliction from without, Apoc. xxi. 4.

15. 'Be wanting to the grace of God'; Gods' grace is wanting to no man, it is we who fail; it is not because the sun is not there that the blind man does not see it. Yet the very fact that a man does not put obstacles in the way of grace proceeds from grace; the very desire to remove hindrances springs from God's mercy, the absence of such desire from His justice.

16 'Mess', add 'of pottage'. Esau repented rather for the loss of his birthright than for the sin of selling it.

18-24. The difference between the Law and the Gospel, says St. Augustine, is, in a word, that between fear and love.

not endure that which was said: *And if so much as a beast shall touch the mount, it shall be stoned.* 21. And so terrible was that which was seen, Moses said: *I am frightened and tremble.*

The Church of the First-born.

22. But you are come to Mount Sion, and to the city of the living God, the heavenly Jerusalem, and to the company of many thousands of angels, 23. And to the church of the first-born, who are written in the heavens, and to God the Judge of all, and to the spirits of the just made perfect, 24. And to JESUS the mediator of the new testament, and to the sprinkling of blood which speaketh better than that of Abel.

Refuse Him not

25. See that you refuse him not that speaketh. For if they escaped not who refused him that spoke upon earth, much more *shall not* we, that turn away from him that speaketh to us from heaven. 26. Whose voice then moved the earth: but now he promiseth, saying: *Yet once more, and I will move not only the earth, but heaven also.* 27. And in that he saith, *Yet once more*, he signifieth the translation of the moveable things as made, that those things may remain which are immoveable.

Agg. ii. 7.

The Immoveable Church.

28. Therefore receiving an immoveable kingdom, we have grace: whereby let us serve, pleasing God, with fear and reverence. 29. For our God is a consuming fire.

MORAL PRECEPTS. Hospitality Gen. xviii. 3.

Marriage.

Avarice.

Jos. i. 5.

Ps. cvii. 6.

Prelates.

No false doctrines.

13. 1. Let the charity of the brotherhood abide in you. 2. And hospitality do not forget, for by this some, being not aware of it, have entertained angels. 3. Remember them that are in bonds, as if you were bound with them; and them that labour, as being yourselves also in the body. 4. Marriage honourable in all, and the bed undefiled. For fornicators and adulterers God will judge. 5. Let your manners be without covetousness, contented with such things as you have: For he hath said: *I will not leave thee, neither will I forsake thee.* 6. So that we may confidently say: *The Lord is my helper: I will not fear what man shall do to me.* 7. Remember your prelates who have spoken the word of God to you: whose faith follow, considering the end of their conversation, 8. JESUS CHRIST, yesterday, and to-day, and the same for ever.

9. Be not led away with various and strange doctrines. For it is best that the heart be established with grace, not

12. 22. 'To an innumerable company of Angels: To the general assembly...'; but all other English versions read as one sentence: 'to the company (sight, hosts) of innumerable...'. These verses 22-4 are a wonderful statement of the doctrine of the communion of Saints.

23. Written in the heavens', that is the Apostle I.k. x. 20; this 'Book of Life' is none other than God's infallible knowledge of those who are to be saved, Apoc. xx. 12, etc.

26-28. Read 'shook' for 'moved'.

27. Better, 'the moving of things that — as being made — can be shaken'.

13. 1-6. Of social relations.

7-17. Religious obligations.

18-25. Personal statements.

3. 'Labour', more correctly 'are in adversity'.

4. 'In all', not 'in all people' but 'in every detail', cf. 1. Thess. iv. 6.

"Marriage is termed honourable, whence it is evident that its use can be without sin, though certain heretics deny this yet *If a virgin marry she hath not sinned*, 1. Cor. vii. 28. Hence our Lord, to shew that the use of marriage was a good thing, worked His first miracle at a wedding feast and glorified matrimony by His bodily presence at it", St. Thomas *on Heb.* xiii.

7. 'Your prelates'. Who are these? If addressed to Rome then they can hardly be SS. Peter and Paul if the latter is the author or the inspirer of the Epistle; nor can it refer to the Patriarchs and Jewish Fathers for they can hardly be said to have 'spoken the word of God' to them. But we might see in these 'Prelates' those early members of the Roman Church referred to in Rom. xvi. If addressed to Jerusalem it would refer presumably to the early disciples and to St. James the Less, the first Bishop of the Holy City.

9. He urges them to put away false notions of what Christianity means and not to look back longingly to the Temple services and sacrifices. You may, he suggests, have lost all that, but remember that 'we have an altar' in which those who remain Jews have no share. The contrast lies between the Temple altar and the Christian, primarily therefore between the Temple and the Cross, between the sacrificial victims of the Old Law and Christ. Though there may be no direct reference to the Christian altar and the Mass, yet it seems idle to interpret the passage apart from parallels as Jn. vi. 53ff., 1. Cor. ix. 13, x. 31, etc. To Jews who might retort: 'Yes but your Cross is over, our Temple still stands', St. Paul is content to reply 'Jesus Christ, yesterday, to-day, and the same for ever'.

- with meats: which have not profited those that walk in them.
- The Christian altar.* 10. We have an altar, whereof they have no power to eat who serve the tabernacle. 11. For the bodies of those beasts, whose blood is brought into the Holies by the high-priest for sin, are burned without the camp. 12. Wherefore JESUS also, that he might sanctify the people by his own blood, suffered without the gate.
- The reproach of Christ.* 13. Let us go forth therefore to him without the camp; bearing his reproach. 14. For we have not here a lasting city; but we seek one that is to come. 15. By him therefore let us offer the sacrifice of praise always to God, that is to say, the fruit of lips confessing to his name. 16. And do not forget to do good and to impart; for by such sacrifices God's favour is obtained. 17. Obey your prelates, and be subject to them. For they watch as being to render an account of your souls: that they may do this with joy, and not with grief. For this is not expedient for you.
- Prelates.* 18. Pray for us. For we trust we have a good conscience, being willing to behave ourselves well in all things. 19. And I beseech you the more to do this, that I may be restored to you the sooner.
- His blessing.* 20. And may the God of peace, who brought again from the dead the great pastor of the sheep, our Lord JESUS CHRIST, in the blood of the everlasting testament, 21. Fit you in all goodness, that you may do his will: doing in you that which is well pleasing in his sight, through JESUS CHRIST: to whom is glory for ever and ever. Amen.
- Conclusion* 22. And I beseech you, brethren, that you suffer *this* word of consolation. For I have written to you in a few words. 23. Know ye that our brother Timothy is set at liberty: with whom (if he come shortly) I will see you. 24. Salute all your prelates, and all the saints. The brethren from Italy salute you. 25. Grace be with you all. Amen.

13. 7. 'The end of their conversation', better 'the outcome of their mode of life'.

10-12. According to the Mosaic ritual the flesh of sacrifices offered for the sins of the priests and people was not to be eaten but burnt outside the camp, though the blood of such sacrifices was offered in the sanctuary, Lev. xvi. When, then, St. Paul says *We have an altar whereof they have no power to eat who serve the tabernacle* he can only mean that the Flesh of Christ is to be eaten, an allusion to the Sacrifice of the Mass and to the Holy Eucharist which is more striking in that it is so veiled, S. T. I-II. ciii. 3 ad 8.

13. He urges them to go outside the camp of Mosaic ritual even though it involve reproach.

"Since in this Divine Sacrifice which is offered in the Mass the very same Christ is contained and, in bloodless fashion, immolated, who 'once and for all' offered Himself in His Blood on the altar of the Cross, this Holy Synod teaches that this Sacrifice of the Mass is truly a propitiation and that through It it comes to pass that if we approach to God, contrite and penitent, with upright heart and true faith, with fear and with reverence, we obtain mercy and 'find grace in seasonable aid', Heb. iv. 16. For, appeased by this sacrifice and bestowing on us grace and the gift of repentance, the Lord forgives us our sins and crimes, howsoever great. For the Victim now offering Himself through the ministry of His priests is one and the same with Him who then offered Himself on the Cross, the only difference being in the manner in which the offering is made. The fruits of that sacrifice in His Blood are copiously received through this bloodless Sacrifice; consequently the Sacrifice of the Mass is, according to Apostolic tradition, fittingly offered not only for the sins and penalties, satisfactions and other needs of the faithful who are living, but also for the dead in Christ who have not yet been fully purified", The Council of Trent, Session xxii, cap. ii, Denzinger, *Enchiridion*, n. 940.

16. Better, 'well-doing and distribution', cf. Rom. xv. 26, 2. Cor. ix. 13.

20. 'The God of peace', cf. Rom. xv. 33, xvi. 20. 2. Cor. xiii 11, 1. Thess. v. 23.

The Catholic Epistle of St. James the Apostle.

Greetings. 1. I, James, the servant of God and of our Lord JESUS
Mt. xix. CHRIST, to the twelve tribes which are scattered abroad,
28. greeting.

Trial and Patience. 2. My brethren, count it all joy, when you shall fall into
1. Pet. i. 6. divers temptations: 3. Knowing that the trying of your
Rom. v. 3. faith worketh patience. 4. And patience hath a perfect
Mt. v. 48. work: that you may be perfect and entire, failing in nothing.

Petition in faith. 5. But if any of you want wisdom, let him ask of God, who
Mt. vii. 7. giveth to all men abundantly, and upbraideth not: and it
Ecclus. shall be given him. 6. But let him ask in faith, nothing
xviii. 18. wavering. For he that wavereth is like a wave of the sea,
xx. 15. which is moved and carried about by the wind. 7. Therefore
Ecclus. i. let not that man think that he shall receive anything of the
28, ii. 12. Lord. 8. A double-minded man is inconstant in all his ways.
iv. 8.

Rich and Poor. 9. But let the brother of low condition glory in his exal-
tation: 10. And the rich, in his being low, because as the
flower of the grass shall he pass away. 11. For the sun
Mt. xlii. 6. rose with a burning heat, and parched the grass, and the
flower thereof fell off, and the beauty of the shape thereof
perished: so also shall the rich man fade away in his ways.

Temptation. 12. Blessed is the man that endureth temptation: for when
1. Pet. v. he hath been proved, he shall receive the crown of life,
4. which God hath promised to them that love him. 13. Let
no man when he is tempted, say that he is tempted by God.

For God is not a tempter of evils, and he tempteth no man.
Mt. xv. 19. 14. But every man is tempted by his own concupiscence,
being drawn away and allured. 15. Then when concupis-
cence hath conceived, it bringeth forth sin. But sin, when
it is completed, begetteth death.

All gifts from God. 16. Do not err therefore, my dearest brethren. 17. Every
best gift, and every perfect gift, is from above, coming down
from the Father of lights, with whom there is no change, nor

INTRODUCTION.

Unvarying tradition identifies the writer with St. James the Less, the 'brother of the Lord', and the Bishop of Jerusalem, Acts i. 13, xv. 13, xxi. 18, Gal. i. 19. It is nowhere stated in the New Testament that James was the Bishop of Jerusalem, but his position as head of the Church there is unquestionable, *cf.* Acts xv. 13-21, xii. 17, xxi. 18-25, Gal. i. 19, ii. 9, 12; Eusebius, *H. E.* II i. 3, III, vii. 9, xi. 1, etc., repeatedly mentions him as 'the first Bishop of Jerusalem'.

According to Eusebius, Josephus had said that James was known by the Jews as 'the Just', and in the account he gives of his martyrdom Eusebius lets us see the esteem in which James was held by the Jews. He was, then, a 'Hebrew of the Hebrews' as also an Apostle of Christ, and the characteristics of both appear in this Epistle. For while it is truly 'Catholic', addressed to the Twelve Tribes, yet James speaks to them as Christ's Apostle. He seems to have in mind the Judaic world in general as he would know it from his experience in Jerusalem whither flocked Jews of all sorts, whether converts or not. Those were, for all, times of transition and replete with difficulties. Within the Christian fold there was ferment; there were the rich and the poor, the whole-hearted and the double-hearted — or men who did not seem to have identified themselves wholly either with Judaism or Christianity. And there were Christians who had unduly extended the 'liberty' of Christ and claimed that faith alone was all sufficient and works superfluous.

The Epistle betrays James' double character as a Hebrew and an Apostle in its constant reminiscences of the Sermon on the mount and also of *Ecclesiasticus*. It was probably written about A. D. 60-62.

1. 4. 'Entire', better 'unimpaired'.
10. 'In his being low', perhaps better, 'in his self-abasement'.
13. Literally, 'say: I am tempted by God'.
- 'A tempter of evils', St. James really says 'for God is untempted by evil', and therefore cannot possibly tempt others.
16. Referring to what has been said; omit 'therefore'.

11. Tim. shadow of alteration. 18. For of his own will hath he begotten us by the word of truth, that we might be some beginning of his creature.
11. 15.
- Anger.** 19. You know, my dearest brethren. And let every man be swift to hear, but slow to speak, and slow to anger. 20. For the anger of man worketh not the justice of God.
- Mt. v. 4.** 21. Wherefore casting away all uncleanness, and abundance of naughtiness, with meekness receive the ingrafted word which is able to save your souls.
- Mt. vii. 21.** 22. But be ye doers of the word, and not hearers only, deceiving your own selves. 23. For if a man be a hearer of the word and not a doer; he shall be compared to a man beholding his own countenance in a glass. 24. For he beheld himself, and went his way, and presently forgot what manner of man he was. 25. But he that hath looked into the perfect law of liberty, and hath continued therein, not becoming a forgetful hearer, but a doer of the work; this man shall be blessed in his deed.
- Good works.**
- The Law of liberty.** Gal. v. 1. Mt. vii. 24.
- True religion.** 26. And if any man think himself to be religious, not bridling his tongue, but deceiving his own heart, this man's religion is vain. 27. Religion clean and undefiled before God and the Father, is this: to visit the fatherless and widows in their tribulation: and to keep one's-self unspotted from this world.
- No respect of persons** 2. 1. My brethren, have not the faith of our Lord JESUS CHRIST of glory with respect of persons. 2. For if there shall come into your assembly a man having a golden ring, in fine apparel, and there shall come in also a poor man in mean attire, 3. And you have respect to him that is clothed with the fine apparel, and shall say to him: Sit thou here well: but say to the poor man: Stand thou there, or sit under my footstool: 4. Do you not judge within yourselves, and are become judges of unjust thoughts?
- The Poor.** 5. Hearken, my dearest brethren: hath not God chosen the poor in this world, rich in faith, and heirs of the kingdom which God hath promised to them that love him? 6. But you have dishonoured the poor man. Do not the rich oppress you by might; and do not they draw you before the judgment-seats? 7. Do not they blaspheme the good name that is invoked upon you? 8. If then you fulfil the royal law, according to the scriptures, *Thou shalt love thy neigh-*
- Mt. xxii. 39, Rom. xiii. 9,**

1. 18. 'Begotten' as in ver. 15; note the contrast between the generation of evil and our creation.

'By the word of truth', the Gospel is perhaps directly intended but there is a reference to the Word of God, the Logos, Jn. i. 1-3. 'some beginning of His creature', so W., but the other English versions 'first-fruits of His creatures', cf. Acts xvii. 25-29.

19. 'You know', though awkward, is correct; 'wherefore' of the English versions is due to a mistaken correction of the text. 'And let...', omit 'and'.

21. 'Naughtiness', better 'malice' as in Rh. and all other English versions.

25. "A man is 'under the law' when through fear of the penalties threatened by the law, and not through love of righteousness, he keeps out of sin; such a man is not free nor a stranger to the will to commit sin. In fact in his will he is guilty, for he would prefer, if he could do so, that that should not happen which he fears, so that he might be free to do what in secret he desires. Hence St. Paul says 'If ye are led by the Spirit ye are not under the law', Gal. v. 18, where he clearly does not attribute charity to the Law. For the charity of God 'is poured forth in our hearts', not by the letter of the Law but by the Spirit who is given to us. This is the 'law of liberty', not of slavery, for its root is charity, not fear", St. Augustine, *De Natura et Gratia*, 67.

26. 'Thinks himself', better 'appears to be'. "Religion properly-speaking implies a relation to God. For to God we ought chiefly to be 'bound' as to the One Unfailing Principle; to Him our choice ought to be assiduously directed since He is our Last End; by neglect and sin we lose Him; but we ought to regain possession of Him by believing in Him and protesting anew our faith in Him". Hence, St. Thomas continues, sacrifice and adoration are the primary acts of religion; the secondary acts are those to which St. James refers here. S. T. II-II, lxxxii 1 and *ad* 1m

27. 'The sum-total of the Christian religion consists, so far as external works are concerned, in mercy; but the interior affections of love of God whereby we are joined to God, transcend both love of our neighbour and shewing mercy towards them', S. T. I-II. xxx. 4 *ad* 2m

2. 1. 'Of glory', G. 'our glorious Lord'.

'Respect of persons', the frequency with which this expression recurs in the New Testament is noteworthy, cf. Mt. xxii. 16, Mk. xii. 14, Lk. xx. 21, Acts x. 34, Rom. ii. 11, Ephes. vi. 9, Col. iii. 25, Jude 16.

3. 'Well', 'in a good place', A.

7. 'The good Name', that is of Christ.

Gal. v. 14. *bour as thyself*: you do well. 9. But if you have respect to persons, you commit sin, being reprov'd by the law as transgressors.

Keep the whole law.
Gal. v. 3. 10. And whosoever shall keep the whole law, but offend in one *point*, is become guilty of all. 11. For he that said, Thou shalt not commit adultery, said also, Thou shalt not kill. Now if thou do not commit adultery, but shalt kill, thou art become a transgressor of the law. 12. So speak ye, and so do, as being to be judged by the law of liberty. 13. For judgment without mercy to him that hath not done mercy. And mercy exalteth itself above judgment.

The Law of Liberty.
i. 25. 14. What shall it profit, my brethren, if a man say he hath faith, but hath not works? Shall faith be able to save him? 15. And if a brother or sister be naked, and want daily food: 16. And one of you say to them: Go in peace, be you warmed and filled; yet give them not those things that are necessary for the body, what shall it profit? 17. So faith also, if it have not works, is dead in itself.

FAITH AND WORKS.
Mt. vii. 21. 18. But some man will say: Thou hast faith, and I have works: shew me thy faith without works, and I will shew thee, by works, my faith. 19. Thou believest that there is one God. Thou dost well: the devils also believe and tremble. 20. But wilt thou know, O vain man, that faith without works is dead?

Faith without works.
Tit. i. 16. 21. Was not Abraham our father justified by works, offering up Isaac his son upon the altar? 22. Seest thou that faith did co-operate with his works: and by works faith was made perfect. 23. And the scripture was fulfilled, saying: *Abraham believed God, and it was reputed to him to justice, and he was called the friend of God.* 24. Do you see that by works a man is justified, and not by faith only?

Abraham.
Gen. xlii. 9. 25. And in like manner also Rahab the harlot, was not she justified by works, receiving the messengers, and sending them out another way? 26. For even as the body without the spirit is dead, so also faith without works is dead.

Gen. xv. 6.

Rahab.
Heb. xi. 31.

2. 9. 'By the Law', *cf.* ver. 11.

10. All sins are connected in that all involve a turning away from God, but the sins themselves differ: a proud man is not thereby an impure man. The same holds good in the things we believe: "The primary object of faith is the First Truth as manifested in Scripture and in the Church's teaching flowing from that First Truth. Hence whoso does not hold — as to an infallible and Divine rule — to the Church's teaching which flows from the First Truth manifested in Scripture, has not the habit of faith but holds the truths of faith in some way other than by faith; just as a man who holds a conclusion without knowing how it is proved has clearly not got knowledge of that conclusion but only opinion about it. Clearly, too, a man who holds to the Church's teaching as to an infallible rule assents to everything which the Church teaches. Whereas if he on the contrary accepts what he likes and rejects what he does not like of the Church's teachings, he is clearly not adhering to the Church's teaching as to an infallible rule but simply to his own will", *S. T. II-II. v. 3, cf. I-II. lxiii. 1 ad 1, III. lxxxviii. 1.*

13. 'Mercy exalteth...': God's mercy is not opposed to, but beyond, His justice.

14. St. James is of course not speaking of those 'works' of the Mosaic Law which St. Paul repudiates in *Romans* and *Galatians*, but of works proceeding from faith.

17. Just as there is no real pity without corresponding results, so there is no real faith without external manifestations.

18. 'But some man will say', that is in answer to the sceptic of ver. 14; paraphrase: 'You then have faith and I have works! Please shew me a faith that has no accompanying works — you cannot. But I can shew you my faith by my resulting good works!'

19. An example of a fruitless faith. "The believer's mind assents to what he believes, not because he sees the truth itself, nor as contained in evident principles, but at the behest of his will moving his mind to assent". If the will does this for a good motive then the resulting belief is praiseworthy; whereas a man might witness an evident miracle and perforce acknowledge the presence of God therein, yet without any accompanying act of his will towards God. So with the devils: "They see many manifest proofs from which they learn that the Church's teaching is from God, yet they do not see the actual truths which the Church teaches, *e. g.* that God is Three in One"; nor do they accept those truths with any turning of their wills to God. *S. T. II-II. v. 2, III. lxxvi. 7.*

22. Literally 'was cooperating'.

23. Quoted by St. Paul, *Rom. iv. 3, 9, 22, Gal. iii. 6*, to prove

- The Tongue.*
Mt. xxlii.
5-8. 3. 1. Be ye not many masters, my brethren, knowing that you receive the greater judgment. 2. For in many things we all offend. If any man offend not in word, the same is a perfect man. He is able also with a bridle to lead about the whole body. 3. For if we put bits into the mouths of horses that may obey us, and we turn about their whole body. 4. Behold also ships, whereas they are great, and are driven by strong winds, yet are they turned about with a small helm, whithersoever the force of the governor willet. 5. The tongue also is indeed a little member, and boasteth great things. Behold how small a fire kindleth a great wood. 6. And the tongue is a fire, a world of iniquity. The tongue is placed among our members, which defileth the whole body, and inflameth the wheel of our nativity, being set on fire by hell. 7. For every nature of beasts, and of birds, and of serpents, and of the rest, is tamed and hath been tamed by the nature of man: 8. But the tongue no man can tame, an unquiet evil, full of deadly poison.
- Bit and bridle.*
- The ship's rudder.*
- The tongue is a fire.*
- Nature tamed.*
- Gen. 1.26. 9. By it we bless God and the Father: and by it we curse men, who are made after the likeness of God. 10. Out of the same mouth proceedeth blessing and cursing. My brethren, these things ought not so to be. 11. Doth a fountain send forth, out of the same hole, sweet and bitter water? 12. Can the fig-tree, my brethren, bear grapes; or the vine, figs? So neither can the salt water yield sweet.
- True and false Wisdom.*
11. Tim. ii. 14, Mt. v. 9. 13. Who is a wise man and endued with knowledge among you? Let him shew, by a good conversation, his work in the meekness of wisdom. 14. But if you have bitter zeal, and there be contentions in your hearts; glory not, and be not liars against the truth. 15. For this is not wisdom, descending from above: but earthly, sensual, devilish. 16. For where envying and contention is, there is inconstancy, and every evil work. 17. But the wisdom that is from above, first indeed is chaste, then peaceable, modest, easy to be persuaded, consenting to the good, full of mercy and good fruits, without judging, without dissimulation. 18. And the fruit of justice is sown in peace, to them that make peace.
- 11. Tim. iv. 8.*
- Dissensions.*
4. 1. From whence are wars and contentions among you? Are they not hence, from your concupiscences, which war in your members? 2. You covet, and have not: you kill, and envy, and cannot obtain. You contend and war, and you

that Abraham was not justified by the works of the Mosaic Law; St. James uses the same text to prove that Abraham was justified by works due to faith. To be justified is one thing, to execute justice is another. The origin of a man's righteousness or state of justification is solely the grace of God, the manifestation of it is in the works thence resulting; in this sense a man may be said to be justified by his works since they spring from and make manifest what God has wrought in him.

2. 26. We should have expected: 'the body without the soul is dead, so are works without faith'; instead he argues 'the body without the soul is dead, so faith without works is dead'.

3. 1. 'Not many masters', *i. e.* 'Let not many of you strive to be teachers'; the thought of the teaching-office leads him to speak of the sins of the tongue.

2. 'In many things we all offend'. Even the perfect, says St. Thomas, fall into venial sins, but that does not prevent us from being perfect with the perfection possible in this world and to which God calls us, Mt. v. 48, *S. T.* II-II. clxxxiv. 2, *cf.* lxxiii. 2 ad 2.

4. 'Governor', so in all the English versions save R. V., 'steersman'.

5. 'A great wood' or forest, the word can also mean 'matter' as in A., but the whole context seems to demand 'wood', R. V.

6. The construction is difficult: 'the tongue is a fire! The (not *a*) world of iniquity! The tongue... body; it inflameth', (the thought of the fire is resumed...).

'The wheel of our nativity', *viz.* the cycle or revolutions of a man's life starting from his birth. The Greek word can, according to the accent, be taken as 'wheel', Rh. and R. V., or as 'course', the other English versions.

16. On these two sins see *S. T.* II-II. xxix. and xxxviii.

17. Omit 'consenting to the good'; for 'modest' see note on *Epikia* on 1. Pet. ii. 18; 'without judgement', A. 'without partiality'. For the mutual relationship of these fruits of Wisdom see *S. T.* II-II. xlv. 6 ad 3.

have not, because you ask not. 3. You ask, and receive not: because you ask amiss: that you may consume it on your concupiscences.

*Friendship
of God.
Mt. v. 22-
28.*

*Prov. iii.
34, 1. Pet.
v. 5.
HUMILITY
BEFORE
GOD.*

4. Adulterers, know you not that the friendship of this world is the enemy of God? Whosoever therefore will be a friend of this world, becometh an enemy of God. 5. Or do you think that the scripture saith in vain: *To envy doth the spirit covet which dwelleth in you?* 6. But he giveth greater grace. Wherefore he saith: *God resisteth the proud, and giveth grace to the humble.* 7. Be subject therefore to God, but resist the devil and he will fly from you. 8. Draw nigh to God, and he will draw nigh to you. Cleanse your hands, ye sinners: and purify your hearts, ye double-minded. 9. Be afflicted, and mourn, and weep: let your laughter be turned into mourning, and your joy into sorrow. 10. Be humbled in the sight of the Lord, and he will exalt you.

*DETRACT-
TION.*

11. Detract not one another, my brethren. He that detracteth his brother, or he that judgeth his brother, detracteth the law, and judgeth the law. But if thou judge the law, thou art not a doer of the law, but a judge. 12. There is one lawgiver, and judge, that is able to destroy and to deliver.

*The temp-
tations of
wealth.*

13. But who art thou that judgest thy neighbour? Behold, now you that say: To-day or to-morrow we will go into such a city, and there we will spend a year, and will traffic, and make our gain. 14. Whereas you know not what shall be on the morrow. 15. For what is your life? It is a vapour which appeareth for a little while, and afterwards shall vanish away. For that you should say: If the Lord will, and, if we shall live, we will do this or that. 16. But now you rejoice in your arrogancies. All such rejoicing is wicked. 17. To him therefore who knoweth to do good, and doth it not, to him it is sin.

The Rich.

5. 1. Go to now, ye rich men, weep and howl in your miseries, which shall come upon you. 2. Your riches are corrupted: and your garments are moth-eaten. 3. Your gold and silver is cankered: and the rust of them shall be for a testimony against you, and shall eat your flesh like fire. You have stored up to yourselves wrath against the last days. 4. Behold the hire of the labourers, who have reaped down your fields, which by fraud has been kept back by you,

4. 3. 'You ask and receive not'. "A person", says St. Augustine, "who makes faithful supplication to God for the needs of this life is heard in mercy and also in mercy is he not heard. For the Physician knows better than his patient what is good for him"; and again: "Some things we ask for are not refused us though they may be postponed till a more suitable time", *Tract. cii. 1 in Joann.*

4. Probably we should read 'adulterers and adulteresses'.

5. A quotation from some portion of 'Scripture' which has not come down to us. Omit 'or' and read: "To envy doth the Spirit covet which He (God) hath made to dwell in you", as though the meaning were that the Holy Spirit implanted in us by God is jealous of our friendship with this world, *Rom. viii. 14-27.*

6. The thought is very obscure; 'God is greater than our heart', 1. *Jn. iii. 20*, seems the best commentary.

9. 'Sorrow', perhaps 'dejection' is better.

11. For the vice of Detraction see *S. T. II-II. lxxiii-lxxiv*. Detraction is opposed to charity and thus to the real spirit of the Law.

14-15. "God sees when this present century will come to a close; for us it is a matter of faith. Whether any of us here will see its close I know not; perhaps none of us will. Yet the appointed time for each is at hand, for we are but mortal. Were we made of glass we should have less reason to fear. Nothing is more fragile than glass yet it lasts for years. We fear lest we drop it but we do not dread its catching fever or falling into decrepitude. We, then, are more fragile than glass for in our fragility we are haunted by fear of all the happenings of daily life. Even if they do not come our way yet time marches on and it is now worms inside, now some disease which suddenly makes its appearance. Even if you escape all these there is always old age, and no one can postpone that", St. Augustine, *Sermon cix. 1* preached between A. D. 390 and 400.

15. 'For that' meaning 'instead of that'.

15. 'A vapour': "As a matter of fact we should not talk of our 'life' but rather of our 'shadow of a life'", St. Augustine, *Sermon cccli. 3.*

17. For inadvertence as a source of sin see *S. T. I-II. lxxvii. 2.*

5. 4. 'Sabaoth', or 'of hosts'.

crieth: and the cry of them hath entered into the ears of the Lord of sabaoth. 5. You have feasted upon earth: and in riotousness you have nourished your hearts, in the day of slaughter. 6. You have condemned and put to death the just one, and he resisted you not.

Lk. xii. 16,
xvi. 19,
Acts. iii.
14.

Patience.

1. 2-3, 1.
Pet. v. 5-
9.

7. Be patient therefore, brethren, until the coming of the Lord. Behold, the husbandman waiteth for the precious fruit of the earth: patiently bearing till he receive the early and the latter *rain*. 8. Be you therefore also patient, and strengthen your hearts: for the coming of the Lord is at hand. 9. Grudge not, brethren, one against another, that you may not be judged. Behold the judge standeth before the door. 10. Take, my brethren, for an example of suffering evil, of labour and patience, the prophets, who spoke in the name of the Lord. 11. Behold we account them blessed who have endured. You have heard of the patience of Job, and you have seen the end of the Lord, that the Lord is merciful and compassionate.

Apoc. iii.
20.

SWEAR

NOT.

Mt. v. 34,
xxiii. 16-
22.

12. But above all things, my brethren, swear not, neither by heaven nor by the earth, nor by any other oath. But let your speech be, yea, yea: no, no: that you fall not under judgment. 13. Is any of you sad? Let him pray. Is he cheerful in mind? Let him sing.

Last

Anointing.

Mk. vi. 13.
Lk. x. 34

14. Is any man sick among you? Let him bring in the priests of the church, and let them pray over him, anointing him with oil in the name of the Lord. 15. And the prayer of faith shall save the sick man: and the Lord shall raise him up: and if he be in sins, they shall be forgiven him.

**CONFES-
SION AND
PRAYER.**

III. Kgs.
xxviii. 9-
15.
1 Pet. iv.
8.

16. Confess therefore your sins one to another: and pray one for another, that you may be saved. For the continual prayer of a just man availeth much. 17. Elias was a man passible like unto us: and with prayer he prayed that it might not rain upon the earth, and it rained not for three years and six months. 18. And he prayed again: and the heaven gave rain, and the earth brought forth her fruit.

Ecclus.

xxviii. 9-
15.

1 Pet. iv.
8.

19. My brethren, if any of you err from the truth, and one convert him: 20. He must know, that he who causeth a sinner to be converted from the error of his way, shall save his soul from death, and shall cover a multitude of sins.

5.6. 'The Just One', presumably a reference to the Crucifixion and not merely to the martyrdom of some individual.

7-8. 'Patience', rather 'long-suffering'; St. James returns to the thought with which he had set out, i. 3-4; it is 'long-suffering' because it is the Final Coming of Christ which is in question, cf. *S. T. II-II. cxxxvi*.

8. 'At hand', cf. 'Maranatha' which means 'Our Lord is nigh'.
1. Cor. xvi. 22, Phil. iv. 5.

11. 'End', rather 'the consummation', 'patience has its consummating work', i. 3.

12. 'Let your 'yea' be 'yea' etc. On the vice of swearing see *S. T. II-II. lxxxix*.

14. 'The Elders of the Congregation', T. C.; 'of the Church'. G. A. R.; 'priests of the Church', W. For the Sacrament of Extreme Unction see *S. T. Suppl. xxix-xxxiii*. This Sacrament has no corresponding type in the Old Law 'because it is an immediate preparation for entering into glory, and the door to that was not open under the old Law for the Ransom had not been paid'. *S. T. I-II. cii. 5 ad 3*. The effect intended in this Sacrament, says St. Thomas, is to cure the disease of sin, and, since given to men departing this life, it is their immediate preparation for glory. "Some hold", he continues, "that Christ did not directly institute either this Sacrament or Confirmation but left it to the Apostles to do so. Others hold that Christ instituted all the Sacraments and Himself promulgated those more difficult to believe, leaving it to the Apostles to promulgate Confirmation and Extreme Unction. This is the more probable since Sacraments pertain to the very foundation of the Law and therefore their institution belongs to the Lawgiver; moreover their efficacy — due solely to God — derives from their institution", *S. T. Suppl. xxix. 3*. The Council of Trent, Sess. vii, Canon 1, says: "If anyone shall say that the Sacraments of the New Law were not all of them instituted by Jesus Christ., let him be anathema".

16. Omit 'therefore'; St. James is not insisting on Confession simply as immediate preparation for death. Since there had already preceded the Divine institution of confession to he made to priests — for in the person of the Apostles Christ had given them the power to remit sins, Jn. xx. 21-23 — James presupposes it. Here he is presumably admonishing them to confess to the priests, *S. T. Suppl. viii. 1*.

20. 'Save his soul', the soul, that is, of the person converted.

17. 'Passible' i. e., capable of suffering.

The First Epistle of St. Peter the Apostle.

INTRODUC- TION

1. 1. Peter, an apostle of JESUS CHRIST, to the strangers dispersed through Pontus, Galatia, Cappadocia, Asia, and Bithynia, elect, 2. According to the foreknowledge of God the Father, unto the sanctification of the Spirit, unto obedience and sprinkling of the blood of JESUS CHRIST: Grace unto you and peace be multiplied.

THE MERCY OF GOD. Eph. i. 3, i. 23, Tit. iii. 3-5.

3. Blessed be the God and Father of our Lord JESUS CHRIST, who according to his great mercy hath regenerated us unto a lively hope, by the resurrection of JESUS CHRIST from the dead. 4. Unto an inheritance incorruptible, and undefiled, and that cannot fade, reserved in heaven for you.

5. Who, by the power of God, are kept by faith unto salvation ready to be revealed in the last time.

FAITH MUST BE TRIED. Jude 20.

6. Wherein you shall greatly rejoice, if now you must be for a little time made sorrowful in divers temptations: 7. That the trial of your faith (much more precious than gold which is tried by the fire) may be found unto praise and glory and honour at the appearing of JESUS CHRIST: 8. Whom having not seen, you love: in whom also now, though you see him not, you believe: and believing shall rejoice with joy unspeakable and glorified. 9. Receiving the end of your faith, even the salvation of your souls.

Prophecy. II. Pet. i. 19-21.

10. Of which salvation the prophets have inquired and diligently searched, who prophesied of the grace to come in you, 11. Searching what or what manner of time the Spirit of Christ in them did signify: when it foretold those sufferings that are in Christ, and the glories that should follow:

Heb. xi. 13. I. Cor. iv. 9.

12. To whom it was revealed, that not to themselves, but to you they ministered those things which are now declared to you by them that have preached the gospel to you, the Holy Ghost being sent down from heaven, on whom the angels desire to look.

INTRODUCTION.

This letter of consolation in trial is addressed to the Christians scattered throughout the Roman provinces in Asia Minor. They may have been St. Peter's own converts, but it is possible that he is addressing the Churches planted by St. Paul. His theme is that to be a Christian means to be isolated and persecuted. This calls for patience which can only be learned from the example of Christ who died for our redemption and rose again. The privileges of a Christian are great; but so also are his responsibilities, he has to be a pattern to the heathen in whose midst his lot is cast. Hence St. Peter dwells much on the social life of the Christians. The marginal references will afford some idea of the extent to which this Epistle shews familiarity with St. Paul's writings, especially with the Epistles to the Romans, Ephesians and Hebrews. This tends to confirm the tradition that it was written from Rome and between 60 and 67 A. D. The Epistle differs much in style from 2. *Peter* but the same thoughts recur in both Epistles as the marginal references will shew, at least in part. See *Aids to the Bible* v (iii) pp. 295-319.

1. 5. 'Salvation (which is) ready...'

6. Read: 'In whom (Christ) you greatly rejoice having been made sorrowful now just for a little — if (in so far as) it be necessary'.

7. 'Gold', add 'that perisheth'.

8. A reference perhaps to the Transfiguration which Peter had seen, 2. Pet. i. 16-18. Read: 'in whom believing, though ye see Him not, ye rejoice...'

10-12. See the parallel reference to the Prophets, 2. Pet. i.

19-21. Here St. Peter tells us that the Revelations to the Prophets a) filled them with heart-searchings as to the real significance of what was told them, b) as to the time and manner of fulfilment, c) that they knew that they themselves were not to be inheritors of those promises; S. T. II-II. clxxi-clxxiv.

12. Read: 'who preached to you by the Holy Spirit sent...'

12. 'On whom', more correctly 'on which things', viz. on the completed revelation.

Confidence 13. Wherefore having the loins of your mind girt up, being sober, trust perfectly in the grace which is offered to you in the revelation of JESUS CHRIST, 14. As children of obedience, not fashioned according to the former desires of your ignorance: 15. But according to him that hath called you, who is Holy, be you also in all manner of conversation holy: 16. Because it is written: *You shall be holy, for I am holy.* 17. And if you invoke as Father him who, without respect of persons, judgeth according to every one's work: converse in fear during the time of your sojourning here.

REDEMP- 18. Knowing that you were not redeemed with corruptible
TION. things as gold or silver, from your vain conversation of the
Mk. x. 45, tradition of your fathers: 19. But with the precious blood
1. Cor. vi. of Christ, as of a lamb unspotted and undefiled; 20. Fore-
20, vii. 23, known indeed before the foundation of the world, but mani-
Heb. ix. 14. fested in the last times for you. 21. Who through him are
Jude 24, faithful in God, who raised him up from the dead, and hath
ii. Pet. iii. 14. given him glory, that your faith and hope might be in God.

REGENE- 22. Purifying your souls in the obedience of charity, with
RATION. a brotherly love, from a sincere heart love one another ear-
Jn. i. 13. nestly: 23. Being born again not of corruptible seed, but
incorruptible, by the word of God who liveth and remaineth
Eccl. xlv. for ever. 24. *For all flesh is as grass: and all the glory*
18, Is. xl. thereof *as the flower of grass. The grass is withered, and*
6. *the flower thereof is fallen away.* 25. *But the word of the*
Lord endureth for ever, And this is the word which by the
gospel hath been preached unto you.

CHRIST IS 2. 1. Wherefore laying away all malice, and all guile, and
ALL IN ALL. dissimulations, and envies, and all detractions, 2. As new-
Rom. iv. born babes, desire the rational milk without guile, that
4, Eph. iv. thereby you may grow unto salvation. 3. If so be you have
11-22. tasted that the Lord is sweet. 4. Unto whom coming, as to
a living stone, rejected indeed by men, but chosen and made
honourable by God:

PRIEST- 5. Be you also as living stones built up, a spiritual house,
HOOD OF a holy priesthood, to offer up spiritual sacrifices, acceptable
THE LAITY. to God by JESUS CHRIST. 6. Wherefore it is said in the
Phil. iii. scripture: *Behold I lay in Sion a chief corner-stone, elect,*
3, Rom. *precious. And he that shall believe in him, shall not be*
xii. i. *confounded.* 7. To you therefore, that believe, he is honour;
Is. xxxviii. 16. but to them that believe not, *the stone which the builders*

1. 13. 'Loins of your mind girt up', a reference to the girding of the loins at the Passover feast, Exod. xii. 11, *cf.* Lk. xii. 35. 'Offered', 'better' 'conveyed'.

1. 'Respect of persons', see note on p. 441. Similarly for 'conversation' here and ver. 18 see note on p. 681.

22. Read: 'in true obedience through the Spirit (resulting) in unfeigned fraternal charity'.

2. 2. 'The rational milk', A. 'milk of the word', R. 'spiritual'; but 'rational' is correct, in Greek 'logical', meaning in accordance with reason and therefore feeding it, iii. 15. The truths of faith are beyond, not contrary to reason; we accept them not because we understand them but because the authority which proposes them is reasonable, God Himself, the essential Truth. We know infallibly that God has so taught, by His Scripture, interpreted by His Church, 'the pillar and ground of truth', 1. Tim. iii. 15. *S. T.* 11-11. 10. "The light of faith makes us see what we believe. For just as by other virtuous habits a man sees what he ought to do in accordance with a certain habit, so by the habit of faith his mind is brought to assent to what is in harmony with sound faith, and not to the opposite". *S. T.* 2-2, 4 *ad* 3m.

"Love of the great Object of Faith, watched attention to Him, readiness to believe Him near, easiness to believe Him interposing in human affairs, fear of the risk of slighting or missing what may really come from Him; these are feelings not natural to fallen man, and they come only of supernatural grace".

"Those who have been eminent in physical science have not unfrequently shown a tendency to infidelity. The system of physical causes is so much more tangible and satisfying than that of final that unless there be a pre-existent and independent interest in the inquirer's mind leading him to dwell on the phenomena which betoken an Intelligent Creator, he will certainly follow out those which terminate in the hypothesis of a settled order of nature and self-sustained laws", Newman, *Oxford University Sermons*, x, 193-4, 1839.

3. See Ps. xxxiii. 9.

4-8. 'A 'living stone... rejected'. Our Lords' use of Ps. cxvii. 22 in Mt. xxi. 42, Mk. xii. 10, Lk. xx. 17 evidently made a great impression. St. Peter referred to it in his sermon, Acts iv. 11 and Paul also been told of it. Ephes. ii. 20.

Ps. cxvii. *rejected, the same is made the head of the corner:* 8. And
22, Mt. xxi. a stone of stumbling, and a rock of scandal, to them who
42, Acts. stumble at the word, neither do believe, whereunto also they
iv. 11. are set. 9. But you are a chosen generation, a kingly priest-
Rom. xi. hood, a holy nation, a purchased people: that you may
11. declare his virtues, who hath called you out of darkness into
Osee. i. 6- his marvellous light, 10. *Who in time past were not a*
7, ii. 23. *people: but are now the people of God. Who had not ob-*
tained mercy: but now have obtained mercy.

SOCIAL 11. Dearly beloved, I beseech you as strangers and pil-
DUTIES AND grims, to refrain yourselves from carnal desires which war
CHRIS- against the soul, 12. Having your conversation good among
TIANS. the gentiles: that whereas they speak against you as evil-
1. k. i. 78. doers, they may by the good works, which they shall behold
 in you, glorify God in the day of visitation.

Subordina- 13. Be ye subject therefore to every human creature for
tion. God's sake: whether it be to the king as excelling: 14. Or
Rom. xiii. to governors as sent by him for the punishment of evildoers,
1-4. and for the praise of the good: 15. For so is the will of
 God, that by doing well, you may put to silence the igno-
Prov. rance of foolish men: 16. As free, and not as making
xxiv. 21. liberty a cloak for malice, but as the servants of God.
 17. Honour all men. Love the brotherhood. Fear God.
 Honour the king.

Servants. 18. Servants, be subject to your masters with all fear, not
 only to the good and gentle, but also to the froward. 19. For
 this is thankworthy, if for conscience towards God, a man
 endure sorrows, suffering wrongfully. 20. For what glory
 is it, if committing sin and being buffeted *for it* you endure?
 But if doing well you suffer patiently; this is thankworthy
 before God.

CHRIST'S 21. For unto this are you called: because Christ also suf-
EXAMPLE. fered for us, leaving you an example that you should follow
1s. liii. 9. his steps. 22. *Who did no sin, neither was guile found in*
his mouth. 23. Who, when he was reviled, did not revile:
iii. 18. when he suffered, he threatened not: but delivered himself
 to him that judged him unjustly. 24. Who his own self bore
 our sins in his body upon the tree; that we being dead to
 sins, should live to justice: by whose stripes you were heal-
v. 4, Jn. ed. 25. For you were as sheep going astray; but you are
x. 11. now converted to the shepherd and bishop of your souls.

2. 8. 'Whereunto they are set', they are appointed unto stumbling; not that God has destined anybody to reprobation but desiring to save all He has freely offered His grace which He foreknew some would freely accept while others would as freely reject it and so 'stumble', *S. T.* i. xxiii. 5. St. Peter is here summing up St. Paul's teaching on grace and predestination, Rom. ix-xi, Eph. i-ii, Epistles with which this First Epistle shews full acquaintance, *cp.* 2. Pet. iii. 15-16.

9. 'A kingly priesthood'. Moses, whom St. Peter is quoting, is insisting that among all the nations Israel was the only one chosen to offer sacrifices to God. Neither Moses nor St. Peter mean that everybody is a priest. "A holy layman is spiritually united to Christ by faith and charity, not by sacramental power; hence he only has a spiritual priesthood for offering spiritual sacrifices, Ps. l. 19, Rom. xii. 1". *S. T.* III. lxxxii. 1.

13. 'To the king as excelling', W. 'higher in state', T. C. G. 'as chief head', A. and R. 'as supreme'. It is significant that the then Emperor was Nero!

17. 'Honour all men'. Praise consists in words, honour in externals whereby we testify to another's excellences. Hence accrues glory, the result of praise and honour which make others aware of a person's excellent qualities; hence we define 'glory as conspicuous fame combined with praise' '*gloria est clara cum laude notitia*'.

18. 'Gentle', Latin '*modestus*'. The Greek word *Epieikia* is used in Ps. lxxxv. 5 'the Lord is sweet and *mild*'; from it is derived the Aristotelian virtue of *Epieikia* (generally called now *Epikia*) which contrasts with strict justice in that it does not demand the strict letter of the law; 'an accommodating' person might be described as exercising this virtue, *cf.* 2. Cor. x. 1, Phil. iv. 5, 1. Tim. iii. 3, Tit. iii. 2, Jas. iii. 17. *S. T.* II-II, cxx.

24. 'Dead to', better 'removed from'.

Wives.

3. 1. In like manner also let wives be subject to their husbands: that if any believe not the word, they may be won without the word, by the conversation of the wives, 2. Considering your chaste conversation with fear. 3. Whose adorning let it not be the outward plaiting of the hair, or the wearing of gold, or the putting on of apparel: 4. But the hidden man of the heart in the incorruptibility of a quiet and meek spirit, which is rich in the sight of God. 5. For after this manner heretofore the holy women also, who trusted in God, adorned themselves, being in subjection to their own husbands. 6. As Sara obeyed Abraham, calling him Lord: whose daughters you are, doing well, and not fearing any disturbance.

1. Tim. ii. 9.

Husbands.
Mal. ii. 14-16.

1. Cor. vii 5.

7. Ye husbands, likewise dwelling with them according to knowledge, giving honour to the female as to the weaker vessel, and as to the co-heirs of the grace of life: that your prayers be not hindered.

CHARITY
IN ALL.

8. And in fine be ye all of one mind, having compassion one of another, being lovers of the brotherhood, merciful, modest, humble: 9. Not rendering evil for evil, nor railing for railing but contrariwise, blessing: for unto this are you called, that you may inherit a blessing. 10. *For he that will love life, and see good days, let him refrain his tongue from evil, and his lips that they speak no guile. 11. Let him decline from evil, and do good: let him seek after peace, and pursue it: 12. Because the eyes of the Lord are upon the just, and his ears unto their prayers: but the countenance of the Lord upon them that do evil things. 13. And who is he that can hurt you, if you be zealous of good?*

Ps. xxxiii 12-16.

Value of
Suffering.

14. But if also you suffer anything for justice sake, blessed are ye. And be not afraid of their fear, and be not troubled. 15. But sanctify the Lord Christ in your hearts, being ready always to satisfy every one that asketh you a reason of that hope which is in you. 16. But with modesty and fear, having a good conscience: that whereas they speak evil of you, they may be ashamed who falsely accuse your good conversation in Christ. 17. For it is better doing well (if such be the will of God) to suffer than doing ill.

Isa. viii. 12-13.

DESCENT
INTO HELL.
Rom. v. 6-10.

18. Because Christ also died once for our sins, the just for the unjust: that he might offer us to God, being put to death indeed in the flesh, but enlivened in the spirit. 19. In

3. 1. Note for the promise made by the non-Catholic party in a mixed marriage.

'May be won without the word'; though unbelieving they may yet be won over by the example of the Christian lives of their wives, *cf.* 1. Cor. vii. 12-16.

6. 'Not fearing', *i. e.* through being well behaved having no reason to fear disturbances in the house.

7. 'The female, as to the weaker vessel'. Woman is more frail physically than man though there are rare exceptions; neither has she as a rule the same reasoning powers but goes by intuitions which are often correct though not arrived at by reason, *cf.* 1. Tim. ii. 11-15. But women are 'the co-heirs of (eternal) life'.

14, 17. Better, 'if you should suffer... if such should be the will of God'.

15. 'To satisfy', literally 'always ready for a defence to...' The word used is 'apologia' whence 'apologetics' or the science of defence of our beliefs; St. Peter makes ability to defend their religion an obligation for all Christians, *cf.* Acts xxii. 1, xxv. 16, 2. Cor. vii. 11, 2. Tim. iv. 16.

"Faith and Reason stand in strong contrast in the history of Peter; yet it is Peter, and he not the fisherman of Galilee, but the inspired Apostle, who in the text gives a precept which implies, in order to its due fulfilment, a careful exercise of our Reason, an exercise both upon Faith, considered as an act or habit of mind, and upon the Object of it. We are not only to 'sanctify the Lord God in our hearts', not only to prepare a shrine within us in which our Saviour Christ may dwell; but we are so to understand what we do, so to master our thought and feeling, so to recognise what we believe, and how we believe, so to trace out our ideas and impressions, and to contemplate the issue of them, that we may be 'ready *always* to give an answer to *every* man that asketh us an account of the hope that is in us'. In these words, I conceive, we have a clear warrant, or rather an injunction, to cast our Religion into the form of Creed and Evidence", Newman, *Oxford University Sermons*, xiii, June 29, 1840.

17-21. It is good to suffer though innocent, for Christ did so; He died according to the body but was enlivened in the spirit, His immortal human soul in which, separated from His body, He preached to the souls imprisoned in the lower regions who had not believed; Noe's Ark was a type of your Baptism whereby you too believe in Christ though He is now invisible. The Greek Fathers interpret this of the Descent

Heb. ix. 28. which also coming he preached to those spirits that were in prison: 20. Which had been some time incredulous, when they waited for the patience of God in the days of Noe, when the ark was building: wherein a few, that is, eight souls, were saved by water.

Baptism. 21. Whereunto baptism being of the like form, now saveth you also: not the putting away of the filth of the flesh, but the examination of a good conscience towards God by the resurrection of JESUS CHRIST. 22. Who is on the right hand of God, swallowing down death, that we might be made heirs of life everlasting: being gone into heaven, the angels and powers and virtues being made subject to him.

CHRISTIANITY MEANS FREEDOM FROM SIN. 4. 1. Christ therefore having suffered in the flesh, be you also armed with the same thought: for he that hath suffered in the flesh hath ceased from sins: 2. That now he may live the rest of his time in the flesh, not after the desires of men, but according to the will of God. 3. For the time past is sufficient to have fulfilled the will of the gentiles, for them who have walked in riotousness, lusts, excess of wine, revellings, banquetings and unlawful worshipping of idols. 4. Wherein they think it strange that you run not with them into the same confusion of riotousness, speaking evil of you. 5. Who shall render account to him who is ready to judge the living and the dead. 6. For, for this cause was the gospel preached also to the dead: that they might be judged indeed, according to men in the flesh; but may live according to God in the Spirit.

Christian virtues. 7. But the end of all is at hand. Be prudent therefore and watch in prayers. 8. But before all things have a constant mutual charity among yourselves: for charity covereth a multitude of sins. 9. Using hospitality one towards another without murmuring. 10. As every man hath received grace, ministering the same one to another: as good stewards of the manifold grace of God. 11. If any man speak, let him speak as the words of God. If any man minister, let him do it as of the power, which God administereth: that in all things God may be honoured through JESUS CHRIST: to whom is glory and empire for ever and ever. Amen.

VALUE OF SUFFERING. 12. Dearly beloved, think not strange the burning heat which is to try you, as if some new thing happened to you. 13. But if you partake of the suffering of Christ, rejoice

into Hell. St. Augustine suggested, and St. Thomas calls his 'the better opinion', that it referred rather to the Spirit of Christ — His Godhead — which from the beginning had exercised an apostolate by inspirations and admonitions. Yet when St. Peter says Christ was 'enlivened in the spirit' and adds 'in which (spirit)... He preached', he can only be referring to Christ's human soul which was not 'from the beginning'; for 'the Spirit being of Christ' *cf.* i. 11. St. Augustine, *Ep.* 164; *S. T.* III lii. 2, *ad* 3.

'Baptism being of the like form'. None of the English versions are satisfactory; literally 'as also the anti-type, Baptism, saves us now'; anti-type stands to type as substance to shadow.

3. 22. The words 'swallowing... everlasting' are wanting in the Greek.

4. 4. Note for the force of example.

6. This it was that made St. Augustine hesitate to understand iii. 19-20 of the Descent into Hell; how could those already dead be 'judged in the flesh'? Yet their death by drowning was taken by man as a judgement. See note on iii. 17-21.

7. The catastrophe of the Flood was not final but the final crisis is at hand.

"Prayer has a threefold effect; the first it has in common with all acts that proceed from charity, namely that it is meritorious; to secure this it is not necessary that prayer should be attentive throughout, but, as in all other meritorious acts, the force of the initial intention wherewith a person sets himself to pray renders the whole prayer meritorious. The second effect belongs to prayer only — it wins things; and for this too the initial intention — to which primarily God looks — suffices. If, however, that initial intention is lacking, then such prayer is neither meritorious nor does it win things; for God does not hear the prayers of people who do not think of Him to whom they are praying. The third effect of prayer is something which actually accompanies it, namely a certain spiritual mental refreshment, and for this attention is requisite, i. Cor. xiv. 14. And here note that there is a threefold attention in vocal prayer: one whereby we attend to the actual words lest we make a mistake; a second which looks at the meaning of the words; a third which looks at the goal of prayer namely God and the thing for which we are praying. This latter is the most necessary of the three and even illiterate people can have it. Sometimes indeed this intention whereby the mind is carried up to God may be so intense that the mind forgets everything else". *S. T.* II-II. lxxxiii. 13.

13. Better: 'If ye share in...'

that when his glory shall be revealed you may also be glad with exceeding joy. 14. If you be reproached for the name of Christ, you shall be blessed: for that which is of the honour, glory and power of God, and that which is his Spirit, resteth upon you. 15. But let none of you suffer as a murderer, or a thief, or a railer, or a coveter of other men's things. 16. But if as a Christian, let him not be ashamed, but let him glorify God in that name.

Acts xi.
26, xxiv.
4, xxvi.
SALVATION.
1. Tim. iii.
15
Prov. xi.
31.

17. For the time is that judgment should begin at the house of God. And if first at us, what shall be the end of them that believe not the gospel of God? 18. And if the just man shall scarcely be saved, where shall the ungodly and the sinner appear? 19. Wherefore let them also that suffer according to the will of God, commend their souls in good deeds to the faithful Creator.

DUTIES
OF THE
ELDERS.
Rom. viii.
18.
Acts xx.
28.
1. Tim. iii.
8.

1.9, 11, 25.
Heb. xiii.
20.

5. 1. The ancients therefore that are among you, I beseech, who am myself also an ancient and a witness of the sufferings of Christ: as also a partaker of that glory which is to be revealed in time to come: 2. Feed the flock of God which is among you, taking care of it not by constraint, but willingly according to God: not for filthy lucre's sake, but voluntarily: 3. Neither as lording it over the clergy, but being made a pattern of the flock from the heart. 4. And when the prince of pastors shall appear, you shall receive a never-fading crown of glory.

Humility.

5. In like manner, ye young men, be subject to the ancients. And do ye all insinuate humility one to another, *for God resisteth the proud, but to the humble he giveth grace.* 6. Be you humbled therefore under the mighty hand of God, that he may exalt you in the time of visitation: 7. Casting all your care upon him, for he hath care of you.

Watch-
fulness.

8. Be sober and watch: because your adversary the devil, as a roaring lion, goeth about seeking whom he may devour. 9. Whom resist ye, strong in faith: knowing that the same affliction befalls your brethren who are in the world.

1. 6.

10. But the God of all grace, who hath called us unto his eternal glory in CHRIST JESUS, after you have suffered a little, will himself perfect you, and confirm you, and establish you. 11. To him be glory and empire for ever and ever. Amen.

Conclusion

12. By Sylvanus, faithful brother unto you, as I think, I have written briefly: beseeching and testifying that this is

4. 14. The *Doxology* often found at the end of the *Lord's Prayer* is derived from these words. Note the clear reminiscence of the *Beatitude*.

15. 'Covetor', better 'busybody'.

16. "A Christian is one who belongs to Christ. But a man is said to be Christ's not merely because he holds the faith of Christ but also because by Christ's spirit he produces virtuous works, Rom. viii. 9; also because in imitation of Christ he is dead to sin, Gal. v. 24. He, then, 'suffers as a Christian' who suffers for doing any good deed, or even for avoiding some sin for Christ's sake; for all these things are included in our profession of our faith", S. T. II-II. cxxiv. 5 *ad* 1. 'In that name', in Greek 'in that matter'.

5. 1. 'Also an Ancient', better, 'a fellow-Ancient'; 'partaker of that glory', perhaps a reference to the Transfiguration, *cp.* i. 8, 2. Pet. i. 16-18.

2. 'Feed' as in Jn. xxi. 16, the commission to St. Peter; 'taking care of', literally 'bishops' or supervising; thus we have the Elders, who feed or 'shepherd', and also act as Bishops.

3. 'The clergy', the word is 'lot', later used to designate the clergy; here it probably means 'God's heritage', A., or 'the charge allotted to you', R. V.

5. 'Insinuating', more correctly 'girding yourselves with humility' a reference to Jn. xiii. 4.

'God resisteth the proud'. Pride may be defined as an undue love of one's own excellence; we all excell in some things, and those excellences are our own and we rightly value them, for they are God's gift. An undue love of these things may, however, lead a man into any kind of sin, and it is in this sense that pride is sometimes spoken of as the root of all evil.

6 'Of visitation', omit: read 'in due time'

7. 'For He hath care of you', *cf.* Ps. liv. 23. Sometimes the spectacle of evil, sin and suffering suggests doubts on this point. But "since God has the universal care of all that is it comes under His Providence to permit certain defects in individual things lest the perfect good of the whole should be thwarted. For if all evil were precluded many good things too would be impossible. A lion, for example, could not live if no animals were to be slain, nor the martyrs be patient were there no persecutors. Hence St. Augustine's remark: 'Almighty God would under no consideration permit evil in His works were He not so Almighty and Good that He is able out evil to bring good', *Enchiridion* xi.", S. T. I. xxii. 2 *ad* 2m.

9. 'Befalls', better, 'is accomplished'.

11. Jn. 1. the true grace of God wherein you stand. 13. The church that is in Babylon, elected together with you, saluteth you: and so doth my son Mark. 14. Salute one another with a holy kiss. Grace be to all you who are in CHRIST JESUS. Amen.
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5. 10. 'Confirm' — the word used by Christ to St. Peter, Lk. xxii. 32.

13. The word 'Church' is omitted in most Mss.; 'elect' *cf.* 2. Jn. 1 where 'the lady Electa' is almost certainly a Church. That 'Babylon' here stands for Rome was never questioned till the Reformation; no one doubts that Rome is meant by the 'Babylon' of Apoc. xiv. 8, xviii. 2. Babylon on the Euphrates is out of the question since, according to Josephus, *Ant.* XVIII ix. 1-2, the Jewish community there was practically destroyed. In the *Sybilline Oracles*, v. 143, the flight of Nero from Rome is described as fleeing 'out of Babylon'; it is noteworthy that this portion of the Sibylline Books is referred by competent authorities to A. D. 71-74, not ten years later than the date of St. Peter's Epistle.

14. 'Grace', in Greek 'peace'.

The Second Epistle of St. Peter the Apostle.

Salutation. 1. 1. Simon Peter, servant and apostle of JESUS CHRIST, to them that have obtained equal faith with us in the justice of our God and Saviour JESUS CHRIST. 2. Grace to you and peace be accomplished in the knowledge of God, and of CHRIST JESUS our Lord.

Jude 25. 3. As all things of his divine power, which appertain to life and godliness, are given us, through the knowledge of him who hath called us by his own proper glory and virtue. 4. By whom he hath given us most great and precious promises: that by these you may be made partakers of the divine nature: flying the corruption of that concupiscence which is in the world.

The Christian life. 5. And you, employing all care, minister in your faith, virtue: and in virtue, knowledge: 6. And in knowledge, abstinence: and in abstinence, patience: and in patience, godliness: 7. And in godliness, love of brotherhood: and in love of brotherhood, charity. 8. For if these things be with you, and abound, they will make you to be neither empty nor unfruitful in the knowledge of our Lord JESUS CHRIST. 9. For he that hath not these things with him is blind, and groping, having forgotten that he was purged from his old sins.

CHRISTIAN VIRTUES. 10. Wherefore, brethren, labour the more, that by good works you may make sure your calling and election. For doing these things, you shall not sin at any time. 11. For so an entrance shall be ministered to you abundantly into the everlasting kingdom of our Lord and Saviour JESUS CHRIST.

Good works. 12. For which cause I will begin to put you always in remembrance of these things: though indeed you know them, and are confirmed in the present truth. 13. But I think it meet as long as I am in this tabernacle, to stir you up by putting you in remembrance. 14. Being assured that the laying away of *this* my tabernacle is at hand, according

Why he now addresses them. His coming death.

INTRODUCTION.

Like St. Paul's *Second Epistle to Timothy* this is a farewell letter from the Prince of the Apostles addressed, presumably, to the same Churches of Asia as the *First Epistle*. After sketching the main outlines of the Christian life and telling them that he is moved to write because his end is approaching, St. Peter speaks with great severity of heretical tendencies already at work in the Church and portrays the fate of their authors. Their views lead him to set forth in no hesitating terms the absolute certainty of Christ's return as Judge and the final conflagration which will herald His Coming.

This second Epistle differs from the former in style and in Greek; long ago St. Jerome suggested that this might be due to a change of secretary. Beyond this there seem to be no valid reasons for doubting St. Peter's authorship. Nearly the whole of *Jude* is to be found embodied in this Epistle, especially in ch. ii. Who copied whom will always remain a problem.

1. 1, 'Simon Peter', in the Greek it is 'Simeon Peter', a strange combination of the Hebrew and Greek names and hardly likely if the author was only posing as St. Peter.

'Equal faith', better in A. V. 'like precious faith'.

'God and Saviour Jesus Christ', a very precise declaration of Christ's Godhead.

3. Through personal knowledge of Christ come all spiritual gifts.

4. 'By whom', Christ — in the Latin text; in Greek 'by which', *viz.* glory and virtue. 'Partakers of the Divine nature'; 'grace' says St. Thomas 'is a participated likeness in the Divine nature'; for the same idea *cf.* Heb. iii. 14, vi. 4; *S. T.* I-II. lxii. 1, cx. 3-4, xii. 10 (receive), *cp.* 2. Cor. iii. 16.

5. For similar lists of virtues see 2. Cor. vi. 4, Gal. v. 22, 1. Tim. vi. 11, Apoc. ii. 19.

6. 'Abstinence', strictly 'self-control'.

8. Knowledge of Christ is the root, ver. 3, and the crown of virtue.

10. 'Sin' better 'stumble'.

12. 'Confirmed', iii. 17, the same word as that used by Christ to St. Peter, Lk. xxii. 32, *cp.* 1. Pet. v. 10.

14. This cannot refer to Jn. xxi. 18-19 but to some recent revelation Peter has had. The story 'Quo vadis?' is given by Origen, XX. xii, on St. John's Gospel; also in the apocryphal *Acts of Peter*, 35; "And as he went forth from the city he saw the Lord entering into Rome. And when he saw Him he said: 'Lord, whither goest Thou thus (or 'here')?' And the Lord said unto him: 'I go into Rome to be crucified'. And Peter said unto Him; 'Lord, art Thou being crucified

as our Lord JESUS CHRIST also hath signified to me. 15. And I will endeavour, that you frequently have after my decease, whereby you may keep a memory of these things.

The Trans-figuration. 16. For we have not by following artificial fables, made known to you the power and presence of our Lord JESUS

Mt. xvii. 5. CHRIST; but we were eye-witnesses of his greatness. 17. For, he received from God the Father, honour and glory; this voice coming down to him from the excellent glory, *This is my beloved Son in whom I am well pleased, hear ye him.* 18. And this voice we heard brought from heaven, when we were with him in the holy mount.

Value of Prophecy. 19. And we have the more firm prophetic word, whereunto you do well to attend, as to a light that shineth in a dark place, until the day dawn, and the day-star arise in your hearts: 20. Understanding this first, that no prophecy of scripture is made by private interpretation. 21. For prophecy came not by the will of man at any time: but the holy men of God spoke, inspired by the Holy Ghost.

WARNINGS
AGAINST
HERETICS.

2. 1. But there were also false prophets among the people, even as there shall be among you lying teachers, who shall bring in sects of perdition, and deny the Lord who bought them: bringing upon themselves swift destruction. 2. And many shall follow their riotousnesses, through whom the way of truth shall be evil spoken of. 3. And through covetousness shall they with feigned words make merchandise of you. Whose judgment now of a long time lingereth not, and their perdition slumbereth not.

The fall of the Angels. 4. For if God spared not the angels that sinned: but delivered them, drawn down by infernal ropes to the lower

The Flood. hell, unto torments, to be reserved unto judgment: 5. And spared not the original world, but preserved Noe the eighth person, the preacher of justice, bringing in the flood upon

Sodom and Gomorrhah. the world of the ungodly. 6. And reducing the cities of the Sodomites and of the Gomorrhites into ashes, condemned them to be overthrown, making them an example to those

Wisd. x. 6. that should after act wickedly. 7. And delivered just Lot, oppressed by the injustice and lewd conversation of the wicked. 8. For in sight and hearing he was just: dwelling among them, who from day to day vexed the just soul with unjust works.

So too the ungodly. 9. The Lord knoweth how to deliver the godly from temp-

again?'. He said unto him: 'Yea, Peter, I am (being) crucified again'. And Peter came to himself: and having beheld the Lord ascending up into heaven, he returned to Rome, rejoicing and glorifying, for that He said 'I am being crucified', the which was about to befall Peter", M. R. James, *The Apocryphal New Testament*, p. 333. Origen adds, 'head-downwards'

1. 19-21. St. Peter argues that though it was a privilege to have witnessed the Transfiguration, which was as it were acted before their eyes, yet 'the light of prophecy', which is interior and directly from the Holy Spirit, is a greater witness to the truth; that light, he says, we all have who believe in the Prophets. But he does not say that we are therefore all free to interpret those prophetic teachings by our own subjective light. 'Light' should be 'lamp', see note on Jn. v. 35.

20. While it is quite true that we cannot interpret the Prophecies finally and with certainty by our own individual minds, yet this is not what St. Peter is saying, as the next verse shews: all he says is that the Prophets did not speak out of their own private intuition but by an illumination from God. S. T. II-II. clxxii. 1.

2. 1. 'Sects of perdition', literally 'destructive sects'. St. Augustine defines schism as 'a split in the congregation owing to divergent opinions', and heresy as 'that same split grown old'; and again: 'heresy is a sect arising from people following divergent teachings, schism is their resulting separation', *Contra Cresconium*, II. iv and vii.

'And deny', better 'even denying...'; for Christ as our purchaser cf. Mk. x. 45. 1. Cor. vi. 20, vii. 23, Gal. iii. 13, 1. Tim. ii. 6, 1. Pet. i. 18-19, Apoc. v. 9

4. 'The Angels that sinned'. A mortal sin is an act of the free will choosing some evil thing, which at the moment, owing either to ignorance or error, appears to be a good thing; this is often due to passion. Now in the Angels, there is no place for passion. But the free can also choose something which is in itself good yet neglect to observe due proportion and measure; in this case the deficiency lies not in the thing chosen but solely in the choice itself, for it was 'out of order', as, for example, if a person made up his mind to pray — which is a good thing — but disregarded the regulations laid down by the Church. A sin of this kind does not presuppose any ignorance but simply a failure to take into account what should have been borne in mind. In this way the Angels sinned, namely by deliberately considering their own excellences and failing to refer to the Divine will in their regard, that is, not realising that God is not only the originator but also the goal of those perfections.

'Unto torments', omit; cf. ver. 9.

- tation, but to reserve the unjust unto the day of judgment to be tormented: 10. And especially them who walk after the flesh in the lust of uncleanness, and despise government, audacious, self-willed, they fear not to bring in sects, blaspheming. 11. Whereas angels, who are greater in strength and power, bring not against themselves a railing judgment. 12. But these men, as irrational beasts, naturally tending to the snare and to destruction, blaspheming those things which they know not, shall perish in their corruption, 13. Receiving the reward of *their* injustice, counting for a pleasure the delights of a day: stains and spots, sporting themselves to excess, rioting in their feasts with you, 14. Having eyes full of adultery and of sin that ceaseth not: alluring unstable souls, having their heart exercised with covetousness, children of malediction: 15. Leaving the right way they have gone astray, having followed the way of Balaam of Bosor, who loved the wages of iniquity, 16. But had a check of his madness, the dumb beast used to the yoke, which speaking with man's voice, forbade the folly of the prophet.
- Angels.* 17. These are fountains without water and clouds tossed with whirlwinds, to whom the mist of darkness is reserved. 18. For, speaking proud words of vanity, they allure by the desires of fleshly riotousness, those who for a little while escape, such as converse in error: 19. Promising them liberty, whereas they themselves are the slaves of corruption. For by whom a man is overcome, of the same also he is the slave.
- Sectarians.* 20. For if, flying from the pollutions of the world through the knowledge of our Lord and Saviour JESUS CHRIST, they be again entangled in them and overcome: their latter state is become unto them worse than the former. 21. For it had been better for them not to have known the way of justice, than after they have known it, to turn back from that holy commandment which was delivered to them. 22. For that of the true proverb has happened to them: The dog is returned to his vomit: and, The sow that was washed to her wallowing in the mire.
- Rom. vi. 16, 20.*
- Relapse into sin.* Heb. vi. 4-8.
- Prov. xxvii 11.*

THE ULTIMATE FULFILLMENT OF CHRIST'S PROMISES.

3. 1. Behold this second epistle I write to you, my dearly beloved, in which I stir up by way of admonition your sincere mind: 2. That you may be mindful of those words which I told you before from the holy prophets, and of your apostles, of the precepts of the Lord and Saviour.

2. 5. 'Noe the eighth person, the preacher of justice', so G. & A., T. 'the right preacher'; Rh. 'the eight, Noe, the preacher'; R. V. 'Noah with seven others, a preacher of righteousness'. The insertion of 'person' by G. A. & Chall. is an attempt to avoid the apparent allusion to a series of preachers of whom Noe was the eighth but of whom we otherwise know nothing. For if Enoch, ver. 14, was 'the seventh from Adam' then Noe was the tenth person, not the eighth. But St. Peter's purpose is to insist on the small number of those saved in the ark, eight; thus Rh. is, as so often, perfectly correct.

8. 'The just soul', better 'his'.

10. 'Sects'; in Jude 8 the same word is translated 'majesty' and may refer to the Angels; omit 'to bring in' and read: 'fear not to blaspheme Angels', *cp.* Jude 8-10.

11. 'Against themselves a railing judgement', add 'from the Lord' and explain by Jude 9 which shews that instead of 'themselves' we should read 'them' meaning the evil Angels.

13. 'Counting for a pleasure...', R. V. 'Men that count it pleasure to revel in the day-time'. 'Feasts', A. has 'deceivings', the respective Greek words are similar.

16. Balaam disobeyed God, therefore the ass disobeyed Balaam.

19. 'Promising them liberty'. "In the schools of the world the ways towards truth are considered high roads open to all men, however disposed, at all times. Truth is to be approached without homage. Every one is considered on a level with his neighbour; or rather the powers of the intellect, acuteness, sagacity, subtlety, and depth, are thought the guides into truth. Men consider that they have as full a right to discuss religious subjects, as if they were themselves religious... Is it wonderful that they so frequently end in becoming indifferentists, and conclude that Religious Truth is but a name, that all men are right and all wrong, from witnessing externally the multitude of sects and parties, and from the clear consciousness they possess within, that their own inquiries end in darkness?" Newman, *Oxford University Sermons*, x. 198, 1839. A man acting of his own accord, as from a habit in accord with his nature, acts freely, for habit is second nature. If the habit is one repugnant to his nature he is acting according to some supervening corruption, not as he really is. Now grace is an interior habit moving us to act rightly so that we freely do — or not — things according as they are — or are not — in harmony with grace. Thus the New Law is that 'of liberty' because not forcing us to do — or not — anything save what is either necessary — or opposed to our salvation, things coming under precepts or prohibitions. Further, it makes us fulfil these freely be-

SCOFFERS. 3. Knowing this first, that in the last days there shall come deceitful scoffers, walking after their own lusts, 4. Saying: Where is his promise or his coming? for since the time that the fathers slept, all things continue as they were from the beginning of the creation. 5. For this they are wilfully ignorant of, that the heavens were before, and the earth, out of water, and through water, consisting by the word of God. 6. Whereby the world that then was, being overflowed with water, perished. 7. But the heavens and the earth, which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of the ungodly men.

The 'Day of the Lord'.

Rom. xi.
32, 1. Tim.
ii. 4.

1. Thess.
v. 2.

Watchfulness.

Apoc. xxi.
1.

Need of diligence.
ii. 13.

ST. PAUL'S
EPISTLES.

8. But of this one thing be not ignorant, my beloved, that one day with the Lord is as a thousand years, and a thousand years as one day. 9. The Lord delayeth not his promise, as some imagine: but dealeth patiently for your sake, not willing that any should perish, but that all should return to penance. 10. But the day of the Lord shall come as a thief, in which the heavens shall pass away with great violence, and the elements shall be melted with heat, and the earth and the works which are in it shall be burnt up.

11. Seeing then that all these things are to be dissolved, what manner of people ought you to be in holy conversation and godliness. 12. Looking for and hasting unto the coming of the day of the Lord, by which the heavens being on fire shall be dissolved, and the elements shall melt with the burning heat. 13. But we look for new heavens and a new earth according to his promises, in which justice dwelleth.

14. Wherefore, dearly beloved brethren, waiting for these things, be diligent that you may be found before him unspotted and blameless in peace. 15. And account the long-suffering of our Lord salvation, as also our most dear brother Paul, according to the wisdom given him, hath written to you: 16. As also in all his epistles, speaking in them of these things; in which are certain things hard to be understood, which the unlearned and unstable wrest, as they do also the other scriptures, to their own destruction. 17. You therefore, brethren, knowing these things before, take heed, lest being led aside by the error of the unwise, you fall from your own steadfastness. 18. But grow in grace, and in the knowledge of our Lord and Saviour JESUS CHRIST. To him be glory both now and unto the day of eternity. Amen.

cause from an interior instinct of grace", *S. T.* I-II. cviii. 1. *Ad 2m.*

3. 1. 'In which', plural — Epistles.

2. More correctly, 'and of the command of the Lord by His Apostles'; A. V. has 'of us the Apostles'.

4. 'His promise or...', 'promise of His coming'. Many thought Christ's declarations, Mt. x. 23. xvi. 28, xxiv. 3, 23, were to be fulfilled immediately, *cf.* 1. Cor. xv. 24, 1. Thess. iv. 16-17, 2. Thess. i. 7-9, Jas. v. 3-9, Apoc. ii. 5, 25, iii. 11. 'The Fathers' are presumably the first generation of Christians.

5. Read: 'For there were heavens and an earth of old, compacted out of water and through water by the word of God, by which word...'; A. V. 'standing out of the water and in the water'. Men, says St. Peter, who complain that 'the Day of the Lord, does not come', forget that that coming involves the destruction of this world by fire, as of old—though fashioned by God—He destroyed it by water.

7. For the doctrine that a final conflagration will precede the Last Judgement and simultaneously purify the elect and punish the reprobate see *S. T. Suppl.* lxxiv.

8-9. What seems to us 'delay' is as nothing in God's eyes. In ver. 9 read: 'The Lord slackeneth not His promise as some understand slackness'; the last word is omitted in the Latin version.

12. 'The Day of God', not 'of the Lord', *cf.* *Apoc.* xvi. 14.

15. One of the grounds urged by Calvin against St. Peter's authorship of this Epistle was this passage about St. Paul: "That — Peter could never have written." If we knew to whom the Epistle was addressed we should know who are the 'you' to whom St. Paul is said to have written.

16. Even Scripture, then, acknowledges that Scripture is hard to be understood — by 'the unlearned and unstable'. By the expression 'the other Scriptures' St. Peter must mean the Old Testament; we cannot suppose that the New Testament was as a whole appreciated as 'Scripture' by the middle of the first century. At the same time we notice that St. Paul's Epistles are already known as 'Scripture', though only the Church can tell us which Epistles are indubitably his; see note on 1. Pet. ii. 8.

The First Epistle of St. John the Apostle.

*The
Prologue.*

1. 1. That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the word of life:

Lk. xxiv.
39.

2. For the life was manifested: and we have seen, and do bear witness, and declare unto you the life eternal, which was with the Father, and hath appeared to us: 3. That which we have seen and have heard, we declare unto you, that you also may have fellowship with us, and our fellowship may be with the Father, and with his Son JESUS CHRIST. 4. And these things we write to you, that you may rejoice, and your joy may be full.

GOD, AND
MAN'S RE-
LATION TO
HIM.

Jn. viii.
12, Heb.
ix. 14, 1.
Pet. i. 18

5. And this is the declaration which we have heard from him, and declare unto you: That God is light, and in him there is no darkness. 6. If we say that we have fellowship with him, and walk in darkness, we lie, and do not the truth.

No sin?

7. But if we walk in the light, as he also is in the light, we have fellowship one with another, and the blood of JESUS CHRIST his Son cleanseth us from all sin. 8. If we say that we have no sin, we deceive ourselves and the truth is not in us.

*Confess
sin.*

9. If we confess our sins, he is faithful and just, to forgive us our sins, and to cleanse us from all iniquity. 10. If we say that we have not sinned, we make him a liar, and his word is not in us.

*The effec-
tive reme-
dy for sin.*

2. 1. My little children, these things I write to you that you may not sin. But if any man sin, we have an advocate with the Father, JESUS CHRIST the just: 2. And he is the propitiation for our sins; and not for ours only, but also for those of the whole world. 3. And by this we know that we have known him, if we keep his commandments. 4. He who saith that he knoweth him, and keepeth not his commandments, is a liar, and the truth is not in him: 5. But he that keepeth his word, in him in very deed the charity of God is perfected: and by this we know that we are in him. 6. He that saith he abideth in him, ought himself also to walk, even as he walked.

INTRODUCTION.

These Epistles were probably written from Ephesus and were perhaps addressed to the Church at Rome. The key-note to 1. Jn. is 'fellowship' in Christ, involving a deep sense of the corporate nature of the Church. These thoughts are set out through the medium of a series of antitheses: life and death, truth and error, light and darkness, faith and unfaith, the children of God and those of the devil; these ideas stand over against one another as representatives respectively of the spirit of believers and the spirit of the world. There is a prevailing note of sadness owing to the conflict which the aged Apostle sees already beginning. Heresy is rife, the spirit of the world is prevailing and many have apostatised, Christ and Antichrist are the two standards.

The same thoughts pervade the *First Epistle* as those with which the *Gospel* has made us familiar; it seems more likely that the *Gospel* was written first. For details see *Aids to the Bible*, v (iii), pp. 320-335.

1. 1-4. This Prologue contrasts with that to the *Gospel*. The latter serves as an introduction to the life of the Eternal Word of God on earth; this deals with the results of that life. John uses the impersonal form because it is not now Christ whom he is going to manifest but His life, with its consequences; he is going to give the fruits of his own personal Apostolic familiarity with that life, and this for the one purpose of 'fellowship with us' the Apostolic body or the Church.

5-10. What then is this declaration? God is light; therefore we cannot have fellowship with Him if we are in the darkness of sin; we must not say that we have no sin, nor that we have not sinned; but we must confess our sins.

2. 1-6. Effective remedy for sin lies in Christ our Advocate; we must know Him and be one with Him.

1. 'Advocate', the strict meaning of the Greek 'Paraclete', often translated 'Comforter', Jn. xiv. 16, etc. 'We have', not as might have been expected 'he has'; we receive the help of the Holy Spirit through the Church, *cp.* i. 3, the key-note to the Epistle is this 'fellowship' in a corporate body.

2. 'Propitiation'. "Christ, through His charity and His obedience in suffering, offered to God something greater than compensation for the offences of the entire human race would demand: firstly through the greatness of the charity which led Him to suffer; secondly by reason of the dignity of the life which He laid down in satisfaction — for that life was the life of God and man; thirdly because of the all-embracing

*The ever-
new com-
mandment.*

Jn. xiii. 34.
Jn. i. 9.

7. Dearly beloved, I write not a new commandment to you, but an old commandment which you had from the beginning. The old commandment is the word which you have heard. 8. Again a new commandment I write unto you, which thing is true both in him and in you: because the darkness is passed, and the true light now shineth. 9. He that saith he is in the light, and hateth his brother, is in darkness even until now. 10. He that loveth his brother, abideth in the light, and there is no scandal in him. 11. But he that hateth his brother is in darkness, and walketh in darkness, and knoweth not whither he goeth: because the darkness hath blinded his eyes.

*Privileges
of Chris-
tian life.*
Jn. xii. 31.
xlv. 30,
xvi. 11.

12. I write unto you, little children, because your sins are forgiven you for his name's sake. 13. I write unto you, fathers, because you have known him, who is from the beginning. I write unto you, young men, because you have overcome the wicked one. 14. I write unto you, babes, because you have known the Father. I write unto you, young men, because you are strong, and the word of God abideth in you, and you have overcome the wicked one.

*Love of
the world.*

15. Love not the world, nor the things which are in the world. If any man love the world, the charity of the Father is not in him. 16. For all that is in the world is the concupiscence of the flesh, and the concupiscence of the eyes, and the pride of life, which is not of the Father, but is of the world. 17. And the world passeth away, and the concupiscence thereof. But he that doth the will of God, abideth for ever.

*THE ANTI-
CHRIST
AND THE
CHRIS-
TIAN.*
Heb. vi. 4-
11.

18. Little children, it is the last hour: and as you have heard that Antichrist cometh: even now there are become many Antichrists: whereby we know that it is the last hour. 19. They went out from us; but they were not of us. For if they had been of us, they would no doubt have remained with us: but that they may be manifest, that they are not all of us.

*The Holy
Spirit.*

1. Cor. vi.
19, ii. Cor.
v. 5, Eph.
iv. 30.

20. But you have the unction from the Holy One, and know all things. 21. I have not written to you as to them that know not the truth, but as to them that know it: and that no lie is of the truth.

*Lying and
Truth.*

ii. Tim. ii.
12.
Jn. xlv. 9.

22. Who is a liar, but he who denieth that JESUS is the Christ? this is Antichrist, who denieth the Father and the Son. 23. Whosoever denieth the Son, the same hath not the Father. He that confesseth the Son hath the Father also.

character of His Passion and the magnitude of the suffering He took upon Himself. Hence Christ's Passion was not only a sufficient but a super-abounding satisfaction for the sins of the human race", *S. T.* III. xlviii. 2.

2. 3. Better: 'And in this we perceive that we have attained to knowledge...'; 'keep', more precisely 'take heed to', that is by a sincere wish to keep them always; though we often fail, we yet repent.

5. 'Perfected', better 'consummated'.

7-8. 'The word of God, or the Gospel message, is an old and yet a new commandment, for we assimilate it in ever fresh ways by daily experience; once new to John and his fellow-disciples, it is new to all who hear it for the first time. 'The darkness is past', the mystery of Christ becomes more intelligible and you understand Him better.

9-11. To be 'in the Light' means love of our brethren and 'abiding' or perseverance.

12-17. All, old and young, have their personal experience of Christ. 'Little children', 'fathers' and 'young men', a family united by the bonds of natural affection.

14. Not 'I write' but 'I have written', as though reflecting on his words. There should be three clauses as in Greek and in some Latin texts; read: 'I have written to you babes... I have written to you fathers because you have known Him who was from the beginning. I have written to you young men...'. 'Babes', as dependent on the Father.

15-17. An exhortation arising from the foregoing.

16. The three main sources of all sin, the flesh, the devil and the world. 'The pride of life' or 'the vainglory' arising from this world's life, 'worldly ambition' according to *St. Augustine*; cf. *S. T. I-II.* lxxvii. 5 cxiii. 3-4.

2. 184. 6. The main theme of the Epistle: the conflict involved in Christian life.

18-21. The Antichrists and the Christians. The former are apostates, only recognisable by the fact of their desertion as not being really 'of us'. Read: 'a last hour', not 'the', *St. John* is insisting that it is a crisis that has arisen from within, the spirit of the world has captured many. 'Are become', better, 'have arisen'.

20. You as 'Christians' have the 'chrisma' or anointing by the Holy Spirit at Baptism, and hence know by a Divine instinct.

22-25. No lie is compatible with the Truth, and every one who lies by denying the 'Christ-ship' of Jesus is an Anti-Christ'.

23. Read: 'hath not *even* the Father' — whom he pretends to uphold.

Jn. xvii.
3, 21.

24. As for you, let that which you have heard from the beginning, abide in you. If that abide in you, which you have heard from the beginning, you also shall abide in the Son, and in the Father. 25. And this is the promise which he hath promised us, life everlasting.

*Abide in
the Truth.*

26. These things have I written to you, concerning them that seduce you. 27. And as for you, let the unction which you have received from him abide in you. And you have no need that any man teach you: but as his unction teacheth you of all things, and is truth, and is no lie. And as it hath taught you, abide in him. 28. And now, little children, abide in him, that when he shall appear we may have confidence, and not be confounded by him at his coming. 29. If you know that he is just, know ye that every one also who doth justice is born of him.

CHILDREN
OF GOD.
II. Pet. i.
4.
Jn. xv. 19.

3. 1. Behold what manner of charity the Father hath bestowed upon us, that we should be called, and should be the sons of God. Therefore the world knoweth not us, because it knew not him. 2. Dearly beloved, we are now the sons of God; and it hath not yet appeared what we shall be. We know that, when he shall appear, we shall be like to him: because we shall see him as he is. 3. And every one that hath this hope in him sanctifieth himself, as he also is holy. 4. Whosoever committeth sin, committeth also iniquity: and sin is iniquity. 5. And you know that he appeared to take away our sins: and in him there is no sin. 6. Whosoever abideth in him, sinneth not: and whosoever sinneth, hath not seen him, nor known him.

Jn. viii. 46

CHILDREN
OF THE
DEVIL.
Jn. viii. 44.

7. Little children, let no man deceive you. He that doth justice, is just: even as he is just. 8. He that committeth sin is of the devil: for the devil sinneth from the beginning. For this purpose the Son of God appeared, that he might destroy the works of the devil. 9. Whosoever is born of God committeth not sin: for his seed abideth in him, and he cannot sin, because he is born of God. 10. In this the children of God are manifest, and the children of the devil.

FRATERNAL
CHARITY.

Whosoever is not just, is not of God, nor he that loveth not his brother. 11. For this is the declaration, which you have heard from the beginning, that you should love one another. 12. Not as Cain, who was of the wicked one, and killed his brother. And wherefore did he kill him? Because his own works were wicked, and his brother's just.

2. 24. The Gospel message — 'which you have heard from the beginning' — enables them to abide in the Truth.

25. But there is also the interior testimony of the Spirit, which is continuous — 'teacheth you'. Taken alone — that is out of the context afforded by the whole Epistle — these words might seem to imply that once baptized we needed no teacher. But St. John is here warning them against those self-constituted teachers who 'have gone out from us'; he is demanding throughout that 'fellowship with us' — the Apostolic teaching Church — without which there can be no security. See also Mt. xxviii. 19, xiv. 16, etc.

3. 1-12. He contrasts the children of God and those of the devil. Read: 'should be called the children (not 'sons') of God — and such we are'.

2. 'The sons of God', that is by adoption, Rom. viii. 14-16, Gal. iv. 5-7. "The adoption of the children of God is through a certain conformity of likeness to the natural Son of God. And this is twofold: first by grace in this life — imperfect conformity; secondly by glory in our Fatherland, which will be perfect conformity", S. T. III. xlv. 4.

'We shall be like Him because we shall see Him as He is'; an ant cannot see a man as he is for it is not an intellectual being, just as our senses do not afford us adequate knowledge of the nature of things but only of their surface; the intellect pierces to the nature of things because it is 'spiritual' as are the innermost natures of things. If, then, we are to see God as He is we must in some way be of like nature with Him. This is St. John's coping-stone, as it were, to the doctrine of the next life, as a comparison of Jn. xvii. 3, 1 Cor. xiii. 9-12, will shew, S. T. I-II. iii. 8; C. G. III, xxxvii.

By the light of the eyes we see coloured things, by the light of reason intelligible truths, by the light of faith we believe what we do not understand, by the light of glory we shall see God.

3-7. This glorious prospect demands holiness here, for without that we cannot abide in God.

4. 'Iniquity', more correctly 'lawlessness'.

8-12. The opposite picture: the children of the devil.

8. The great adversary is met by 'the Son of God', the theme of the *Apocalypse*.

9. Not that they never fall into sin, cf. i. 8 and notes, (also Rom. xi. 20-2, 1. Cor ix. 27, Phil. ii. 12, Apoc. iii. 11) but their *habitual* state is one of avoidance of sin: "Venial sin does not exclude the *habitual* but only the *actual* reference of man's acts to God's glory, for it does not exclude charity whereby a man's acts are habitually referred to God", S. T. I-II. lxxxviii. 1 ad 2. For the perfection possible in this life see *ib.* II-II. xxiv. 8, clxxxiv. 2-3.

3. 10. "This sonship of adoption will be completed in the redemption of our bodies too. For we now have 'the first-fruits of the Spirit' whereby we are actually made the sons of God; but in other things we are saved by hope, as new-born, yet as sons of God. In reality however we are not yet saved, that is not yet completely re-born, not yet completely sons of God, but children of the world. Yet owing to the fact that we are sons of God we progress towards renovation and holiness of life; and owing to this fact (that we are the sons of God) we simply cannot sin, till at length we are wholly changed, even in that whereby we are sons of this world, for as such we can still sin", St. Augustine, *De Peccatorum remissione*, ii. 10.

13-24. Hence sonship of God and brotherhood in Christ demand fraternal charity and involve the world's hatred. Hatred and charity are opposed, so, too, are their respective fruits.

19-20. We shall reassure our heart, when it blames us, because God, with whom we are in fellowship, is greater in His mercy than our heart in its self-condemnation, 'according to His greatness so also is His mercy', *Ecclus.* ii. 23.

21. 'Confidence' in God as Father, not as Judge, 20.

22. 'Keep', better, 'take heed to'; 'we shall receive', more correctly 'we do receive', it is persistent conscious fact. And we receive because, being in fellowship with God, we only ask what is pleasing to Him. This should be read in conjunction with *Rom.* viii. 26-27. Such things as final perseverance, growth in holiness, etc., we can pray for without any qualification, knowing that our prayer will be heard since prayer for such things can only come from the Holy Spirit.

4. 1-6. The Spirit of error and the Spirit of Truth.

1. 'Believe not every spirit but try the spirits if they be of God'; in an age when manifestations of a supernatural kind were very frequent such warnings were peculiarly necessary, for 'Satan transforms himself into an Angel of light', 2. *Cor.* xi. 14, *cp.* 1. *Cor.* xiv. 'The false prophets', *cp.* ii. 18-19 and *Apoc.* xvi. 13, xix. 20.

2-3. The Incarnation is the test of such teachers, *Mt.* xxii. 42.

3. 'Dissolveth' or 'annulleth', the commoner reading is 'confesseth not that Jesus is come in the flesh' which shews the meaning to be attached to 'dissolveth'. Read: 'this is the (spirit) of Antichrist'.

4. Read 'them' for 'him', referring to the false prophets. 'He that is in you' namely the Holy Spirit in the Church, and *cp.* ii. 14 'the word of God', ii. 20, 27, 'the unction', iii. 9, 'the seed of God', all of which are said to be in us.

6. 'We are of God', that is the Apostolic teachers as opposed to the false prophets.

HATED. 13. Wonder not, brethren, if the world hate you. 14. We
Jn. xv. 19. know that we have passed from death to life, because we
 love the brethren. He that loveth not, abideth in death.
 15. Whosoever hateth his brother is a murderer. And you
 know that no murderer hath eternal life abiding in himself.
 16. In this we have known the charity of God, because he
Jas. ii. 15. hath laid down his life for us: and we ought to lay down
 our lives for the brethren. 17. He that hath the substance
 of this word, and shall see his brother in need, and shall
 shut up his bowels from him: how doth the charity of God
 abide in him?

TRUE CHARITY. 18. My little children, let us not love in word, nor in
 tongue, but in deed, and in truth. 19. In this we know that
 we are of the truth, and in his sight shall persuade our
 hearts. 20. For if our heart reprehend us, God is greater
 than our heart, and knoweth all things.

Confidence 21. Dearly beloved, if our heart do not reprehend us, we
 have confidence towards God: 22. And whatsoever we shall
 ask, we shall receive of him: because we keep his command-
 ments, and do those things which are pleasing in his sight.
 II. 22. 23. And this is his commandment, that we should believe
 in the name of his Son JESUS CHRIST: and love one another,
 as he hath given commandment unto us. 24. And he that
 keepeth his commandments abideth in him, and he in him.
 And in this we know that he abideth in us, by the Spirit
 which he hath given us.

TRUTH AND ERROR. 4. 1. Dearly beloved, believe not every spirit, but try the
ii. 18-19. spirits if they be of God: because many false prophets are
 gone out into the world. 2. By this is the spirit of God
 known: Every spirit, which confesseth that JESUS CHRIST is
 come in the flesh, is of God: 3. And every spirit that dis-
 solveth JESUS is not of God: and this is Antichrist, of whom
 you have heard that he cometh, and he is now already in
 the world.

God and the world. 4. You are of God, little children, and have overcome him.
 Because greater is he that is in you, than he that is in the
 world.

Jn. iii. 31. 5. They are of the world: therefore of the world they
 speak, and the world heareth them. 6. We are of God.
 He that knoweth God heareth us. He that is not of God

heareth us not. By this we know the spirit of truth and the spirit of error.

God and Love.

Jn. iii. 16.

7. Dearly beloved, let us love one another: for charity is of God. And every one that loveth is born of God, and knoweth God. 8. He that loveth not, knoweth not God: for God is charity. 9. By this hath the charity of God appeared towards us, because God hath sent his only begotten Son into the world, that we may live by him. 10. In this is charity: not as though we had loved God, but because he hath first loved us, and sent his Son to be a propitiation for our sins.

Love, then, is our duty
Jn. i. 18,
I. Tim. vi.
16.

11. My dearest, if God hath so loved us, we also ought to love one another. 12. No man hath seen God at any time. If we love one another, God abideth in us, and his charity is perfected in us. 13. In this we know that we abide in him, and he in us; because he hath given us of his spirit. 14. And we have seen and do testify, that the Father hath sent his Son to be the Saviour of the world.

ABIDE IN GOD.
v. 5
iv. 8.

15. Whosoever shall confess that JESUS is the Son of God, God abideth in him, and he in God. 16. And we have known, and have believed the charity which God hath to us. God is charity: and he that abideth in charity abideth in God, and God in him. 17. In this is the charity of God perfected with us, that we may have confidence in the day of judgment: because as he is, we also are in this world.

Fear and Charity.
Rom. viii.
15.

iii. 10-18.

18. Fear is not in charity: but perfect charity casteth out fear, because fear hath pain. And he that feareth is not perfected in charity. 19. Let us therefore love God, because God first hath loved us. 20. If any man say, I love God and hateth his brother, he is a liar. For he that loveth not his brother, whom he seeth, how can he love God, whom he seeth not? 21. And this commandment we have from God, that he who loveth God, love also his brother.

The Victory is by faith
ii. 22, iv.
14.

5. 1. Whosoever believeth that JESUS is the Christ is born of God. And every one that loveth him who begot, loveth him also who is born of him. 2. In this we know that we love the children of God: when we love God and keep his commandments. 3. For this is the charity of God, that we keep his commandments: and his commandments are not heavy. 4. For whatsoever is born of God overcometh the world: and this is the victory which overcometh the world,

4. 7-21. God and charity.

8. God is charity, and of that essential charity the theological virtue of charity planted in us by God is a created participation; God is our charity causally, not formally, *S. T. I. xx. 1, II-II. xxiii. 2.*

10. God's love does not—like ours—presuppose the goodness of things but causes it, *S. T. I. xx. 1.*

11-21. The consequence of God's love for us. St. John sets out with the conclusion, *cf. 20-21*, and it is not — as we should expect — that we must therefore love God, but our neighbour. Throughout he takes up and weaves in ideas already suggested.

12. See note on 2. Cor. xii. 2-4.

14-16. 'We., that is the Apostolic teaching Church. Throughout these verses we have the ever-recurring idea of union with God involving union with one another, so that we are welded into a corporate homogeneous body, *cf. S. T. I-II. xxviii. 2.*

17. 'Because as He is...', not as He is in this world, for Christ has passed from this world, *Jn. xiii. 1, xiv. 28, etc.*, but 'as He is so also are we — only still in this world'; it is the same idea of oneness with God, He has passed into us and we into Him.

18. Fear may be 'initial' — 'the begining of wisdom is fear of the Lord, *Ps. cx. 10*; or 'servile' — of a taskmaster; or 'filial' — of a father. "When a person is converted to God and holds fast to Him for fear of punishment, that will be servile fear, for it is the duty of children to fear offending their father. But if it is for both reasons, then we have initial fear which stands midway between the other two." *S. T. II-II. xix. 2 and xxvi.* It is only servile fear which is incompatible with love of God. 'Timor servilis ex amore sui, initialis, filialis, reverentialis ex amore Dei'.

'Fear hath pain', rather 'anticipates punishment'.

5. 1-5. The fraternal charity above demanded means the victory of faith; for faith means a new life resulting in charity, *ver. 1*, and obedience, *2-3*, which again springs from the new life planted in us, *4-5*.

3. 'His commandments are not heavy'. The New Law is less burdensome than the Old in that it is spiritual rather than material, also much more simple. We can make it burdensome by superadding observances which are not Divine commands, but more especially by our own lack of charity or love of God: "to them that love they are not heavy", says St. Augustine. "but to them that love not they are".

iv. 15. our faith. 5. Who is he that overcometh the world but he that believeth that JESUS is the Son of God?

The Divine Witness.

6. This is he that came by water and blood, Jesus Christ : not by water only, but by water and blood. And it is the Spirit which testifieth that Christ is the truth. 7. And there are three who give testimony in heaven, the Father, the Word, and the Holy Ghost. And these three are one. 8. And there are three that give testimony on earth: the spirit, and the water, and the blood, and these three are one.

GOD'S TESTIMONY.
Jn. v. 37.

9. If we receive the testimony of men, the testimony of God is greater. For this is the testimony of God, which is greater, because he hath testified of his Son. 10. He that believeth in the Son of God hath the testimony of God in himself. He that believeth not the Son, maketh him a liar: because he believeth not in the testimony which God hath testified of his Son. 11. And this is the testimony, that God hath given to us eternal life. And this life is in his Son. 12. He that hath the Son hath life. He that hath not the Son hath not life.

CHRISTIAN CONFIDENCE.
Heb. iv 16.

13. These things I write to you, that you may know that you have eternal life, you who believe in the name of the Son of God. 14. And this is the confidence which we have towards him: That whatsoever we shall ask according to his will, he heareth us. 15. And we know that he heareth us whatsoever we ask; we know that we have the petitions which we request of him. 16. He that knoweth his brother to sin a sin *which is* not to death, let him ask, and life shall be given to him, who sinneth not to death. There is a sin unto death: for that I say not that any man ask. 17. All iniquity is sin. And there is a sin unto death.

CHRISTIAN EXPERIENCE
Jn. xvii. 15.

18. We know that whosoever is born of God, sinneth not; but the generation of God preserveth him, and the wicked one toucheth him not. 19. We know that we are of God, and the whole world is seated in wickedness. 20. And we know that the Son of God is come: and he hath given us understanding, that we may know the true God, and may be in his true Son. This is the true God, and life eternal.

21. Little children keep yourselves from idols. Amen.

5.6-12. Our victory lies in our faith in the Messiahship of Jesus, v. 1, and in His Godhead, iv. 15. St. John now gives us the Divine Witness to this cardinal truth.

6. 'By water and blood'; Christ sanctified water by accepting Baptism at the Baptist's hands; He redeemed us by shedding His Blood — the opening and closing acts of His ministry. Moreover, as John himself had borne witness, xix. 34, from His dead body came blood and water. Hence the two great Sacraments of Baptism and the Holy Eucharist give testimony to Christ, 'My Lord and my God'. 'He came', a reference to the Messianic title, 'He who is to come', Gen. xlix. 10, *cf.* Mt. xi. 3, Lk. vii. 19, xxi. 9. Christ has come then as the fulfilment of all prophecy.

'It is the Spirit...', by an unceasing witness within us and in the Church, ii. 20, 27, Jn. xiv. 16-17, xvi. 7-15.

7. For the authenticity of this verse see *Aids to the Bible* v (iii), pp. 326-331.

8. 'And these three are one', G. and A. 'agree in one' as in the Greek, that is all converge in their testimony to Christ.

9-12. This testimony then is Divine, 9, actually in the believer, 10, present now, 11, and means fellowship with Christ, 12.

13-21. A fellowship with Christ so guaranteed and so intimate begets a supreme confidence.

13. Just as in his *Gospel*, xx. 30-31, St. John closes with a summary of his reasons for writing: *cf.* note on p. 393.

15. 'And we know...' Probably we ought to read 'And if we...'; see note on iii. 22.

16. And this confident prayer of necessity extends to the whole Christian body, for — and this is the keynote to the whole Epistle — we are all one in Christ.

v. 16. There are two difficulties: what is 'a sin unto death'? and, is there any sin for the forgiveness of which it is hopeless to pray? The sin unto death may be deliberate apostasy from the faith; yet we can hopefully pray for apostates. It may be the sin against the Holy Spirit (*q. v.*); but even then God can always change a man's heart, and we can pray that He may do so. It should be noted that St. John does not say such prayer is hopeless, neither does he forbid it.

16. 'A sin unto death', not so much mortal sin as the sin against the Holy Ghost when, that is, a man makes evil his good and so precludes the action of the Holy Spirit, see note on Mt. xii. 31.

17. 'All iniquity is sin'; in iii. 4 'iniquity' should be 'lawlessness', here it should be 'injustice'. 'A sin unto death', so all the Latin, but the Greek Mss. have 'not unto death'.

18. Note 'we know', thrice repeated, an appeal to their own experimental knowledge of God. 'He that is born of God...'

[notes completed on p. 821, bottom]

The Second Epistle of St. John the Apostle.

*The Salu-
tation.*

1. I. The ancient to the lady Elect, and her children, whom I love in the truth, and not I only, but also all they that have known the truth, 2. For the sake of the truth, which dwelleth in us, and shall be with us for ever. 3. Grace be with you, mercy, and peace from God the Father, and from CHRIST JESUS the Son of the Father, in truth and charity.

*The
Doctrine*

1.Jn.ii.7

4. I was exceeding glad that I found of thy children walking in truth, as we have received a commandment from the Father. 5. And now I beseech thee, lady, not as writing a new commandment to thee, but that which we have had from the beginning, that we love one another. 6. And this is charity, that we walk according to his commandments. For this is the commandment, that, as you have heard from the beginning, you should walk in the same. 7. For many seducers are gone out into the world, who confess not that JESUS CHRIST is come in the flesh: this is a seducer and an antichrist.

1.Jn.ii.4.
19-26.

A caution.

8. Look to yourselves, that you lose not the things which you have wrought: but that you may receive a full reward.

II. Thess
ii. 3.

9. Whosoever revolteth, and continueth not in the doctrine of Christ, hath not God. He that continueth in the doctrine, the same hath both the Father and the Son. 10. If any man come to you, and bring not this doctrine, receive him not into the house, nor say to him, God speed you. 11. For he that saith unto him, God speed you, communicateth with his wicked works.

CONCLU-
SION.

12. Having more things to write unto you, I would not by paper and ink: for I hope that I shall be with you, and speak face to face, that your joy may be full. 13. The children of thy sister Elect salute thee.

THE SECOND AND THIRD EPISTLES.

These two brief Notes — for such they seem to be — can only have survived because of their association with St. John whose touch is evident throughout. The former is addressed to 'an Elect Lady' apparently a local Church; the latter to a certain Gaius who seems to be the Bishop of a Church. Though some at an early date expressed doubts concerning the Canonicity of these two Epistles, yet no Father of the Church ever denied that they were from St. John's pen, they merely point out that his name is not given; the whole torrent of tradition acclaims them as by John the Evangelist.

1. Perhaps better 'The Elder to an Elect lady'. The 'Elder' seems to be an official title easily recognisable. The plurals in vers. 6, 8, 10, 12 seem to prove that the letter was addressed to a Church rather than to some individual, *cp.* 3. Jn. 9.

7. 'Is come' and abides; it is not a reference to the historic fact of Christ's having come, but 'Jesus Christ, yesterday, today, and the same for ever', Heb. xiii. 8.

8. 'You have wrought', perhaps 'we have wrought'.

9. 'The doctrine of Christ', more probably what He taught — than the doctrine concerning Him.

Completion of notes on 1. Jn. v.

the generation of God', the former refers to believers, the latter phrase seems from the whole context to refer to the Son of God Himself.

'Whosoever is born of God committeth not sin', that is, by the power of the Holy Spirit he is, so far as God wills, preserved from sin: "But the stirrings of grace impose no necessity on a man; for since the manner of acting proper to an intellectual being is to tend freely to what he wills it follows that a man who has grace can decline to use it and so sin", *S. T. I. lxii. 3 ad 2; I-II. lxx. 1; II-II. xxiv. 11 ad 1.*

'The wicked one', so too in ver 19 'in the wicked one' rather than 'in wickedness', *cp.* Jn. xvii. 15; the world, or un-Christian society, has been placed in the devil in the sense that it is his domain and he dominates it.

20. We on the contrary are in God's 'true Son'.

21. 'Idols', not so much the material image as all things which are alien from God.

The Third Epistle of St. John the Apostle.

**SALUTA-
TION.**

1. 1. The ancient to the dearly beloved Gaius, whom I love in truth. 2. Dearly beloved, concerning all things I make *it* my prayer that thou mayest proceed prosperously, and fare well as thy soul doth prosperously. 3. I was exceeding glad when the brethren came, and gave testimony to the truth in thee, even as thou walkest in the truth. 4. I have no greater grace than this, to hear that my children walk in truth.

Hospitality

5. Dearly beloved, thou dost faithfully whatever thou dost for the brethren, and that for strangers, 6. Who have given testimony to thy charity in the sight of the church: whom thou shalt do well to bring forward on their way in a manner worthy of God. 7. Because, for his name, they went out, taking nothing of the gentiles. 8. We therefore ought to receive such that we may be fellow-helpers of the truth.

*The
ambitious
Diotrephes.*

9. I had written perhaps to the church, but Diotrephes, who loveth to have the preeminence among them, doth not receive us. 10. For this cause, if I come, I will advertise his works which he doth; with malicious words prating against us. And as if these things were not enough for him, neither doth he himself receive the brethren, and them that do receive them he forbiddeth, and casteth out of the church.

*Demetrius
the faith-
ful.*

11. Dearly beloved, follow not that which is evil, but that which is good. He that doth good is of God: he that doth evil hath not seen God. 12. To Demetrius testimony is given by all, and by the truth itself, yea and we *also* give testimony: and thou knowest that our testimony is true.

**CONCLU-
SION.**

13. I had many things to write unto thee; but I would not by ink and pen write to thee. 14. But I hope speedily to see thee, and we will speak mouth to mouth. Peace be to thee. Our friends salute thee. Salute the friends by name.

1. 1. 'The Elder', see note on 2. Jn. i. The whole tone of this letter is personal and individual, a contrast with 2. Jn.

3. 'Came', really 'come', implying that they had done so frequently.

4. 'Grace', *i. e.* nothing is more pleasing to me; the other English versions have 'joy'.

5. Read: 'for the brethren — and strangers at that!'

7. 'For His Name', better, 'for the Name'.

9. 'I had written perhaps', but St. John says 'I did write... but'.

10. 'Not enough', strictly 'and not content with this'.

11. "Strictly-speaking we cannot do good to everybody individually; yet there is no one whom we may not be called on to help in some particular circumstances. Hence charity demands that though we may not actually do good to certain people yet we should be mentally prepared to do so if occasion arose. For after all it is a good deed to be able to help everybody, at least in general if not individually, as, for example, when we pray for all — believers and unbelievers alike", *S. T.* II-II. xxxi.
2 ad 1.

13. *Cf.* 2. John. 12.

The Catholic Epistle of St. Jude the Apostle.

Salutation 1. 1. Jude, the servant of JESUS CHRIST, and brother of James: to them that are beloved in God the Father, and preserved in JESUS CHRIST, and called. 2. Mercy unto you, and peace and charity be fulfilled.

Why he writes. 3. Dearly beloved, taking all care to write unto you concerning your common salvation, I was under a necessity to write unto you to beseech you to contend earnestly for the faith once delivered to the saints.

11. Pet. ii. 1. 4. For certain men are secretly entered in, (who were written of long ago unto this judgment,) ungodly men, turning the grace of our Lord God into riotousness, and denying the only Sovereign Ruler, and our Lord JESUS CHRIST.

Josue slew unbelieving Israel. 5. I will therefore admonish you, *though* ye once knew all things, that Jesus, having saved the people out of the land of Egypt, did afterwards destroy them that believed not:

The Angels fell. 6. And the angels who kept not their principality, but forsook their own habitation, he hath reserved under darkness in everlasting chains, unto the judgment of the great day. 7. As Sodom and Gomorrha, and the neighbouring cities, in like manner, having given themselves to fornication, and going after other flesh, were made an example, suffering the punishment of eternal fire, 8. In like manner these men also defile the flesh, and despise dominion, and blaspheme majesty.

Sodom and Gomorrha. 11. Pet. ii. 6. 12.

11. Pet. ii. 12.

Michael did not revile even Satan. 9. When Michael the Archangel, disputing with the devil, contended about the body of Moses, he durst not bring against him the judgment of railing speech, but said: The Lord command thee. 10. But these men blaspheme whatever things they know not: and what things soever they naturally know, like dumb beasts, in these they are corrupted.

11. Pet. ii. 11. 11.

INTRODUCTION.

'Jude of James' is numbered among the Apostles, Lk. vi. 16, Acts i. 13. This is generally translated 'brother of James' though normally the expression would mean 'son of'. It is hardly reasonable to argue from ver. 17 that the writer was not himself one of the Apostles.

This very brief Epistle is addressed to no particular Church, hence the title 'Catholic' or 'universal'—in its destination. The writer's object is to urge the faithful to strenuous combat for their 'most holy faith' which is being assailed from within the fold by a set of independent scoffers. St. Jude uses freely such apocryphal writings as *The Book of Enoch* and *The Assumption of Moses*, a fact which made certain early Fathers question its canonicity. The relation between this Epistle and the *Second Epistle of St. Peter* is a literary problem. Whole sections are common to both writings and it will always be a subject of dispute as to which — if either — copied the other. If that point could be decided we could discover the date of *Jude*. As there is no hint of the destruction of Jerusalem it must have been written before A. D. 70.

1. 1. For the 'Brethren of the Lord, see notes on Mt. xii. 47; 'Beloved, preserved, called'. God's love is creative of what it loves, it does not presuppose it; in this consists 'election'. Christ is the means through which this 'election' is made actual, the 'calling' comes when a man begins his life, Gal. i. 15.

3. 'The common salvation', not 'yours': that namely, which we have in common, whether Jews or Gentiles, in Christ; *cp.* 'equal faith' 2. Pet. i. 1. i. e. 'once delivered', that is 'once and for all' without subsequent change or addition, Gal. i. 8-9.

4. 'Ruler, and our Lord' — probably of the Father and the Son; Christ is 'Lord' but the term 'Sovereign Ruler' is used of the Creator, Isa. iii. 1, x. 33.

5. Read: 'I would therefore recall to your minds what we already know'; 'Jesus' may stand for Josue, but all could be understood of our Lord as God; indeed some texts have 'the Lord' and certainly Josue only acted in the power of Jesus or 'the Lord'.

6. 'Their principality' so R. V., but other English versions 'their first estate'.

'The Angels who kept not their principality' i. e. their first state. The Fall of the Angels must always be a profound mystery. But every intellectual or rational nature can sin since to sin means to quit the right path, and, since to be intelligent means the capacity for free choice, intelligent natures can do so. But the Angels could not sin from passion nor

SINS OF
SECTARIANS
II. Pet. ii.
15-16.
II Pet. ii.
13.

11. Wo unto them, for they have gone in the way of Cain: and after the error of Balaam, they have for reward poured out themselves, and have perished in the contradiction of Core. 12. These are spots in their banquets, feasting together without fear, feeding themselves, clouds without water which are carried about by winds, trees of the autumn unfruitful, twice dead, plucked up by the roots, 13. Raging waves of the sea, foaming out their own confusion, wandering stars: to whom the storm of darkness is reserved for ever.

ENOCH
FORETOLD
THEM.

14. Now of these Enoch also, the seventh from Adam, prophesied, saying: Behold, the Lord cometh with thousands of his saints, 15. To execute judgment upon all, and to reprove all the ungodly for all the works of their ungodliness, whereby they have done ungodly, and for all the hard things which ungodly sinners have spoken against God. 16. These are murmurers, full of complaints, walking according to their own desires, and their mouth speaketh proud things, admiring persons for gain's sake.

*They have
been fore-
warned.*
II. Pet. iii.
2-3.

17. But you, my dearly beloved, be mindful of the words which have been spoken before by the apostles of our Lord JESUS CHRIST. 18. Who told you, that in the last time there should come mockers, walking according to their own desires in ungodlinesses. 19. These are they who separate themselves, sensual men, having not the spirit.

*Their
Safeguard*

20. But you, my beloved, building yourselves upon your most holy faith, praying in the Holy Ghost, 21. Keep yourselves in the love of God, waiting for the mercy of our Lord JESUS CHRIST unto life everlasting. 22. And some indeed reprove, being judged: 23. But others save, pulling *them* out of the fire. And on others have mercy, in fear: hating also the spotted garment which is carnal.

1. Tim. v.
24.

Conclusion

24. Now to him, who is able to preserve you without sin, and to present you spotless before the presence of his glory with exceeding joy in the coming of our Lord JESUS CHRIST, 25. To the only God our Saviour through JESUS CHRIST our Lord, be glory and magnificence, empire and power before all ages, and now, and for all ages of ages. Amen.

from ignorance, that is by choosing mistakenly what is really evil under the impression that it is good. They could however sin by freely choosing a good thing — their own glory for instance, without referring it to its proper goal, *viz.* the greater glory of God. And this is the very essence of pride; *cf.* S. T. I. lxiii-lxiv.

8. Read 'these men, filthy dreamers' omitted in the Latin. 'Dominion... majesty', *viz.* rulers and those in authority, possibly that of God and His Angels.

9. In the apocryphal *Assumption of Moses* it is related that Michael was deputed to bury the body of Moses, *cf.* Deut. xxxiv. 5-6, but that Satan disputed his right to do so since Moses was material and he (Satan) was the Lord of matter; Michael did not curse but replied 'The Lord rebuke thee, for it was God's spirit which created the world and all mankind'.

11. Cain (Gen. iv. 8) the type of selfishness, Balaam (Nbs. xxii.) of greed, see 2. Pet. ii. 15-16, Core, (Nbs xvi.) the typical rebel.

12. Read: 'These are spots in your love-feasts where they feast with you fearlessly'; a reference to the Agape at which these evil-minded men were not afraid to sit down with their fellow Christians, *cf.* 1. Cor. xi. 20-34, 2. Pet. ii. 13.

14. 'Enoch, the seventh from Adam'. In the apocryphal *Book of Enoch* Enoch speaks of himself as 'the seventh from Adam', *cf.* Gen. v. 18; he was the sixth according to Western methods of computation, but the Semites included the parents as the first 'generation'. For details about Enoch *cf.* Gen. v. 18-24, Eccclus. xlv. 16, xlix, 16, Heb. xi. 5.

17. 'By the Apostles', perhaps to our Western minds this would suggest that the writer was not himself one of the Apostles.

18. 'Who told you', this in all the English versions is regarded as the plural and referring to the Apostles 'how they told you'; modern writers regard it as a singular 'how I told you' *cf.* 2. Pet. iii. 2. If the former is correct then Jude may be referring to such passages as 1 Tim. iv. 1-4, 2. Tim. iii. 1-9, 2. Pet. iii. 2-3.

19. 'Separate themselves', T. C. G., 'makers of sects'.

20. Note 'your most holy faith' and 'the faith once delivered to the Saints', ver. 3.

23. More correctly, 'the garment spotted by the flesh'.

The Apocalypse of St. John the Apostle.

*The
Prologue.*

1. I. The Revelation of JESUS CHRIST, which God gave unto him, to make known to his servants the things which must shortly come to pass: and signified, sending by his angel to his servant John, 2. Who hath given testimony to the word of God, and the testimony of JESUS CHRIST, what things soever he hath seen. 3. Blessed is he that readeth and heareth the words of this prophecy: and keepeth those things which are written in it. For the time is at hand.

OPENING
ADDRESS.
III. I. iv. 5,
v. 6.
Col. I. 18,
I. Cor. xv.
20.

4. John to the seven churches which are in Asia. Grace be unto you and peace from him that is, and that was, and that is to come, and from the seven spirits which are before his throne. 5. And from JESUS CHRIST, who is the faithful witness, the first begotten of the dead, and the prince of the kings of the earth, who hath loved us, and washed us from our sins in his own blood, 6. And hath made us a kingdom and priests to God and his Father, to him be glory and empire for ever and ever. Amen. 7. Behold, he cometh with the clouds, and every eye shall see him, and they also that pierced him. And all the tribes of the earth shall bewail themselves because of him. Even so. Amen. 8. I am alpha and omega, the beginning and the end, saith the Lord God, who is and who was, and who is to come, the Almighty.

Mt. xxiv.
30, Jude
14.

*The
Glorified
Christ.*

9. I John, your brother and your partner in tribulation, and in the kingdom, and patience in CHRIST JESUS, was in the island which is called Patmos, for the word of God, and for the testimony of JESUS. 10. I was in the spirit on the Lord's day, and heard behind me a great voice, as of a trumpet, 11. Saying: What thou seest, write in a book: and send to the seven churches which are in Asia, to Ephesus, and to Smyrna and to Pergamus, and to Thyatira, and to Sardis, and to Philadelphia, and to Laodicea.

THE
VISION.

12. And I turned to see the voice that spoke with me. And being turned, I saw seven golden candlesticks: 13. And in

INTRODUCTION.

This mysterious Book is a Prophecy dealing with the Church of the Risen Christ in His glory. John's *Gospel* presented the drama of Christ's life on earth, his *Apocalypse* (or 'Revelation') affords us glimpses of a drama in which the Court of heaven witnesses and takes part in the long-drawn out conflict between the powers of Satan and the Church of Christ on earth. The whole is presented as a 'revelation' made to John when an exile in Patmos, in the form of a series of visions wherein most of the actors appear under the guise of symbolical forms, the dragon, the Beasts, the False Prophet, the Great Harlot, 'Babylon', etc.

We must always remember that it is not history but Prophecy—and Prophecy is 'timeless'. The symbols, then, do not necessarily represent things familiar to John and his first readers; still less is the Book a history in anticipation, or a chronological account of things future; they will of course come to pass, but how or when we cannot tell. St. John did, however, write with full consciousness of his own times and as one steeped in such prophecies as those of Ezechiel, Daniel and Zacharias, also in the Messianic literature which heralded the coming of Christ. A critic's familiarity with the Old Testament and the apocryphal writings will shew why John so expressed himself, but will hardly serve to explain what he meant. John may, for example, have had Nero in his mind, but only as representing all the forces of oppression to the end of time; if under the figure of 'Babylon' he is thinking of Rome, it is 'Rome' as a symbol of world-dominion. It is principles John is giving us, not facts of history. The lesson he teaches is that, no matter how portentous the powers of Satan and his minions may be at any period, he and they are in the hand of God; they will prevail, but only in time, not eternity.

Owing apparently to the doctrine of a Millenium deduced from such passages as xx. 1-6, the Greek churches for long doubted the canonicity of the *Apocalypse*, but in the Latin Church it was always accepted, and as the work of John, the son of Zebedee. Tradition regards it as written towards the close of the first century, but see *Aids*, v (iii) pp. 344-369.

3. A real prophecy comparable to those of the Old Testament; to be read aloud in the assembly, *cf.* xxii. 7, 10, 18.

4. 'Asia' stands for the Western Provinces of Asia Minor embracing Caria, Mysia, Lycia and Phrygia, and constituting Proconsular Asia. The seven Churches (verse 11) stand for all the Churches of Asia to which of course they would speedily reach; Churches at Hierapolis, Troas and Colossae are mentioned in the New Testament, while St. Ignatius, *c.* 107, wrote to the Churches of Magnesia, Tralles, etc.

the midst of the seven golden candlesticks, one like to the Son of man, clothed with a garment down to the feet, and girt about the paps with a golden girdle. 14. And his head and his hairs were white as white wool, and as snow, and his eyes were as a flame of fire. 15. And his feet like unto fine brass, as in a burning furnace. And his voice as the sound of many waters. 16. And he had in his right hand seven stars. And from his mouth came out a sharp two-edged sword: and his face was as the sun shineth in his power.

JOHN'S
COMMIS-
SION.

17. And when I had seen him, I fell at his feet as dead. And he laid his right hand upon me, saying: Fear not. I am the first, and the last. 18. And alive, and was dead, and behold I am living for ever and ever, and have the keys of death and of hell. 19. Write, therefore, the things which thou hast seen, and which are, and which must be done hereafter. 20. The mystery of the seven stars which thou sawest in my right hand, and the seven golden candlesticks. The seven stars are the angels of the seven churches. And the seven candlesticks are the seven churches.

TO
EPHESUS

Praise.

Blame.

2. 1. Unto the angel of the church of Ephesus write: These things saith he, who holdeth the seven stars in his right hand, who walketh in the midst of the seven golden candlesticks: 2. I know thy works, and thy labour, and thy patience, and how thou canst not bear them that are evil, and thou hast tried them who say they are apostles, and are not, and hast found them liars: 3. And thou hast patience, and hast endured for my name, and hast not fainted. 4. But I have somewhat against thee, because thou hast left thy first charity. 5. Be mindful therefore from whence thou art fallen: and do penance, and do the first works. Or else I come to thee, and will move thy candlestick out of its place, except thou do penance. 6. But this thou hast, that thou hatest the deeds of the Nicolaites, which I also hate. 7. He that hath an ear, let him hear what the Spirit saith to the churches: To him that overcometh, I will give to eat of the tree of life, which is in the paradise of my God.

TO
SMYRNA.

Praise.

8. And to the angel of the church of Smyrna write: These things saith the First and the Last, who was dead, and is alive: I know thy tribulation and thy poverty, but thou art rich: and thou art blasphemed by them that say they are Jews and are not, but are the synagogue of Satan.

'That is...', the Eternal Father, Exod. iii. 14. 'The seven Spirits', *cf.* Raphael 'one of the seven who stand before God', Tob. xi. 15, so that we might see in these seven Spirits the seven Archangels, *cf.* viii. 2, but more probably the Holy Spirit is referred to, One in essence, sevenfold in power.

1. 5. For Christ as a faithful witness to the truth *cf.* Jn. iii. 11, 32, viii. 14, xviii. 37, 1. Tim. vi. 13.

Christ has won by His Passion the title of 'Prince of kings' which the Devil tempted Him to claim without suffering, Lk. iv. 5-6.

6. 'Kingdom and priests'. Christ's Church is a veritable kingdom on earth, ver. 9, and, as Ven. Bede expresses it, "No one of the Saints is without the spiritual priestly office since all are members of the Eternal Priest". This 'priesthood' is inaugurated at Baptism, Ephes. v. 26, Heb. x. 22, Tit. iii. 5; it is worked out to its consummation by a man's life, Rom. xii. 1, Heb. xiii. 15, 1. Pet. ii. 5.

This does not exclude the existence of a definite priestly class instituted by Christ with the duty of offering up the eternal sacrifice, *cf.* Rom. xv. 16. Note also Apoc. v. 10, xx. 6. In the *Pastoral Epistles* the word 'Presbyter' is always used for a 'priest' of the New Law, whereas those of the Old Law are termed 'Hiereis' in Greek, *cf.* Heb. vii; here in the *Apocalypse* the same word 'Hiereis' is used for the priests of the New Law; in inscriptions of the middle of the second century A. D. the two terms are combined 'Presbyteroi-hiereis'.

7. 'Pierced Him', can hardly refer to the actual slayers of Christ so much as to Christians who figuratively slay Him again by sin, Heb. vi. 6.

8. 'Alpha and Omega', the first and last words of the Greek alphabet; 'the Almighty', better 'the Ruler of all', *cf.* iv. 8, xi. 17, xv. 3, xvi. 7, 14, xix. 6, 15, xxi. 22.

9. 'For the word...' i. e. for preaching the Gospel and giving testimony to Christ, vi. 9, xii. 11, 17, xix. 10, xx. 4.

10. 'In the spirit', i. e. in ecstasy. 'The Lord's day', thus by the close of the first century the Jewish Sabbath had passed over into Sunday, the day of Christ's Resurrection.

11. No merely figurative sending; the Seer was to draw up in a book a report of what he saw and send it officially to the Churches mentioned.

14. Almost in the words of Dan. vii. 9ff., Daniel's words refer to the Eternal Father but are here freely applied to Christ, *cf.* i. 18, ii. 8, v. 12, xxii. 13.

'His eyes': John perhaps recalls the Lord's glance, Mk. iii. 5, 34, v. 32. Lk. xxii. 61.

17. 'The First and the Last', terms applied to the Almighty in Isaias xliv. 6, xlviii. 12.

Encouragement.

10. Fear none of those things which thou shalt suffer, Behold, the devil will cast some of you into prison that you may be tried: and you shall have tribulation ten days. Be thou faithful unto death: and I will give thee the crown of life. 11. He that hath an ear, let him hear what the Spirit saith to the churches: He that shall overcome, shall not be hurt by the second death.

To PERGAMUS.

12. And to the angel of the church of Pergamus write: These things saith he, that hath the sharp two-edged sword:

Praise.

13. I know where thou dwellest, where the seat of Satan is; and thou holdest fast my name, and hast not denied my faith. Even in those days *when Antipas was* my faithful witness, who was slain among you, where Satan dwelleth.

Blame.

14. But I have against thee a few things: because thou hast there them that hold the doctrine of Balaam, who taught Balac to cast a stumbling-block before the children of Israel, to eat, and to commit fornication: 15. So hast thou also them that hold the doctrine of the Nicolaites. 16. In like manner do penance: if not I will come to thee quickly, and will fight against thee with the sword of my mouth. 17. He that hath an ear, let him hear what the Spirit saith to the churches: To him that overcometh, I will give the hidden manna, and will give him a white counter, and in the counter a new name written, which no man knoweth, but he that receiveth it.

To THYATIRA.

18. And to the angel of the church of Thyatira write: These things saith the Son of God, who hath his eyes like to a flame of fire, and his feet like to fine brass. 19. I know thy works, and thy faith, and thy charity, and thy ministry, and thy patience, and thy last works which are more than the former.

Praise.

Blame.

20. But I have against thee a few things: because thou sufferest the woman Jezabel, who calleth herself a prophetess, to teach and to seduce my servants, to commit fornication, and to eat of things sacrificed to idols. 21. And I gave her a time that she might do penance, and she will not repent of her fornication. 12. Behold, I will cast her into a bed: and they that commit adultery with her shall be in very great tribulation, except they do penance from their deeds. 23. And I will kill her children with death, and all the churches shall know that I am he that searcheth the reins and hearts, and I will give to every one of you according to your works. But to you I say,

1. 20. Read 'as for the mystery...'. It will always be disputed whether the 'Angels' are the Bishops of the Churches addressed or really the Guardian Angels of those sees as in Dan. x. 13, xii. 1, *cp.* 'the Angel of the waters' xvi. 5.

2. 2. Christ had predicted the coming of 'false' Apostles, Mt. vii. 15, *cf.* Acts xx. 29, 2. Cor. xi. 13, hence the need of 'commendatory letters', 2. Cor. iii. 1, *cp.* 1. Thess. v. 20. 1. Jn. iv. 1.

3. 'Patience', one of the key-words of the Apocalypse, is bound up with the idea of 'overcoming'. i. 9, ii. 2, 3, 19, iii. 10, xiii. 10, xiv. 12; 'he that overcometh', ii. 7 and fifteen times.

4. "Every mortal sin is contrary to charity which is the root of the infused virtues. When, then, charity is destroyed by an act of mortal sin all the infused virtues considered precisely as virtues disappear. I say 'precisely as virtues' because that faith and hope which remain after mortal sin are only habits lacking their life-giving principle and hence are not virtues. But venial sin, which is not contrary to charity, neither excludes charity nor the other virtues", *S. T.* I-II, lxxi. 4.

5. 'Candlestick', rather misleading; what is meant is a series of lamps on a branched candlestick, each lamp could be moved and another substituted. For 'do penance', see note on Mt. v.

6. The Nicolaites, supposed to be derived from Nicolas the deacon, Acts vi. 5; from vers. 14-15 it appears that they taught that the Decree of Acts xv. 20, 29, no longer held good, and that fornication — the sin that Balaam led Israel to commit, Nbs. xxxi. 16 — was now lawful.

7. Note how these promises vary, ii. 10, 17, 26-28, iii. 5, 12, 31.

9. False Jews, *cp.* Rom. ii. 28, Gal. vi. 15.

10. 'Tried', *cf.* Lk. xxii. 31; 'ten days' i. e. for a time which shall end.

11. 'Second death'; see xx. 6, 14, xxi. 8 and notes.

13. 'The seat of Satan', probably a reference to the Caesar-worship for which Pergamus was conspicuous.

14. See note on verse 6.

17. 'Counter', perhaps an engraved gem, practically imperishable.

20. 'Jezabel', thought to have been one of the Sybils or some Christian who imitated her; from the description she may have been a follower of the Nicolaites; the name is of course taken from Achab's queen, 3 Kgs xvi. 31.

Encouragement.

24. And to the rest who are at Thyatira: Whosoever have not this doctrine, and who have not known the depths of Satan, as they say, I will not put upon you any other burthen. 25. Yet that which you have, hold fast till I come. 26. And he that shall overcome and keep my works unto the end, I will give him power over the nations. 27. And he shall rule them with a rod of iron, and as the vessel of a potter they shall be broken. 28. As I also have received of my Father: and I will give him the morning-star. 29. He that hath an ear, let him hear what the Spirit saith to the churches.

TO SARDIS.

3. 1. And to the angel of the church of Sardis write: These things saith he that hath the seven spirits of God, and the seven stars: I know thy works, that thou hast the name of being alive: and thou art dead. 2. Be watchful and strengthen the things that remain, which are ready to die. For I find not thy works full before my God. 3. Have in mind therefore in what manner thou hast received and heard: and observe, and do penance. If then thou shalt not watch: I will come to thee as a thief, and thou shalt not know at what hour I will come to thee.

Encouragement.

4. But thou hast a few names in Sardis, which have not defiled their garments: and they shall walk with me in white, because they are worthy. 5. He that shall overcome shall thus be clothed in white garments, and I will not blot out his name out of the book of life and I will confess his name before my Father, and before his angels. 6. He that hath an ear, let him hear what the Spirit saith to the churches.

TO PHILADELPHIA.

7. And to the angel of the church of Philadelphia write: These things saith the holy one and the true one, he that hath the key of David; he that openeth, and no man shutteth; shutteth, and no man openeth: 8. I know thy works. Behold, I have given before thee a door opened which no man can shut: because thou hast a little strength, and hast kept my word, and hast not denied my name. 9. Behold I will bring of the synagogue of Satan, who say they are Jews, and are not, but do lie. Behold, I will make them to come and adore before thy feet. And they shall know, that I have loved thee. 10. Because thou hast kept the word of my patience, I will also keep thee from the hour of temptation, which shall come upon the whole world to try them that dwell upon the earth:

Praise.

2. 24 'The depths of Satan', *cp.* 'the deep things of God'. 1. Cor. ii. 10; 'any other burden', *cp.* Acts xv. 28, apparently a declaration that the Decree of Jerusalem is now obsolete save for fornication.

26. 'My works', *i. e.* such as My doctrine demands; for the necessity of works *cf.* ii. 2, 5, 19, 22, iii. 1, 8, 15.

26-27. Christ's own power is given to the faithful; for 'rule' *cf.* Jn. xxi. 15. 'The morning-star', Christ Himself, xxii. 16.

3. 2. 'My God', Christ never says 'Our Father' save when teaching us the Lord's Prayer, *cp.* Jn. xx. 17.

3. "You see a person leading a bad life but you put up with him, for you have no idea what he may become; you do not know whether he who to-day is bad may not to-morrow be good, nor conversely. God puts up with sinners that they may be converted. But sinners who fail to correct themselves during this time of mercy will be destroyed. Watch, then, for the Judgement is at hand", St. Augustine, *Enarr.* i. 13 *on* Ps. c.

5. For the 'Book of Life' *cf.* Lk. x. 20, Phil. iv. 3, Apoc. xiii. 8, xx. 15, xxi. 27.

7. 'The key of David' the symbol of authority, Mt. xvi. 18, xxviii. 18. Rom. xiv. 9, Ephes. i. 22, Phil. ii. 9, Heb. iii. 6, Apoc. i. 18, also Is. xxii. 22.

3. 8. The open door, whereby men might attain to the faith. Acts xiv. 26, 1. Cor. xvi. 9, 2. Cor. ii. 12, Col. iv. 3.

'Little strength', 1. Cor. i. 26.

9. The reward of their faith: even Jews shall be converted.

10. 'They that dwell upon the earth', vi. 10, viii. 13, xi. 10, xiii. 8, 14, xvii. 8, always used here of the heathen, *cp.* xii. 12.

11. 'That no man take thy crown'. No one can lose his predestined crown. Moreover the crown a man loses is received by another who is put in his place. For God allows none to fall without raising up others to take their place 'He shall break in pieces many and innumerable, and shall make others stand in their stead' Job. xxxiv. 24. In this way were men set in place of the Angels who had fallen, so, too, the Gentiles replaced the Jews", S. T. I. xxiii. 6 *ad* im.

Encouragement.

11. Behold, I come quickly: hold fast that which thou hast, that no man take thy crown. 12. He that shall overcome, I will make him a pillar in the temple of my God: and he shall go out no more: and I will write upon him the name of my God, and the name of the city of my God, the new Jerusalem which cometh down out of heaven from my God, and my new name. 13. He that hath an ear, let him hear what the Spirit saith to the churches.

TO
LAODICEA.

Blame.

14. And to the angel of the church of Laodicea write: These things saith the Amen, the faithful and true witness, who is the beginning of the creation of God: 15. I know thy works, that thou art neither cold, nor hot. I would thou wert cold, or hot, 16. But because thou art lukewarm, and neither cold, nor hot, I will begin to vomit thee out of my mouth. 17. Because thou sayest: I am rich, and made wealthy, and have need of nothing; and knowest not, that thou art wretched, and miserable, and poor, and blind, and naked.

Admonition.

18. I counsel thee to buy of me gold fire-tried, that thou mayest be made rich: and mayest be clothed in white garments, and that the shame of thy nakedness may not appear: and anoint thy eyes with eye-salve, that thou mayest see.

Encouragement.

Jn. xiv. 23.

19. Such as I love, I rebuke and chastise. Be zealous therefore and do penance. 20. Behold, I stand at the gate, and knock. If any man shall hear my voice, and open to me the door, I will come in to him, and will sup with him, and he with me. 21. To him that shall overcome, I will give to sit with me in my throne: as I also have overcome, and am set down with my Father in his throne. 22. He that hath an ear, let him hear what the Spirit saith to the churches.

THE COURT
OF HEAVEN

4. After these things I looked, and behold a door was opened in heaven, and the first voice which I heard, as it were, of a trumpet speaking with me, said: Come up hither, and I will shew thee the things which must be done hereafter.

*God
enthroned.*

2. And immediately I was in the spirit: and behold there was a throne set in heaven, and upon the throne one sitting. 3. And he that sat was to the sight like the jasper and the sardine-stone: and there was a rainbow round about the throne, in sight like unto an emerald.

3. 12. 'A pillar', *cf.* Gal. ii. 9, 1. Tim. iii. 15; a 'lamp' can be moved, not so a pillar while the house still stands.

'My new name', that Christ will give him. *cf.* 1. Jn. iii. 1.

14. 'Amen' means 'faithful' and 'true'. 'The beginning...', Col. i. 15, 18, Apoc. xxi. 6. xxii. 13.

16. "Negligence is due to a species of slackness on the part of the will whence it comes to pass that one's mind is not stirred up to make even due suggestions, at any rate not in due fashion. Hence while negligence is the absence of an interior act, an inability to choose, sluggishness and torpor affect rather external acts, the former making it difficult to set to work, the latter making us remiss even when we are at work, see *S. T.* II-II, liv. 2-3.

17. 'Wretched', really 'the wretched' as though pre-eminent-ly so.

19. 'Chastise', better 'chasten', *cf.* Heb. xii. 6. "Even when the sufferings are the same what a difference between the people who have to suffer them! For virtue and vice are not the same though the suffering is. Gold gleams in the fire, straw emits smoke. Under the same identical affliction had men curse God and blaspheme, good people say their prayers and sing His praises. For the whole question is — not what you suffer but what you yourself are who suffer", St. Augustine, *De Civitate Dei*, I. viii. 2.

4. 1. Each fresh vision is introduced with the formula 'after these things', vii. 1, 9, xv. 5, xviii. 1; thus note the new 'ecstasy' ver. 2.

3. 'Sardine-stone' or 'Sardius'.

*The An-
cients.*

4. And round about the throne were four-and-twenty seats: and upon the seats, four-and-twenty ancients sitting, clothed in white garments, and on their heads were crowns of gold. 5. And from the throne proceeded lightnings and voices and thunders: and there were seven lamps burning before the throne, which are the seven spirits of God.

*The Living
Creatures.*

6. And in the sight of the throne was as it were a sea of glass like to crystal: and in the midst of the throne and round about the throne were four living creatures full of eyes before and behind.

*Ezech. i.
and viii.*

7. And the first living creature was like a lion: and the second living creature like a calf: and the third living creature having the face, as it were, of a man: and the fourth living creature was like an eagle flying.

Is. vi. 8.

8. And the four living creatures had each of them six wings: and round about and within they are full of eyes. And they rested not day and night, saying, Holy, Holy, Holy, Lord God Almighty, who was, and who is, and who is to come.

*The
Unending
worship.*

9. And when those living creatures gave glory and honour and benediction to him that sitteth on the throne, who liveth for ever and ever, 10. The four-and-twenty ancients fell down before him that sitteth on the throne, and adored him that liveth for ever and ever, and cast their crowns before the throne, saying: 11. Thou art worthy, O Lord our God, to receive glory, and honour, and power: because thou hast created all things, and for thy will they were, and have been created.

**THE
SEALED
BOOK.**

5. 1. And I saw in the right hand of him that sat on the throne, a book, written within and without, sealed with seven seals. 2. And I saw a strong angel, proclaiming with a loud voice: Who is worthy to open the book, and to loose the seals thereof? 3. And no man was able, neither in heaven, nor on earth, nor under the earth, to open the book, nor to look on it. 4. And I wept much, because no man was found worthy to open the book, nor to see it.

*It is to be
opened.*

5. And one of the ancients said to me: Weep not: behold the lion of the tribe of Juda, the root of David, hath prevailed to open the book, and to loose the seven seals thereof.

*Jer. xl. 19,
Isa. liii. 7,
Jn i. 29,
36, Acts
viii. 32, I
Pet. i. 19*

6. And I saw, and behold in the midst of the throne and of the four living creatures, and in the midst of the ancients, a Lamb standing as it were slain, having seven horns and seven eyes: which are the seven Spirits of God, sent forth

4. 4. The Four-and-twenty Ancients may stand for the twelve Patriarchs (i. e. the twelve sons of Jacob) and the twelve Apostles; perhaps for the twelve tribes, each having two representatives, one for the Old and one for the New Testament, thus representing the entire Church of both Dispensations.

5. They are 'lamps', not 'candlesticks', see note on ii. 5; for the 'seven Spirits' see note on i. 4.

6. The sea denotes the immense distance separating heaven and its court from earth. The 'Four Living Creatures' stand primarily for all creation but from the earliest times they have been taken, in a secondary sense, as figures of the four Evangelists. Note the terms in which they praise God, ver. 8, also their unceasing activity, God's creative powers never rest.

9. 'Gave', better 'whosoever these shall give... then do the Ancients fall.. and adore...' thus expressing their eternal hymn of praise.

11. Only the rational creation can praise God as the Creator and understand why God created all things. "The power of the Creator, the might of the omnipotent who holds all things in His hands, is the cause whereby all created things subsist. Were it withdrawn from the principles governing creation their very species would cease to be, their very nature collapse. Not with the Creator as with the builder of a house: if the latter leaves his work it still stands; were God to desert His work it would not stand even for the twinkling of an eye", St. Augustine, *De Genesi ad litt.* iv. 22. And again: "But how difficult to form even the dimmest notion of how changeable and temporal things can be established, not by temporal and changing movements of the Creator, but by His eternal and stable power!", *Ep.* ccv. 17.

5. 1. The 'Book' is the all-wise memory of God, the abyss of the Divine judgements. 'And without' should be 'and on the back'.

5. 'The Lion of the tribe of Juda', an allusion to the prophecy of Jacob, Gen. xlix. 9, wherein he had described Juda as a lion. 'The stock (root) of David', Isaias xi. 1, spoken of the shoot that was to spring up from David's stem at a time when it seemed at the lowest ebb, viz. in the days of Achaz. c. B. C. 750. 'Prevailed', better, 'has conquered (and therefore is able) to open...' Christ has conquered the world, i. 18, iii. 21, Jn. xvi. 33, and hence has the right to unroll the Book of Destiny in successive stages.

into all the earth. 7. And he came and took the book out of the right hand of him that sat on the throne. 8. And when he had opened the book, the four living creatures and the four-and-twenty ancients fell down before the Lamb, having every one of them harps, and golden vials full of odours, which are the prayers of saints:

*The Hymn
to the
Lamb.*

9. And they sung a new canticle, saying: Thou art worthy O Lord, to take the book, and to open the seals thereof: because thou wast slain, and hast redeemed us to God, in thy blood, out of every tribe, and tongue, and people, and nation. 10. And hast made us to our God a kingdom and priests, and we shall reign on the earth.

i. 6.

11. And I beheld, and I heard the voice of many angels round about the throne, and the living creatures and the ancients: and the number of them was thousands of thousands, 12. Saying, with a loud voice: The Lamb that was slain is worthy to receive power, and divinity, and wisdom, and strength, and honour, and glory, and benediction.

Phil. ii. 9.

13. And every creature, which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them: I heard all saying: To him that sitteth on the throne and to the Lamb, benediction and honour and glory and power for ever and ever. 14. And the four living creatures said: Amen. And the four-and-twenty ancients fell down on their faces: and adored him that liveth for ever and ever.

THE FIRST
SEAL.
*The
Conquering
Christ.*

6. 1. And I saw that the Lamb had opened one of the seven seals, and I heard one of the four living creatures, as it were the voice of thunder, saying: Come, and see. 2. And I saw: And behold a white horse, and he that sat on him had a bow, and there was a crown given him, and he went forth conquering that he might conquer. 3. And when he had opened the second seal, I heard the second living creature, saying: Come, and see. 4. And there went out another horse *that was red*: and to him that sat thereon, it was given that he should take peace from the earth, and that they should kill one another, and a great sword was given to him.

THE
SECOND
SEAL.
War-lust.

THE THIRD
SEAL.
Famine.

5. And when he had opened the third seal, I heard the third living creature, saying: Come, and see. And behold a black horse, and he that sat on him had a pair of scales in his hand. 6. And I heard as it were a voice in the midst

5. 6. 'The Lion for the vanquishing of death, the lamb led to the slaughter to suffer for us men'; His horns are symbols of power, His eyes — as Spirits of God — betoken His knowledge of all that goes on on earth which He, though invisible, rules till His Final Coming, 1. Cor. xv. 22-28, Mt. xxviii. 18, Jn. xvii. 1. The eyes are described as 'sent' or 'apostled' because the invisible Christ rules through His Apostles and their successors to the end of time, Mt. xxviii. 18-20.

8. 'Which are the prayers of the Saints', it seems that the odours are the prayers, and it is implied that the Angels offer them; *cf.* viii. 3 and the note there.

9. This glory is due to Him as God, but here precisely as the victim who has triumphed.

10. See note on i. 6.

11. The whole of creation and the redeemed of the Lamb have given Him praise, now the Angels who fell not and need no redemption join with the rest of creation; they are our fellow-citizens and cooperate in the work of our salvation, Lk. xv. 7, 10, Ephes. iii. 10, 1. Pet. i. 12.

Read 'myriads of myriads and thousands of thousands'. For the number of the Angels see S. T. I. 1. 3.

13. The glory is given to the Father and to the Lamb equally; it is this chorus of praise which we mortals strive to emulate when we sing 'Glory be to the Father and to the Son and to the Holy Ghost'.

14. Omit 'that liveth for ever and ever'.

6. 1, 3, 5, 'Come and see'; omit 'and see'. It is not an address to St. John but either a summons to the horseman to emerge, or perhaps better, a cry for the Final Coming of Christ with which the whole of the Apocalypse is concerned, *cf.* xxii. 17, 20, but also note on ver. 9.

2. The white horseman may be simply one of the series of four and personify the unbridled love of conquest; but it is far more probable that he is to be identified with the horseman of xix. 11-16, in other words with the Conquering Christ.

6. Despite famine there is to be no profiteering; the *denarius* or daily wage, about 9½ d., Mt. xx. 2, *cp.* 4. Kgs vii. 18.

of the four living creatures, saying: Two pounds of wheat for a penny, and thrice two pounds of barley for a penny, and see thou hurt not the wine and the oil.

THE
FOURTH
SEAL.
*Death and
Hell.*

7. And when he had opened the fourth seal, I heard the voice of the fourth living creature saying: Come, and see. 8. And behold a pale horse, and he that sat upon him, his name was Death, and hell followed him. And power was given to him over the four parts of the earth, to kill with sword, with famine, and with death, and with the beasts of the earth.

THE FIFTH
SEAL.
*The
Martyrs.*

9. And when he had opened the fifth seal, I saw under the altar the souls of them that were slain for the word of God, and for the testimony which they held. 10. And they cried with a loud voice, saying: How long, O Lord, (holy and true) dost thou not judge and revenge our blood on them that dwell on the earth? 11. And white robes were given to every one of them one: and it was said to them, that they should rest for a little time, till their fellow-servants, and their brethren, who are to be slain, even as they, should be filled up.

THE SIXTH
SEAL.
*Signs be-
fore the
Last Day*

12. And I saw, when he had opened the sixth seal, and behold there was a great earthquake, and the sun became black as sackcloth of hair: and the whole moon became as blood: 13. And the stars from heaven fell upon the earth, as the figtree casteth its green figs when it is shaken by a great wind. 14. And the heaven departed as a book folded up: and every mountain, and the islands were moved out of their places. 15. And the kings of the earth, and the princes, and tribunes, and the rich and the strong, and every bondman, and every freeman hid themselves in the dens and in the rocks of mountains. 16. And they say to the mountains and the rocks: Fall upon us, and hide us from the face of him that sitteth upon the throne, and from the wrath of the Lamb: 17. For the great day of their wrath is come, and who shall be able to stand?

Lk. xxiii.
30.

SEALING OF
GOD'S
ELECT.

7. 1. After these things I saw four Angels standing on the four corners of the earth, holding the four winds of the earth that they should not blow upon the earth, nor upon the sea, nor on any tree. 2. And I saw another Angel ascending from the rising of the sun, having the sign of the living God; and he cried with a loud voice to the four Angels, to

6. 8. 'Death' may stand for pestilence. These four — or at least the last three — horsemen stand for world-powers which repeat history down the ages. Side by side with them is the Church, — the subject of the next vision. "'Death reigned from Adam unto Moses' said the Apostle, Rom. v. 14; not that from the time of Moses there could be no sin, for not even that Law could abolish the reign of death — by which 'reign' he understands that domination of sin over men which precluded them from entering eternal life. Only the grace of our Saviour in individual souls destroyed that reign of death; and that same grace availed for the Saints of old, for such, that is, as, previous to Christ's coming in the flesh, looked to His helping grace and not to the letter of that Law", St. Augustine, *De Peccatorum Remissione*, i. 13.

9-11. The martyrs of every age. The absence of 'Come' — for they were not to come out from under the altar — may indicate that the word was a summons to the horsemen to come forth. The martyrs are at rest, but are to wait until the number of the elect is complete; that time is very brief — in comparison with eternity, i. 1, xxii. 6, 12, 20, Heb. x. 37, 2. Pet. iii. 8.

12-17. A vision of the Last Day.

13. 'Green figs', Mk. xiii. 28, the 'untimely' figs of A. V., the winter figs, of which few ripen.

14. 'Departed', T. and C. 'vanished away', the word denotes a 'separation', Acts xv. 39 of Paul and Barnabas; hence the imagery seems to be that of the heavens splitting in two and each portion rolling up as a roll of papyrus would curl up at either end.

16. The Lion was replaced by the Lamb v. 6, but at the Judgement the Lamb becomes lion-like in His wrath.

7. 1. Instead of the immediate opening of the seventh seal (which does not come till viii. 1) we have two episodes intended to indicate the preparedness of the Church to meet the Last Judgement for which the world is not prepared; the same dramatic suspension of the action appears after the sounding of the sixth trumpet, x. 1-xi. 13.

1-3. The four Angels hold in check the winds of persecution until the 'Israel of God', Gal. vi. 16, is prepared for the contest. Angels do not baptize — for they are not the ministers of the Sacraments; for the sealing of God, see Jn. vi. 27, 2. Cor. i. 22, Ephes. i. 13, iv. 30 2. Tim. ii. 10.

Ezech. ix. whom it was given to hurt the earth and the sea, 3. Saying: Hurt not the earth, nor the sea, nor the trees, till we sign the servants of our God in their foreheads.

The number of those sealed. 4. And I heard the number of them that were signed, an hundred forty-four thousand were signed, of every tribe of the children of Israel. 5. Of the tribe of Juda were twelve thousand signed. Of the tribe of Ruben, twelve thousand signed. Of the tribe of Gad, twelve thousand signed. 6. Of the tribe of Aser, twelve thousand signed. Of the tribe of Nephthali, twelve thousand signed. Of the tribe of Manasses, twelve thousand signed. 7. Of the tribe of Simeon, twelve thousand signed. Of the tribe of Levi, twelve thousand signed. Of the tribe of Issachar, twelve thousand signed. 8. Of the tribe of Zabulon twelve thousand signed. Of the tribe of Joseph twelve thousand signed. Of the tribe of Benjamin, twelve thousand signed.

THE SONG OF THE REDEEMED. 9. After this I saw a great multitude, which no man could number, of all nations, and tribes, and peoples, and tongues, standing before the throne, and in sight of the Lamb, clothed with white robes, and palms in their hands: 10. And they cried with a loud voice, saying: Salvation to our God, who sitteth upon the throne, and to the Lamb.

The chorus of praise. 11. And all the Angels stood round about the throne, and the ancients, and the four living creatures: and they fell down before the throne upon their faces, and adored God,

12. Saying: Amen. Benediction, and glory, and wisdom, and thanksgiving, honour, and power, and strength to our God for ever and ever. Amen.

The Redeemed. 13. And one of the ancients answered, and said to me: These that are clothed in white robes, who are they? and

Eph. v. 26. whence came they? 14. And I said to him: My lord, thou knowest. And he said to me: These are they who are come out of great tribulation, and have washed their robes, and have made them white in the blood of the Lamb. 15. Therefore they are before the throne of God, and they serve him day and night in his temple: and he that sitteth on the throne shall dwell over them. 16. They shall no more hunger nor thirst, neither shall the sun fall on them, nor any heat. 17. For the Lamb, which is in the midst of the throne, shall rule them, and shall lead them to the fountains of the waters of life, and God shall wipe away all tears from their eyes.

7. 4-8. These 144,000 are not simply 'Israel according to the flesh', 1. Cor. x. 18, but all children of Abraham by faith in Christ.

9-17. A second vision. The aforementioned multitude could be counted and their preparation for the great struggle is described; those now seen are countless 'as the sands of the sea', Gen. xv. 5, xxii. 17, Gal. iii. 7, and the struggle is over; they are the whole body of Christ's redeemed who break out into a canticle of praise to God and the Lamb together, see note on v. 13, in it the Angels join, see note on v. 11.

9. A martyr is a 'witness' to the truth that is in Christ, not to his own opinions or private interpretations of doctrine. Hence the Beatitude: 'Blessed are they that suffer persecution for *justice sake*', Mt. v. 10. A martyr, then, is one who stands fast by his faith despite the persecutor; nor can he strictly-speaking be termed a 'martyr' unless he suffers death for his faith, Heb. xi. 35-37, for he must shew that he is prepared to despise all present things, even life itself, for the sake of the eternal truths; see S. T. II-II cxxiv. Perseverance, says St. Augustine, is a carefully weighed, stable and perpetual abiding in sound reason. St. Thomas says that as the handmaid of fortitude it 'moderates the passions, *e. g.* fear of fatigue or of failing through long trial.

14. 'Are come', not past but present tense, the long procession through all time of God's triumphant elect passing into heaven; this thought is emphasised by the change to the future tense in the following verses. Grace and Redemption are free gifts of God, but have to be freely worked out through faith and good works. 'Made white in the blood' refers to souls purified by our Lord's Sacrifice on Calvary.

14-18. 17. A picture of eternal life: "From the toils of this life we pass to rest, to the enjoyment of the action of the next life. That 'action' consists in praising God without bodily labour or anxious care; to pass to that life is not a transition from rest to labour, for when action begins there rest does not cease nor do we return again to toil and anxiety. But we abide in that 'action' which is 'rest'; in our work no oil, in our thoughts no misgivings", St. Augustine, *Ep.* lv. 17; and again: "This is that 'one thing' for which the Psalmist besought the Lord with such secure confidence, Ps. xxvi. 4; he had no fear lest any hindrance to it might arise when once he had obtained it. Apart from that 'one thing' prayer can win us nothing of real importance; for here in alone is true beatitude — immortal and incorruptible in body as well as soul to contemplate for ever the delights of the Lord", *Ep.* cxxx. 27.

17. 'Rule', *cf.* Jn. xxi. 16, the word there translated 'feed'.

THE
SEVENTH
SEAL
*The Seven
Angels.*

8. 1. And when he had opened the seventh seal, there was silence in heaven, as it were for half an hour. 2. And I saw seven Angels standing in the presence of God: and there were given to them seven trumpets.

*The Prayer
of the
Church.*

3. And another Angel came, and stood before the altar, having a golden censer; and there was given to him much incense, that he should offer of the prayers of all saints upon the golden altar, which is before the throne of God. 4. And the smoke of the incense of the prayers of the saints ascended up before God, from the hand of the Angel. 5. And the Angel took the censer, and filled it with the fire of the altar, and cast it on the earth, and there were thunders and voices and lightnings, and a great earthquake.

THE FIRST.
TRUMPET.
*A storm
on earth.*

6. And the seven Angels who had the seven trumpets prepared themselves to sound the trumpet. 7. And the first Angel sounded the trumpet, and there followed hail and fire, mingled with blood, and it was cast on the earth, and the third part of the earth was burnt up, and the third part of the trees was burnt up, and all green grass was burnt up.

THE
SECOND
TRUMPET.
*The sea is
turned into
blood.*

8. And the second Angel sounded the trumpet: and as it were a great mountain, burning with fire, was cast into the sea, and the third part of the sea became blood: 9. And the third part of those creatures died which had life in the sea, and the third part of the ships was destroyed.

THE THIRD
TRUMPET.
*The rivers
made
bitter.*

10. And the third Angel sounded the trumpet, and a great star fell from heaven, burning as it were a torch, and it fell on the third part of the rivers, and upon the fountains of waters: 11. And the name of the star is called Wormwood. And the third part of the waters became wormwood: and many men died of the waters, because they were made bitter.

THE
FOURTH
TRUMPET.
*Sun, moon
and stars
are dark-
ened.*

12. And the fourth Angel sounded the trumpet, and the third part of the sun was smitten, and the third part of the moon, and the third part of the stars, so that the third part of them was darkened, and the day did not shine for a third part of it, and the night in like manner. 13. And I beheld,

*The three
'Woes'.*

and heard the voice of one eagle flying through the midst of heaven, saying with a loud voice: Wo, wo, wo to the inhabitants of the earth: by reason of the rest of the voices of the three Angels, who are yet to sound the trumpet.

8. 1. Note the dramatic 'silence'.

2. The seven Angels, as in Tob. xii. 15. Their names—derived partly from the Bible, partly from apocryphal writings—are Uriel, Raphael, Raguel, Michael, Sariel, Gabriel, Remuel; see note on i. 4.

3-4. 'Of the prayers', perhaps better, 'with' or 'to'; the hot coals are the prayers, the added incense causes the smoke of their acceptance to ascend before God. 'The prayers of all Saints', not of the Saints in glory but of those here striving after sanctity: "Recte novit vivere qui recte novit orare" see *Sermo* lv. 1 on Ps. cxviii, *P. L.* xxxix. 1849, questionably is a sentence worthy of St. Augustine if it be not really his, attributed to him. None more eloquent on distractions than the Bishop of Hippo: "Brethren, let me speak to you as a fellow-man; look into your own hearts without self-deception than which there can be nothing more foolish. Just note, then, what goes on in a man's heart, how even his prayers are frequently hindered by idle thoughts so that he can only with difficulty keep this mind fixed on God. He wants to do so yet his own self seems to elude him. He would like a fence to hedge in mind, some bar to those wandering flitting thoughts so as to be filled with the joy of his God. Yet despite the number of our prayers rarely do we find ourselves able to pray like that. But God puts up with our distractions and awaits our prayers so as to perfect us. He forgets all our poor prayers and accepts just that one which we have said is so rare", *Enarr.* i. 7 on Ps. lxxxv.

6-12. Four trumpets are blown, the result is the partial destruction of earth, sea, rivers, and the sun with the moon and stars.

13. An Angel flying through the meridian foretells three 'woes' that are to follow from the sounding of the three remaining trumpets.

THE FIFTH
TRUMPET.
*Lucifer is
fallen.*

*l.k. x. 18.
xii. 9.
The first
'wo'.
The agent
of Satan.
Joel ii. 2-
11.
vii. 3-8.*

9. 1. And the fifth Angel sounded the trumpet, and I saw a star fall from heaven upon the earth, and there was given to him the key of the bottomless pit. 2. And he opened the bottomless pit: and the smoke of the pit arose, as the smoke of a great furnace; and the sun and the air were darkened with the smoke of the pit. 3. And from the smoke of the pit there came out locusts upon the earth. And power was given to them, as the scorpions of the earth have power. 4. And it was commanded them that they should not hurt the grass of the earth, nor any green thing, nor any tree: but only the men who have not the sign of God on their foreheads. 5. And it was given unto them that they should not kill them; but that they should torment them five months: and their torment was as the torment of a scorpion when he striketh a man. 6. And in those days men shall seek death, and shall not find it; and they shall desire to die, and death shall fly from them.

*Descrip-
tion of the
locusts*

7. And the shapes of the locusts were like unto horses prepared unto battle: and on their heads were as it were crowns like gold: and their faces were as the faces of men. 8. And they had hair as the hair of women; and their teeth were as lions. 9. And they had breastplates as breastplates of iron, and the noise of their wings was as the noise of chariots and many horses running to battle. 10. And they had tails like to scorpions, and there were stings in their tails: and their power was to hurt men five months. And they had over them 11. A king, the angel of the bottomless pit: whose name in Hebrew is Abaddon, and in Greek Apollyon; in Latin Exterminans. 12. One wo is past, and behold there come yet two woes more hereafter.

THE SIXTH
TRUMPET.
*The second
'Wo'.
Four
Angels.*

13. And the sixth Angel sounded the trumpet; and I heard a voice from the four horns of the golden altar, which is before the eyes of God, 14. Saying to the sixth Angel, who had the trumpet: Loose the four angels, who are bound in the great river Euphrates. 15. And the four angels were loosed, who were prepared for an hour, and a day, and a month, and a year: for to kill the third part of men. 16. And the number of the army of horsemen was twenty thousand times ten thousand. And I heard the number of them.

*The three
Plagues.*

17. And thus I saw the horses in the vision: and they that sat on them had breastplates of fire and of hyacinth

9. 1. John does not see the star fall, that has already happened and he sees it lying. The star is Lucifer, xii. 9, the abyss is Hell, *cf.* Lk. viii. 31, Apoc. ix. 2, 11, xvii. 8, xx. 1, 3, 'Him', *i. e.* the Angel.

2-11. The smoke poisons the very air men breathe, and from the smoke come creatures combining the powers of locusts and scorpions for torturing men. These are the satellites of the Devil.

11. 'Abaddon', a Hebrew word translated 'destruction', Job xxvi. 6, xxviii. 22, Prov. xv. 11, xxvii. 20, Ps. lxxxviii. (Heb.) 12, and generally accompanied by Hell or Death. 'In Latin: Exterminans' finds no place in the Greek text though it is in the Latin texts.

12. 'One woe', in Greek 'Woe' is personified, the three 'Woes' are likened to the Greek 'Furies'.

13-14. The sixth trumpet is sounded and, in answer to the prayers of the Saints which, viii. 3-4, have inaugurated the sounding of the trumpets, an order is given from the altar (on which the prayers have been offered) for a further step in the purification of the world.

13. Omit 'the eyes of'.

15. Not the Angels who, vii. 1, restrained the winds, but four others, themselves bound — since they were not to act before the predestined time — yet appointed in the Providence of God for their task.

16. Their agents are a mighty host of cavalry.

17-21. Despite these plagues of fire, smoke and brimstone the survivors refused to repent.

and of brimstone, and the heads of the horses were as the heads of lions: and from their mouths proceeded fire, and smoke, and brimstone. 18. And by these three plagues was slain the third part of men, by the fire, and by the smoke, and by the brimstone, which issued out of their mouths. 19. For the power of the horses is in their mouths and in their tails. For their tails are like to serpents, and have heads: and with them they hurt. 20. And the rest of the men who were not slain by these plagues, did not do penance from the works of their hands, that they should not adore devils and idols of gold, and silver, and brass, and stone, and wood, which neither can see, nor hear, nor walk: 21. Neither did they penance from their murders, nor from their sorceries, nor from their fornications, nor from their thefts.

*The Angel
with the
little book.*

10. 1. And I saw another mighty Angel come down from heaven, clothed with a cloud, and a rainbow was on his head, and his face was as the sun, and his feet as pillars of fire. 2. And he had in his hand a little book open: and he set his right foot upon the sea, and his left foot upon the earth. 3. And he cried with a loud voice as when a lion roareth. And when he had cried, seven thunders uttered their voices. 4. And when the seven thunders had uttered their voices, I was about to write: and I heard a voice from heaven, saying to me: Seal up the things which the seven thunders have spoken; and write them not.

*The oath
of the
Angel.*

5. And the Angel, whom I saw standing upon the sea and upon the earth, lifted up his hand to heaven. 6. And he swore by him that liveth for ever and ever, who created heaven, and the things which are therein; and the earth, and the things which are in it; and the sea, and the things which are therein: That time shall be no longer. 7. But in the days of the voice of the seventh Angel, when he shall begin to sound the trumpet, the mystery of God shall be finished, as he hath declared by his servants the prophets.

*John 'eats'
the book.*

8. And I heard a voice from heaven again speaking to me, and saying: Go, and take the book that is open, from the hand of the Angel who standeth upon the sea, and upon the earth. 9. And I went to the Angel, saying unto him, that he should give me the book. And he said to me: Take the book and eat it up: and it shall make thy belly bitter, but in

9. 10-11. Events preparatory to the sounding of the Seventh Trumpet. xi. 15.

10. 2. 'A little book', open, unlike the Book of Destiny, v. 1-3, for it contained portions of the Divine plan ripe for revelation. Prophetic vision is not vision of the Divine Essence, for then a Prophet would have Beatific Vision which, of its very nature, can never, when once possessed, be lost; nor do Prophets see things in the Divine Essence but in certain images of it, as illumined by a Divine light. Hence the illumination in the Prophet's mind is called a 'mirror' since producing an image of the truth foreknown to God; we can even call in 'the mirror of Eternity', for God in His Eternity sees all things as present; see *S. T. II-II, clxxiii. 1.*

3. The Seven Thunders are personifications but no hint of their identity is afforded.

4. John evidently understood what the Thunders said for he was proceeding to write it down when he was forbidden to do so....He had been told, i. 11, to write the messages to the Churches; it would seem from this passage that he diligently took down all that he saw.

6. The Angel did not say that 'there should be no more time' but that there should now 'be no delay', for the sounding of the seventh trumpet would synchronise with the completion of God's eternal purpose. The Prophet sees all things in 'the mirror of Eternity', where there is no time though to us the delay seems long, *cf. Lk. xii. 45, 2 Pet. iii. 3-13.* So clearly does he see this that he expresses it in the past tense — 'the mystery of God is finished', not 'shall be'. This 'mystery' is not the mystery of the incorporation of the Gentiles into the fold — to which St. Paul so often refers — but the completed plan of God for the working out of the salvation of His elect. "The Angel made use of an oath not because of any lack on his part, as though his bare word could not be believed, but to shew that what was said sprang from the infallible ordinance of God", *S. T. II-II lxxxix. 10 ad 4tm.*

'Declared by', better 'declared to'.

9-11. The Book is to be eaten and digested, or pondered; the revelation therein pleases till its consequences are realised, John was to promulgate it in the further vision of xii. 1. ff.

thy mouth it shall be sweet as honey. 10. And I took the book from the hand of the Angel, and ate it up: and it was in my mouth, sweet as honey: and when I had eaten it, my belly was bitter. 11. And he said to me: Thou must prophesy again to many nations, and peoples, and tongues, and kings.

John measures the Sanctuary.

11. 1. And there was given me a reed like unto a rod: and it was said to me: Arise, and measure the temple of God, and the altar, and them that adore therein. 2. But the court which is without the temple, cast out, and measure it not: because it is given unto the gentiles, and the holy city they shall tread under foot two-and-forty months.

The Two Witnesses.

3. And I will give unto my two witnesses, and they shall prophesy a thousand two hundred sixty days, clothed in sackcloth. 4. These are the two olive trees, and the two candlesticks, that stand before the Lord of the earth. 4. And if any man will hurt them, fire shall come out of their mouths, and shall devour their enemies. And if any man will hurt them, in this manner must he be slain. 6. These have power to shut heaven, that it rain not in the days of their prophecy: and they have power over waters to turn them into blood, and to strike the earth with all plagues as often as they will.

Zach iv.2.

Their martyrdom.

7. And when they shall have finished their testimony, the beast, that ascended out of the abyss, shall make war against them, and shall overcome them, and kill them. 8. And their bodies shall lie in the streets of the great city, which is called spiritually Sodom and Egypt, where their Lord also was crucified. 9. And they of the tribes, and peoples, and tongues, and nations, shall see their bodies for three days and a half: and they shall not suffer their bodies to be laid in sepulchres. 10. And they that dwell upon the earth shall rejoice over them, and make merry: and shall send gifts one to another, because these two prophets tormented them that dwelt upon the earth.

They rise again.

11. And after three days and a half, the spirit of life from God entered into them. And they stood upon their feet, and great fear fell upon them that saw them. 12. And they heard a great voice from heaven, saying to them: Come up hither. And they went up to heaven in a cloud; and their enemies saw them. 13. And at that hour there was made a great earthquake, and the tenth part of the city fell: and

11. 1. The Elect of God were 'sealed' to prepare them for the conflict, now the Sanctuary is measured for a permanent record when destroyed by the heathen.

2. The outer court was open to the Gentiles and was 'a house of prayer', Lk. xix. 46, but they could not go further, Ephes. ii. 15, Acts xxi. 27-29. Here it is delivered to them to profane it.

'Two-and-forty months', the same space of time as the 1260 days of xi. 3, xii. 6, and 'the time and times and half a time' of xii. 14, thus perhaps identifying the periods of the triumph of the Gentiles, the preaching of the two witnesses and the sojourn of the woman in the desert.

3. The 'two witnesses' may be Moses and Elias, the typical representatives of the Law and the Prophets, but more probably the Church throughout the ages represented by two witnesses, one for the Old, the other for the New Testament.

5. None shall hurt them till their witness is completed, but finally, when their task is done, the 'Beast' — the world-spirit of all time — shall overcome them.

8. 'Their Lord', 'Our Lord', A. V. The city is Jerusalem, though not 'Jerusalem the Holy' so much as the type of the world-power, just as Rome is 'Babylon', xviii. 2, 1. Pet. v. 13.

8. Jerusalem is called 'spiritually' — that is by a figure of speech, or because dominated by the spirit of — 'Sodom' and 'Egypt', the former as the type of gross sins, the latter as 'the house of bondage' from which God had redeemed them but to which they had returned, at least in spirit.

10-13. God raises the slain witnesses, and the world marvels; so it is at every resuscitation of the Church when men think she has finally perished.

there were slain in the earthquake names of men seven thousand: and the rest were cast into a fear, and gave glory to the God of heaven. 14. The second wo is past; and behold the third wo will come quickly.

THE
SEVENTH
TRUMPET.
*The third
'Wo'.*
xii. 10.
xix. 6.
*Voices in
Heaven.*

15. And the seventh Angel sounded the trumpet: and there were great voices in heaven, saying: The kingdom of this world is become our Lord's and his Christ's and he shall reign for ever and ever. Amen. 16. And the four-and-twenty ancients, who sit on their seats in the sight of God, fell on their faces and adored God, saying: 17. We give thee thanks, O Lord God Almighty, who art, and who wast, and who art to come: because thou hast taken to thee thy great power, and thou hast reigned. 18. And the nations were angry, and thy wrath is come, and the time of the dead, that they should be judged, and that thou shouldest render reward to thy servants the prophets and the saints, and to them that fear thy name, little and great, and shouldest destroy them who have corrupted the earth. 19. And the temple of God was opened in heaven: and the ark of his testament was seen in his temple, and there were lightnings, and voices, and an earthquake, and great hail.

THE 'SIGN'
OF THE
WOMAN.

12. 1. And a great sign appeared in heaven: a woman clothed with the sun, and the moon under her feet, and on her head a crown of twelve stars: 2. And being with child, she cried travailing in birth, and was in pain to be delivered.

THE 'SIGN'
OF THE
DRAGON.

3. And there was seen another sign in heaven: and behold a great red dragon having seven heads, and ten horns: and on his heads seven diadems. 4. And his tail drew the third part of the stars of heaven, and cast them to the earth: and the dragon stood before the woman who was ready to be delivered; that, when she should be delivered, he might devour her son. 5. And she brought forth a man-child, who was to rule all nations with an iron rod: and her son was taken up to God, and to his throne. 6. And the woman fled into the wilderness where she had a place prepared by God, that there they should feed her a thousand two hundred sixty days.

*The Battle
in heaven.*

7. And there was a great battle in heaven, Michael and his angels fought with the dragon, and the dragon fought and his angels: 8. And they prevailed not, neither was their place found any more in heaven. 9. And that great dragon

ix. 1.

11. 14. We are not told what the third 'Woe' was.

15. The sounding of the seventh trumpet is parallel in effects to the opening of the seventh seal when silence followed; but here follows a chorus: in heaven, not on earth; in eternity, not in time. The heavenly court sees as already present the reign of God finally established. 'Our Lord' is God the Father with His Christ. God is always God, but so long as men are free to work out or to make shipwreck of their salvation God is not fully 'Lord', 1. Cor. xv. 24-28.

17. Omit 'and who art to come'.

18. 'Fear God', in Acts x. 2, and repeatedly, this denotes proselytes who are on the threshold of the Synagogue or Church; here it may denote those who through no fault of their own are not actually members of the Church though their lives testify that, did they but know, they would embrace it.

'Who have corrupted', rather 'who do destroy'.

19. 'The temple', better 'the Sanctuary', similarly in vii. 15, xv. 5, xxi. 22.

Here closes the first series of prophecies. The events following on the seals and the trumpets depict the world-power as John saw it at work in Asia with the changes consequent on its collapse. But the Asia of John's time merely provides the imagery, the scene is really co-extensive with the entire world and with all time from the Ascension to Christ's Final Coming. No catastrophes follow the opening of the seventh seal and the sounding of the seventh trumpet, both of which are ushered in by episodes portraying the wider history of the Church.

12. 1. A series of 'signs' now commences, xiii. 3, xv. 1; they are not so much glimpses of the unseen world as pictures painted on the sky or 'the heaven'. 'The woman' stands primarily for the Jewish Church which merges into the Christian Church and is thus its 'Mother'; secondarily, and by a justifiable 'accommodation', she stands for the Blessed Virgin.

3. The dragon, Lucifer, the devil, Satan, ver. 9; the diadems indicate his power over the kingdoms of this world with which he tempted Christ.

4. Figures in the *Apocalypse* are generally symbolical; literally, a third part of the Angelic host was seduced by him.

5-6. The period between the Nativity and the Ascension; the thought is of the impotence of Satan against Christ and His Church alike. The 'wilderness' represents the isolation of the Church in a persecuting world to the end of time. The 'Two Witnesses', xi. 2-12, and the Church in the wilderness are but two portraits of the Church ever testifying and ever persecuted.

was cast out, that old serpent, who is called the devil and Satan, who seduceth the whole world: and he was cast unto the earth, and his angels were thrown down with him.

*Triumph
in heaven.
xi. 15, xix.
6.*

vii. 14.

10. And I heard a loud voice in heaven saying: Now is come salvation, and strength, and the kingdom of our God, and the power of his Christ: because the accuser of our brethren is cast forth, who accused them before our God day and night. 11. And they overcame him by the blood of the Lamb, and by the word of the testimony, and they loved not their lives unto death. 12. Therefore rejoice, O heavens, and you that dwell therein. Wo to the earth, and to the sea, because the devil is come down unto you, having great wrath, knowing that he hath but a short time.

*The
Dragon
and the
woman.*

Gen. iii.
15.

13. And when the dragon saw that he was cast unto the earth, he persecuted the woman who brought forth the man child: 14. And there were given to the woman two wings of a great eagle, that she might fly into the desert unto her place, where she is nourished for a time and times, and half a time, from the face of the serpent. 15. And the serpent cast out of his mouth after the woman, water as it were a river; that he might cause her to be carried away by the river. 16. And the earth helped the woman, and the earth opened her mouth and swallowed up the river, which the dragon cast out of his mouth. 17. And the dragon was angry against the woman, and went to make war with the rest of her seed, who keep the commandments of God, and have the testimony of JESUS CHRIST. 18. And he stood upon the sand of the sea.

THE BEAST
FROM THE
SEA.
xi. 7.

13. And I saw a beast coming up out of the sea, having seven heads and ten horns, and upon his horns ten diadems, and upon his heads names of blasphemy. 2. And the beast which I saw, was like to a leopard, and his feet were as the feet of a bear, and his mouth as the mouth of a lion. And the dragon gave him his own strength, and great power. 3. And I saw one of his heads as it were slain to death: and his death's wound was healed.

*The earth
adores him*

And all the earth was in admiration of the beast. 4. And they adored the dragon, which gave power to the beast: and they adored the beast, saying: Who is like to the beast? and who shall be able to fight with him? 5. And there was given to him a mouth speaking great things, and blasphemies: and power was given to him to do two-and-forty

12. 7ff. The battle between good and evil which is pictured as waged in heaven; only in an 'accommodated' sense can we see in this the primal fall of Satan, ix. 1, xii. 3. Lk. x. 18, though the thought of it is in the Seer's mind throughout, ver. 12.

11. See note on vii. 14.

12. 'Short time', see note on x. 6.

14. 'The gates of Hell shall not prevail against it (the Church)'.

17. 'Rest of her seed', cf. Gen. iii. 15, I. Cor. xii. 27.

18. 'He stood', there is good authority for reading 'I stood', in which case these words will belong to the opening of ch. xiii.

13. 1. The 'Beast', already anticipated, xi. 7, stands for the civil power in general, but primarily and historically for the Roman Empire which so long persecuted the Church. The 'names of blasphemy', are an allusion to the blasphemous claim by the Emperors to such Divine titles as 'God' and 'Son of God'. This 'Caesar-worship', worship of the genius of the Empire as in a sense incarnated in the Caesars, led to virulent persecution of the Church. Antichrist is to claim similar titles, hence 'the Beast' has been identified with him, 2. Thess. ii. 4. For explanation of the 'seven heads' etc., see xvii. 9-14 and note.

2. The devil is behind all such manifestations on the part of the civil power.

3. Nero, whom St. John may have immediately in view, had wounded himself and died, but he was held to have revived in Domitian the persecutor.

5. That is three and a half years, note on xi. 2, xii. 14.

months. 6. And he opened his mouth unto blasphemies against God, to blaspheme his name, and his tabernacle, and them that dwell in heaven. 7. And it was given unto him to make war with the saints, and to overcome them. And power was given him over every tribe, and people, and tongue, and nation. 8. And all that dwell upon the earth adored him, whose names are not written in the book of Life of the Lamb, which was slain from the beginning of the world. 9. If any man have an ear, let him hear. 10. He that shall lead into captivity, shall go into captivity: he that shall kill by the sword, must be killed by the sword. Here is the patience and the faith of the saints.

xiv. 12.

THE BEAST
FROM THE
LAND.

11. And I saw another beast coming up out of the earth, and he had two horns, like a lamb, and he spoke as a dragon.

12. And he executed all the power of the former beast in his sight: and he caused the earth, and them that dwell therein, to adore the first beast, whose wound to death was healed.

*His
sorceries.*

13. And he did great signs, so that he made also fire to come down from heaven unto the earth in the sight of men. 14. And he seduced them that dwell on the earth, for the signs which were given him to do in the sight of the beast, saying to them that dwell on the earth, that they should make the image of the beast, which had the wound by the sword, and lived. 15. And it was given him to give life to the image of the beast and that the image of the beast should speak: and should cause, that whosoever will not adore the image of the beast, should be slain. 16. And he shall make all, both little and great, rich and poor, freemen and bondmen, to have a character in their right hand, or on their foreheads. 17. And that no man might buy or sell, but he that hath the character, or the name of the beast, or the number of his name.

*The
number
of the
Beast.*

18. Here is wisdom. He that hath understanding, let him count the number of the beast. For it is the number of a man: and the number of him is six hundred sixty-six.

THE LAMB
AND HIS
CHOSEN.

iii. 12, xxii.

14. 1. And I beheld, and lo a Lamb stood upon Mount Sion, and with him an hundred forty-four thousand having his name, and the name of his Father written on their foreheads. 2. And I heard a voice from heaven, as the noise of many waters, and as the voice of great thunder: and the voice which I heard was as the voice of harpers harping on their harps. 3. And they sung as it were a new canticle, before

13.8. 'The Book of Life', iii. 5, is now the property of the Lamb who by reason of His victory has the right to erase names from it, *cf.* xvii. 8, xx. 12, 15, xxi. 27. 'Slain from the beginning', probably we should read: 'not written from the beginning of the world in the Book of Life of the Lamb that was slain' *cf.* xvii. 8, Mt. xxv. 34, Ephes. i. 4.

9. As in ii. 7, 11, 17, this phrase looks forward not backwards. 10. Omit 'lead', and read: 'he that is for captivity, into captivity shall he go', *i. e.* persecution is the appointed lot and by it shall we work out our salvation because such is God's will, see note on ii. 3, and xxii. 11.

11. The second 'Beast', from the land, may represent the iniquities of Asian cities; the 'Beast' is a religious force — identified with the 'False Prophet', *cf.* xiv. 9-11, xv. 2, xvi. 2, 10, 13, xvii. 3, xix. 19-20, xx. 4, 10; he imitates the Lamb, is the subordinate of the first 'Beast', and exercises magical powers, see Acts xiii. 6, xvi. 16, xix. 19.

14. Pliny says the Christians were asked to worship images of the Emperor. The 'second Beast', thus stands for the religious powers of heathenism as exercised in the presence of Imperial officials by a priesthood given over to magical practices.

16-18. The character, name and number of the Beast. Perhaps all three are the same, *cf.* xvi. 2, *i. e.* the name, written in numerals as a species of cypher, may have been impressed as a 'brand', *cf.* the Divine 'sealing' of the elect. Generations of critics have tried unavailingly to discover the secret of this number 666. St. John speaks as though it were readily intelligible but when St. Irenaeus wrote, *c.* 190, A. D., not only was the explanation lost but a rival number, 616, was in the field.

14. 1. After the preceding terrors a consoling vision of the Lamb (not *a*) in the midst of the Church, *cf.* v. 6, vii. 17, xii. 11, xiii. 8. He is standing on the Rock — Mt. Sion — and this Rock on which the Church is built is the refuge to which the woman fled from the dragon, xii. 14. The whole torrent of tradition sees in this select body those who had obeyed Christ's call, Mk. ii. 14, xv. 21, Lk. ix. 59, Jn. i. 43, xxi. 19. I. Pet. ii. 21, in the most generous manner, *viz.* by virginity, Mt. xix. 10-12. The Name of God is on their foreheads — contrast those bearing the mark of the Beast.

2. 'From heaven', the 144,000 are, then, on earth, hence they are not the 144,000 of ch. vii, nor simply the Church then on earth, but a section of it, 'the first-fruits' not in time but in excellence.

3. They sing before the Ancients and have to 'learn', not 'say', the Canticle of which we have an echo in the *Preface* "Et ideo cum Angelis et Archangelis".

the throne, and before the four living creatures, and the ancients; and no man could say the canticle, but those hundred forty-four thousand, who were purchased from the earth. 4. These are they who were not defiled with women: for they are virgins. These follow the Lamb whithersoever he goeth. These were purchased from among men, the first-fruits to God and to the Lamb. 5. And in their mouth there was found no lie: for they are without spot before the throne of God.

*The
Eternal
Gospel.*

6. And I saw another Angel flying through the midst of heaven, having the eternal gospel, to preach unto them that sit upon the earth, and over every nation, and tribe, and tongue, and people: 7. Saying with a loud voice: Fear the Lord and give him honour, because the hour of his judgment is come: and adore ye him, that made heaven and earth, the sea, and the fountains of waters.

*Babylon is
fallen.*

8. And another Angel followed, saying: That great Babylon is fallen, is fallen: which made all nations to drink of the wine of the wrath of her fornication.

*Woe to the
adorers of
the Beast.*

9. And the third Angel followed them, saying with a loud voice: If any man shall adore the beast and his image, and receive his character in his forehead, or in his hand; 10. He also shall drink of the wine of the wrath of God, which is mingled with pure wine in the cup of his wrath, and shall be tormented with fire and brimstone, in the sight of the holy Angels and in the sight of the Lamb. 11. And the smoke of their torments shall ascend up for ever and ever: neither have they rest day nor night, who have adored the beast, and his image, and whosoever receiveth the character of his name. 12. Here is the patience of the saints, who keep the commandments of God, and the faith of JESUS.

*"Beati
mortui".*

13. And I heard a voice from heaven, saying to me: Write: Blessed are the dead who die in the Lord. From henceforth now, saith the Spirit, that they may rest from their labours, for their works follow them.

*The Divine
Reaper.*

14. And I saw, and behold a white cloud: and upon the cloud one sitting like to the Son of man, having on his head a crown of gold, and in his hand a sharp sickle. 15. And another Angel came out from the temple, crying with a loud voice to him that sat upon the cloud: Thrust in thy sickle, and reap, because the hour is come to reap, for the harvest of the earth is ripe. 16. And he that sat on the cloud thrust his sickle into the earth, and the earth was reaped.

The wheat.

14. 4 'These follow the Lamb': "Because they imitate Him in bodily as well as in mental integrity. Hence as a rule they follow the Lamb, though not necessarily more nigh to Him, for other virtues make us, by mental imitation, cling more closely to God. The 'New Song' which the virgins alone sing is their joy in the bodily integrity they have preserved", *S. T. II-II clii. 5 ad 3m.* "The joy of Christ's virgins is about Christ, in Christ, with Christ, after Christ, through Christ, for Christ's sake. Others have their joys but to none are given like these. You follow Him in your virginity of mind and body; for to 'follow' surely means to 'imitate'. Others who have lost bodily virginity, follow Him, not 'whither soever He goeth' but whither soever they can. Even the married can tread in His footsteps and, though not so closely, yet walking in His tracks", St. Augustine, *De Sancta Virginitate*, 27-28.

5. Omit 'before the throne of God'.

6. 'The eternal Gospel', i. e. eternally true, unlike the lying promises of the False Prophet; this Angel tells of the Judgement to come, while a second announces the fall of Babylon, or Rome, as the synonym for Imperial power, yet a third denounces the Caesar-worship taught by the False Prophet. For 'Babylon' as a synonym for Rome see 1. Pet. v. 13, Eusebius *H. E.* II. xv, Tertullian *Adv. Marcionem*, III. xiii.

10. 'Mingled with pure wine', better, 'poured out undiluted'. 'In the sight...', to suffer justly in the sight of the just is torture, what then to suffer in the sight of the All-Holy! The essential pain of Hell is that of the loss of God involving remorse.

12. 'Patience', see i. 9. ii. 2, 19, iii. 10, Rom. v. 3, Jas. i. 3.

13. Read; 'who die in the Lord from now on. Yea, saith the Spirit...'. For the dead 'in the Lord' there is no delay, their reward is immediate.

14. The cloud referred to in Mt. xxiv. 30, xxvi. 64, Acts i.

15. Even 'the Son of Man' does not put his sickle to the harvest and thus tell us that the hour of the Judgement has arrived until His Father's behest is brought to Him, see notes on Mk. xiii. 32, Acts i. 7.

'Ripe', A. has 'over-ripe', the word is really 'dried up', rightly applied to the wheat-stems when the corn is ripe.

The Vine. 17. And another Angel came out of the temple which is in heaven, he also having a sharp sickle. 18. And another Angel came out from the altar, who had power over fire: and he cried with a loud voice to him that had the sharp sickle, saying: Thrust in thy sharp sickle, and gather the clusters of the vineyard of the earth: because the grapes thereof are ripe. 19. And the Angel thrust in his sharp sickle into the earth, and gathered the vineyard of the earth, and cast it into the great press of the wrath of God. 20. And the press was trodden without the city, and blood came out of the press, up to the horses' bridles for a thousand and six hundred furlongs.

A SECOND
'SIGN'.

*The Can-
ticle of the
Victors.*

15. 1. And I saw another sign in heaven great and wonderful: seven Angels having the seven last plagues. For in them is filled up the wrath of God. 2. And I saw as it were a sea of glass mingled with fire, and them that had overcome the beast and his image and the number of his name, standing on the sea of glass, having the harps of God: 3. And singing the canticle of Moses the servant of God and the canticle of the Lamb, saying: Great and wonderful are thy works, O Lord God Almighty: just and true are thy ways, O King of ages. 4. Who shall not fear thee, O Lord, and magnify thy name? For thou only art holy: for all nations shall come, and shall adore in thy sight, because thy judgments are manifest.

*The Seven
Plagues.*

5. And after these things I looked, and behold the temple of the tabernacle of the testimony in heaven was opened: 6. And the seven Angels came out of the temple having the seven plagues, clothed with clean and white linen, and girt about the breasts with golden girdles. 7. And one of the four living creatures gave to the seven Angels seven golden vials, full of the wrath of God, who liveth for ever and ever. 8. And the temple was filled with smoke from the majesty of God, and from his power: and no man was able to enter into the temple, till the seven plagues of the seven Angels were fulfilled.

THE FIRST
SIX
PLAGUES.

The earth.

16. 1. And I heard a great voice out of the temple saying to the seven Angels: Go, and pour out the seven vials of the wrath of God upon the earth. 2. And the first went and poured out his vial upon the earth, and there fell a sore and

14. 17. Under the figure of the vine we have the harvest of the wicked; its gathering is significantly committed to an Angel. *cf.* Jer. viii. 20 'The harvest is past, the summer is finished, and we are not saved'.

19. 'The wrath of God', *cf.* xv. 2, xvi. 1. "Very few realise the power of Thy wrath, Ps lxxxix. 11, because in the case of the majority Thou art much more angry when Thou sparest them; consequently we should rather term Thy 'mercies' those various toils and sorrows with which Thou hast chastised those whom Thou lovest lest they should have to suffer eternal torments", S. Augustine, *Enarr.* i. 11 on Ps. lxxxix.

20. The city is 'the New Jerusalem'; *cf.* Heb. xiii. 12.

15. 1. A second 'sign', the final plagues, the final stages in the conflict between Church and State.

2. 'That had overcome' should be 'that overcome' as in 'him that overcometh', a continued state.

3. Theirs is a spiritual Exodus, hence the *Song of Moses*, Exod. xv; the Church of the Redeemed is drawn from the two Testaments, hence is added the *Canticle of the Lamb*.

4. 'King of ages', variations in the text allow for 'King of ages' or 'nations' or 'Saints', as in A. V.

6. The Greek text admits of either 'stone' or 'linen'; Rh. has 'revested in a white stone'.

7. The commission to exercise these plagues on nature fittingly comes from one of the Four Living Creatures symbolising the forces of nature, see note on iv. 6.

16. 1. These Seven Plagues are in many respects similar to those in chs. viii-xi but not partial as those were, they are final and complete.

- The sea.* grievous wound upon men, who had the character of the beast; and upon them that adored the image thereof. 3. And the second Angel poured out his vial upon the sea, and there came blood as it were of a dead man: and every living soul
- The rivers.* died in the sea. 4. And the third poured out his vial upon the rivers and the fountains of waters: and there was made blood.
- The just judgement.* 5. And I heard the Angel of the waters saying: Thou art just, O Lord, who art, and who wast, the holy one, because thou hast judged these things: 6. For they have shed the blood of saints and prophets, and thou hast given them blood to drink; for they are worthy. 7. And I heard another from the altar, saying: Yea, O Lord God Almighty, true and just are thy judgments.
- The sun.* 8. And the fourth Angel poured out his vial upon the sun, and it was given unto him to afflict men with heat and fire. 9. And men were scorched with great heat and they blasphemed the name of God, who hath power over these plagues, neither did they penance to give him glory. 10. And the fifth Angel poured out his vial upon the seat of the beast: and his kingdom became dark, and they gnawed their tongues for pain. 11. And they blasphemed the God of heaven, because of their pains and wounds, and did not penance for their works. 12. And the sixth Angel poured out his vial upon that great river Euphrates, and dried up the water thereof, that a way might be prepared for the kings from the rising of the sun.
- The centre of government.*
- The Euphrates.*
- The Evil Spirits.* 13. And I saw from the mouth of the dragon, and from the mouth of the beast and from the mouth of the false prophet, three unclean spirits like frogs. 14. For they are the spirits of devils working signs, and they go forth unto the kings of the whole earth to gather them to battle against the great day of the Almighty God. 15. Behold I come as a thief. Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame. 16. And he shall gather them together into a place, which in Hebrew is called Armagedon.
- Mk. xiii. 22, ii. Thess. ii. 9, i. Tim. iv. 1.*
- Armageddon.*
- THE SEVENTH PLAGUE.* 17. And the seventh Angel poured out his vial upon the air, and there came a great voice out of the temple from the throne, saying: It is done. 18. And there were lightnings, and voices, and thunders, and there was a great earthquake, such an one as never had been since men were upon the
- Mk. xiii. 19.*

16. 4. 'The Angel of the waters', to whom the government of the waters was committed, *cf.* Dan. x. 13, 20, 21.

5-6. The explanation of ver. 4, why the waters are turned into blood. 'For they are worthy', *cf.* iii. 4.

"When God punishes He punishes as a judge does people who break the law. He does not, that is, inflict any evil on them which has its source in Himself but He drives them to what they themselves have chosen, so as to fill up the sum-total of their miseries. But when a man 'renders evil for evil' that is due to an evil desire, so that in wishing to punish evil shews that he himself was already bad", St. Augustine, *Enarr.* i. 10 on Ps. v.

7. Omit 'another from', the altar itself is personified; *cf.* xiv. 13 for the construction.

10. The very centre of government is smitten.

12. The sixth trumpet and this sixth vial refer to the Euphrates which was the natural barrier against the hordes of the East, in St. John's time the Parthians.

13. 'The False Prophet' is to be identified with the 'second Beast', see note on xiii. 11.

14. Behind all these forces is the devil who organises them.

15. A voice of warning and encouragement, *cf.* iii. 11.

16. Not 'and he shall' but 'and they...', the evil spirits of ver. 14. Ar-Megiddo, or Mount of Megiddo the city which lay at the foot of the hills ending in Carmel; it was the scene of the slaughter of Josias, 4 Kgs. xxiii 29, Zach. xii. 11.

Babylon. earth, such an earthquake, so great. 19. And the great city was divided into three parts: and the cities of the gentiles fell. And great Babylon came in remembrance before God, to give her the cup of the wine of the indignation of his wrath. 20. And every island fled away, and the mountains were not found. 21. And great hail like a talent came down from heaven upon men: and men blasphemed God for the plague of the hail, because it was exceeding great.

THE GREAT HARLOT. 17. 1. And there came one of the seven Angels, who had the seven vials, and spoke with me, saying: Come, I will shew thee the condemnation of the great harlot who sitteth upon many waters, 2. With whom the kings of the earth have committed fornication: and they who inhabit the earth have been made drunk with the wine of her whoredom. xlii. 1. 3. And he took me away in spirit into the desert. And I saw a woman sitting upon a scarlet-coloured beast, full of names of blasphemy, having seven heads and ten horns. 4. And the woman was clothed round about with purple and scarlet, and gilt with gold, and precious stones and pearls, having a golden cup in her hand, full of the abomination and filthiness of her fornication. 'Babylon'. 5. And on her forehead a name was written: A mystery: Babylon the great, the mother of the fornications, and the abominations of the earth. 6. And I saw the woman drunk with the blood of the saints, and with the blood of the martyrs of JESUS. And I wondered when I had seen her with great admiration.

Explanation of the Harlot. 7. And the angel said to me: Why dost thou wonder? I will tell thee the mystery of the woman and of the beast which carrieth her, which hath the seven heads and ten horns. 8. The beast which thou sawest was and is not, and shall come up out of the bottomless pit and go into destruction: and the inhabitants on the earth (whose names are not written in the book of the life from the foundation of the world) shall wonder, seeing the beast that was and is not.

The 'Mystery' of the Beast. 9. And here is the understanding that hath wisdom. The seven heads are seven mountains, upon which the woman sitteth, and they are seven kings: 10. Five are fallen, one is, and the other is not yet come: and when he is come, he must remain a short time. 11. And the beast which was, and is not: the same also is the eighth, and is of the seven, and goeth into destruction. 12. And the ten horns which

16. 19. 'Great Babylon' or Rome as the representative of world-domination, see note on xiv. 8.

17. 1-7. 'Babylon' has twice been referred to, xiv. 8, xvi. 19. without any clue to its identity. An explanation is now given, xvii-xviii. John is shewn the woman in scarlet — the pride of insolence — she represents 'Babylon' which in turn stands for Rome, the symbol of all world-dominion, ver. 18. She is depicted seated on 'The Beast' and on the waters, that is on the subject-races which went to make up the huge Empire, ver. 15. This picture is the antithesis of that depicting 'The Woman clothed with the sun', ch. xii. Rome is described as drunk with the blood of the Martyrs the mighty roll of whom under Domitian fills our *Martyrologies*.

8. The Angel explains 'the mystery' of the Woman and the Beast. In the Beast who 'was and is not', is a reference to Nero's death and the decay of the Empire till the time of Vespasian; men might well marvel at the vitality of an Empire which could survive such men as Nero and his immediate successors. "The martyrs fought and conquered. When those pioneers had conquered they did not cut down the bridge by which they had passed over first and so prevent our following them. Yet it is not for us to desire the same kind of persecution as they endured. We have the daily proving afforded by daily life. Sometimes a Christian is ill, that is his proving. For some one comes and suggests some unlawful sacrifice as a remedy, some wicked operation, or a charm, or an incantation, and says 'So and so, who was much worse than you, got rid his illness in this fashion; you will die if you do not submit to it'. Yet surely that is the same as to say 'You will die if you refuse to deny Christ'? What the persecutor said openly, your hidden tempter insinuates", St. Augustine, *Sermon*, cccxviii. 3.

9-14. An enigmatical explanation! The city on the Seven Hills is of course Rome, and the seven kings are seven Emperors, but when we try to unravel the mystery further we are baffled.

thou sawest, are ten kings, who have not yet received a kingdom, but shall receive power as kings one hour after the beast. 13. These have one design: and their strength and power they shall deliver to the beast. 14. These shall fight with the Lamb, and the Lamb shall overcome them, because he is Lord of lords and King of kings, and they that are with him are called, and elect, and faithful.

The Civil Power.

15. And he said to me: The waters which thou sawest, where the harlot sitteth, are peoples, and nations, and tongues. 16. And the ten horns, which thou sawest in the beast: these shall hate the harlot, and shall make her desolate and naked, and shall eat her flesh, and shall burn her with fire. 17. For God hath given into their hearts to do that which pleaseth him: that they give their kingdom to the beast till the words of God be fulfilled. 18. And the woman which thou sawest, is the great city which hath kingdom over the kings of the earth.

'Babylon'.

**BABYLON
IS FALLEN.**
xiv. 8.
17.

18. 1. And after these things I saw another Angel come down from heaven, having great power: and the earth was enlightened with his glory. 2. And he cried out with a strong voice, saying: Babylon the great is fallen, is fallen: and is become the habitation of devils, and the hold of every unclean spirit, and the hold of every unclean and hateful bird. 3. Because all nations have drunk of the wine of the wrath of her fornication: and the kings of the earth have committed fornication with her: and the merchants of the earth have been made rich by the power of her delicacies.

*Dirges over
Babylon.*

4. And I heard another voice from heaven, saying: Go out from her, my people: that you be not partakers of her sins, and that you receive not of her plagues. 5. For her sins have reached unto heaven, and the Lord hath remembered her iniquities. 6. Render to her as she also hath rendered to you: and double unto her double according to her works: in the cup, wherein she hath mingled, mingle ye double unto her. 7. As much as she hath glorified herself, and lived in delicacies, so much torment and sorrow give ye to her: because she saith in her heart: I sit a queen, and am no widow: and sorrow I shall not see. 8. Therefore shall her plagues come in one day, death, and mourning, and famine, and she shall be burned with the fire: because God is strong, who shall judge her.

17. 14. These titles are applied to the Father in 1. Tim. vi. 15, here to the Son, see i. 5, xix. 16.

'Called, elect and faithful' see notes on Rom. viii. 29. They are only 'called' because 'elect' and they have to prove 'faithful'.

16. The 'Ten horns' stand for the later degenerate Emperors who brought Rome to ruin and are thus said to 'hate' her, as indeed do all unworthy inheritors of great position and power. A city or State, St. Augustine notes: "means a number of men united together by some common social bond"; nor "is a city the walls that contain it but the people who inhabit it", while concord is of the essence of a State that is to last; indeed "a State can only be described as flourishing when frugality and self-control are insisted on, when the marriage-bond is held in honour and when its inhabitants are chaste and upright and their morals sound", *De Civitate Dei*, XV, viii. 2, *De Urbis Excidio*, 6, *Fpp.* cxxxviii. 10, xci. 3.

"Scipio did not consider the Republic happy because its walls stood, while its morals decayed. Yet while you will not allow men to impute to you the evil you do, the evils you suffer you lay at the door of the Christians. In your self-confidence you do not strive for the security of the Republic; you prefer to lead lives of luxury with impunity; you were so corrupted by prosperity that adversity has failed to cure you", St. Augustine on the vices of the Romans, *De Civitate Dei*, I. xxxiii.

18. 1-3. Another Angel reiterates the condemnation passed in xiv. 8.

4-9. A dirge over the fallen city and the resulting loss of her merchants.

5. 'Reached', more strictly 'are glued together till they reach'.

6. 'Render...'. Words addressed to the agents of Divine wrath. *cp.* the strangely impersonal 'they' in Lk. xii. 20.

*Kings
mourn her.*

9. And the kings of the earth, who have committed fornication, and lived in delicacies with her, shall weep, and bewail themselves over her, when they shall see the smoke of her burning: 10. Standing afar off for fear of her torments, saying: Alas! Alas! that great city Babylon, that mighty city: for in one hour is thy judgment come.

*Also
merchants.*

11. And the merchants of the earth shall weep, and mourn over her: for no man shall buy their merchandise any more. 12. Merchandise of gold and silver and precious stones: and of pearls and fine linen and purple, and silk, and scarlet, (and all thyine wood, and all manner of vessels of ivory, and all manner of vessels of precious stone, and of brass, and of iron, and of marble, 13. And cinnamon), and odours, and ointment, and frankincense, and wine, and oil, and fine flour, and wheat, and beasts, and sheep, and horses, and chariots, and slaves, and souls of men. 14. And the fruits of the desire of thy soul are departed from thee, and all fat and goodly things are perished from thee, and they shall find them no more at all. 15. The merchants of these things, who were made rich, shall stand afar off from her for fear of her torments, weeping and mourning, 16. And saying: Alas! alas! that great city which was clothed with fine linen and purple and scarlet, and was girt with gold and precious stones and pearls. 17. For in one hour are so great riches come to nought: and every shipmaster, and all that sail into the lake, and mariners, and as many as work in the sea, stood afar off, 18. And cried, seeing the place of her burning, saying: What city is like to this great city? 19. And they cast dust upon their heads, and cried, weeping and mourning, saying: Alas! alas! that great city, wherein all were made rich, that had ships at sea, by reason of her prices: for in one hour she is made desolate.

*Heaven
rejoices.*

20. Rejoice over her, thou heaven, and ye holy apostles and prophets: for God hath judged your judgement on her.

*A symbol
of its fall.*

21. And a mighty Angel took up a stone as it were a great millstone, and cast it into the sea, saying: With such violence as this shall Babylon that great city be thrown down, and shall be found no more at all: 22. And the voice of harpers, and of musicians, and of them that play on the pipe and on the trumpet, shall no more be heard at all in thee: and no craftsmen of any art whatsoever shall be found any more at all in thee: and the sound of the mill shall be heard no more at all in thee: 23. And the light of the lamp shall

18. 10. "The empty pleasures of this world have a certain deceitful sweetness about them, but a fruitless toil, perpetual uneasiness, and a certain dangerous excellence. They begin with carelessness, they end with remorse. So it is with all things which in this toilsome mortal life are sought after with greater eagerness than prudence. Very different is the hope felt by devout souls, very different the fruit of their trials. For while it is impossible not to be afraid, to be sorrowful, to incur danger in this world, yet the important thing is, the cause for which we suffer, what we expect from it and the goal to which it leads. When I think of the sinners of this world I wonder what opportunity wisdom will ever have of curing their souls. For when prosperous they treat all warnings with contempt and regard them as an old wife's tale; while then trouble comes they are more concerned with escape from present anxieties than with search for a cure or how to arrive at a state where there will be no more room for anxiety. Sometimes, it is true, some of them turn their attention to the truth, very rarely indeed when prosperous, more frequently when in trouble; yet even these latter are the exception", St. Augustine, *Ep.* cciii.

17. 'Lake', really 'to the place'; a famous misprint in the Latin Bible, 'lacum' for 'locum'.

20. While the earthly powers lament heaven is summoned to rejoice. 'Judged your judgement on her', Rh. has 'of her', A 'avenged you on her', but more correctly 'has judged your (the Apostles and prophets) case at her expense'. Surely a reference to the Martyrdom of SS. Peter and Paul, and moreover, at Rome (Babylon).

21. An act symbolising the utter disappearance of the city. 'A mighty Angel', better 'a single mighty Angel'.

shine no more at all in thee: and the voice of the bridegroom and the bride shall be heard no more at all in thee: for thy merchants were the great men of the earth, for all nations have been deceived by thy enchantments. 24. And in her was found the blood of prophets and of saints, and of all that were slain upon the earth.

TRIUMPH
IN HEAVEN.
a) *The
Angels.*

19. 1. After these things I heard as it were the voice of much people in heaven, saying: Alleluia. Salvation, and glory, and power is to our God. 2. For true and just are his judgments, who hath judged the great harlot, which corrupted the earth with her fornication and hath revenged the blood of his servants, at her hands. 3. And again they said: Alleluia. And her smoke ascendeth for ever and ever.

b) *The An-
gels and
Living
Creatures.*

4. And the four-and-twenty ancients and the four living creatures fell down and adored God that sitteth upon the throne, saying: Amen: Alleluia. 5. And a voice came out from the throne, saying: Give praise to our God, all ye his servants: and you that fear him, little and great.

c) *The
whole
Church.
vii. 9.
xx. 3, Mt.
xxii. 2, II.
Cor. xl. 2.*

6. And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of great thunders, saying: Alleluia; for the Lord our God the Almighty hath reigned. 7. Let us be glad and rejoice, and give glory to him: for the marriage of the Lamb is come, and his wife hath prepared herself. 8. And it is granted to her that she should clothe herself with fine linen glittering and white. For the fine linen are the justifications of saints.

*The mar-
riage of
the Lamb.
Mt. xxii.
3, Lk. xiv.
17.
xxi. 5.
xxii. 8.*

9. And he said to me: Write: Blessed are they that are called to the marriage supper of the Lamb. And he saith to me: These words of God are true. 10. And I fell down before his feet, to adore him: And he saith to me: See thou do it not: I am thy fellow-servant, and of thy brethren who have the testimony of JESUS. Adore God. For the testimony of JESUS is the spirit of prophecy.

THE
CROWNED
KING.

11. And I saw heaven opened, and behold a white horse: and he that sat upon him was called Faithful and True, and with justice doth he judge and fight. 12. And his eyes were as a flame of fire, and on his head were many diadems, and he had a name written, which no man knoweth but himself. 13. And he was clothed with a garment sprinkled with blood: and his name is called THE WORD OF GOD. 14. And the armies that are in heaven followed him on white horses,

Isa. lxiii.
1.

19. 1-10. In answer to xviii. 20 we have the triumphant song in heaven: the Angels, 1-3, are followed by the Ancients and the Living Creatures, 4, then a voice, 5, summons all God's servants to join, 6-8.

7. Their song is not a triumph over the Beast but a rejoicing over the coming marriage of the Lamb, xxi. 3.

8. Only three women are mentioned in the *Apocalypse*: the *Mother* of Christ, (but see note on xii. 1) the harlot and the Bride. The contrast between the dress of the two last, *cf.* xvii. 4, xviii. 16, is very marked.

9. The speaker is perhaps the Guide in xvii. 1.

10. 'The Spirit of prophecy', the true Christian is always a witness or 'martyr' and thus a Prophet.

11-16. The crowned King appears; heaven — not the 'door', iv. 1, nor the Sanctuary, xi. 19, xv. 5, but heaven itself, is opened. The emerging figure is the same as that in the opening of the visions, i. 13 ff., and presumably as the white Horseman in vi. 2.

12. 'A name written', known only to Himself, *cf.* ii. 17, iii. 12.

13. 'The WORD of God', the LOGOS, Jn. i. 1, 14, I. Jn. i. 1, or the perfect revelation of the Father, *cf.* Heb. i. 1-3, iv. 12, Col. i. 15-20.

clothed in fine linen white and clean. 15. And out of his mouth proceedeth a sharp two-edged sword, that with it he may may strike the nations. And he shall rule them with a rod of iron: and he treadeth the wine-press of the fierceness of the wrath of God the Almighty. 16. And he hath on his garment and on his thigh written: KING OF KINGS AND LORD OF LORDS.

*The
Supper of
God.*
Mt. xxiv.
28.

17. And I saw an Angel standing in the sun, and he cried with a loud voice, saying to all the birds that did fly through the midst of heaven: Come, gather yourselves together to the great supper of God: 18. That you may eat the flesh of kings, and the flesh of tribunes, and the flesh of mighty men, and the flesh of horses, and of them that sit on them, and the flesh of all freemen and bondmen, and of little and of great.

*Destruc-
tion of the
Beast.*
xvii. 16.

19. And I saw the beast, and the kings of the earth, and their armies gathered together to make war with him that sat upon the horse, and with his army. 20. And the beast was taken, and with him the false prophet, who wrought signs before him, wherewith he seduced them who received the character of the beast, and who adored his image. These two were cast alive into the pool of fire burning with brimstone. 21. And the rest were slain by the sword of him that sitteth upon the horse, which proceedeth out of his mouth: and all the birds were filled with their flesh.

*THE
BINDING
OF SATAN.*
xii. 9, xlii.
2-4; I k.
viii. 31.

20. 1. And I saw an Angel coming down from heaven, having the key of the bottomless pit, and a great chain in his hand. 2. And he laid hold on the dragon, the old serpent, which is the devil and Satan, and bound him for a thousand years. 3. And he cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should no more seduce the nations, till the thousand years be finished. And after that, he must be loosed a little time.

*The Mille-
nium.*
Mt. xix.
28, I. Cor.
vi. 3, vi. 9.

4. And I saw seats: and they sat upon them: and judgment was given unto them: and the souls of them that were beheaded for the testimony of JESUS, and for the word of God, and who had not adored the beast nor his image, nor received his character on their foreheads, or in their hands, and they lived and reigned with Christ a thousand years. 5. The rest of the dead lived not, till the thousand years were finished. This is the first resurrection. 6. Blessed

Jn. v. 25-
26.

19. 17. 'An Angel', a single Angel, as in xviii. 21.

19. This battle may be the same as that of Ar-Mageddon, xvi. 6, and both may be the same as that against Gog and Magog. xx. 8ff. No description of the battle is given, only the result; nor are we told when it is to be; it is rather the age-long conflict between Church and State. The Beast and the False Prophet are types, as always. One instructive hint is furnished: the Beast and his Prophet have their combined hosts, united solely in hatred of the Church; Christ has His one united host. When the ultimate conflict between the secular forces and the Church does come about the Church's hope will lie — humanly speaking — in the inevitable disintegration of her foes.

20. 2. Satan, already cast out of heaven, xii. 9, is now relegated to the abyss — for a time. The '1000 years' *cp.* 2. Pct. iii. 8, and the 'thousand generations' of Ps. civ. 8, are symbolic figures, as are all the numbers in the *Apocalypse*.

3. 'Must be loosed', according to the inscrutable decrees of God. We see an indication of this 'binding' of Satan in the comparative absence of diabolic possession now as compared with the days before Christ 'walked on earth and conversed with men'.

4-6. This is not the General Resurrection, *cf.* ver. 5, but the period covered by the reign of the Church which is described as 'the first resurrection', of the soul from sin, not of the body from corruption; in it all shall have a part who have faithfully served God even though they may not have been martyred.

5. 'The first resurrection', he does not explicitly mention 'the second', just as he does not mention 'the first death', ii. 11, xx. 6, 14, xxi. 8, *cp.* the antithesis between 'the new heaven and new earth' and the 'first heaven and the first earth', xxi. 1; the 'first' belong to the present order of things, the 'new' or 'second' to the future order. From these verses arose the

and holy is he that hath part in the first resurrection. In these the second death hath no power: but they shall be priests of God and of Christ: and shall reign with him a thousand years.

THE LAST
CONFLICT.

7. And when the thousand years shall be finished, Satan shall be loosed out of his prison and shall go forth, and seduce the nations, which are over the four quarters of the earth, Gog, and Magog, and shall gather them together to battle, the number of whom is as the sand of the sea.

8. And they came upon the breadth of the earth, and encompassed the camp of the saints, and the beloved city.

9. And there came down fire from God out of heaven, and devoured them: and the devil, who seduced them, was cast into the pool of fire and brimstone, where both the beast, 10. And the false prophet shall be tormented day and night for ever and ever.

THE GENERAL
RESURRECTION
AND JUDGEMENT.

11. And I saw a great white throne, and one sitting upon it, from whose face the earth and heaven fled away, and there was no place found for them. 12. And I saw the dead, great and small, standing in the presence of the throne, and the books were opened, and another book was opened, which was the book of life: and the dead were judged by those things which were written in the books, according to their works. 13. And the sea gave up the dead that were in it, and death and hell gave up their dead that were in them: and they were judged every one according to their works. 14. And hell and death were cast into the pool of fire. This is the second death. 15. And whosoever was not found written in the book of life was cast into the pool of fire.

xix. 20.
xxi. 8.

THE NEW
JERUSALEM.
II. Pet. III.
12-13.

21. 1. And I saw a new heaven and a new earth. For the first heaven and the first earth was gone, and the sea is now no more. 2. And I John saw the holy city the new Jerusalem coming down out of heaven from God, prepared as a bride adorned for her husband. 3. And I heard a great voice from the throne, saying: Behold, the tabernacle of God with men, and he will dwell with them. And they shall be his people: and God himself with them shall be their God. 4. And God shall wipe away all tears from their eyes: and death shall be no more, nor mourning, nor crying, nor sorrow shall be any more, for the former things are passed away.

vii. 17.

idea of a 'millenium' or thousand years on earth with Christ. But the words 'on earth' do not occur, though St. Justin who, while acknowledging that many disagreed, adhered to the Millenium, twice paraphrases ver. 6 with the addition of 'in Jerusalem', *Dialogue*, 80-81, Tertullian, *Adv. Marcionem*, III, xxiv. is even more explicit. This idea seems to have been first mooted by Cerinthus, c. 100, A. D., and combated by Origen and Denis of Alexandria, cf. Eusebius, H. E. III. xxviii. 1-6 and VII. xxv, 1-3. St. Augustine at first held the same idea, *Sermon* 259, but, *De Civitate Dei*, xx. 7-9, shews it is impossible; the 'binding' of Satan 'the strong man armed', is the work of Christ. Lk. xi. 21-22, he is unable to exercise his full power; the reign with Christ is the whole course of the kingdom of heaven here on earth; the entire passage in St. Augustine will repay study. St. John's sole desire is to express in Apocalyptic language the principles of God's government of the world; the respective powers of Belial and Christ are summed up in the measures 'three-and-a-half years' and 'a thousand years'.

20. 7. Gog and Magog are symbolical names derived from the Scythian invaders mentioned by Ezechiel, xxxviii. 14.

11. God is the Judge, for Father and Son are 'one (thing)', Jn. x. 30; cf. Jn. v. 21, Mt. xxv. 31-46, cf. Rom. xiv. 10 with 2. Cor. v. 10.

12. 'The books were opened'. "Only by a metaphor do we speak of God's 'Book of Life', by a comparison derived from human things. For it is the general practice for those who are chosen for some particular thing to be enrolled in a book, and all the predestined are chosen by God for eternal life. This enrolment, then, of the names of those predestined is called the Book of life", *S. T. I.* xxiv. 1; cf. 2. Tim. ii. 19 and Apoc. iii. 5, xiii. 8, xx. 15, xxi. 27. Lk. x. 20, Phil. iv. 3. "Men brag and chatter, laugh at and deride believers, blaspheme Christ and say: 'All your talk about the Day of Judgement is an old wives' tale!' But bragging like that is only going to lead to humiliation", St. Augustine, on Ps. cxxxiv.

14. 'Hell and death', i. e. 'the powers of hell and death'. 'The second death', not the death of the body but the soul's loss of God; read: 'this is the second death; the pool of fire'.

21. 1. The Church, not 'militant', but 'triumphant', the 'Bride'.

2. Omit 'John'.

3. 'People', should be 'peoples', cf. Mt. xxviii. 19-20, a deliberate change from the singular 'people' in Ezech. xxxvii. 27, and Zach. viii. 8, which St. John is quoting.

'All things
new'.
II. Cor. v.

xix. 9

i. 8, xxii.
13, Col. i.
18.

*Descrip-
tion of the
New Jeru-
salem.
The ex-
terior.*

*The City is
measured.
xl. 1.*

*The founda-
tions.*

5. And he that sat on the throne said: Behold, I make all things new. And he said to me: Write, for these words are most faithful and true. 6. And he said to me: It is done: I am alpha and omega, the beginning and the end. To him that thirsteth I will give of the fountain of the water of life freely. 7. He that shall overcome shall possess these things, and I will be his God, and he shall be my son. 8. But the fearful and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, they shall have their portion in the pool burning with fire and brimstone which is the second death.

9. And there came one of the seven Angels, who had the vials full of the seven last plagues, and spoke with me, saying: Come, and I will shew thee the bride, the wife of the Lamb. 10. And he took me up in spirit to a great and high mountain: and he shewed me the holy city Jerusalem coming down out of heaven from God, 11. Having the glory of God, and the light thereof was like to a precious stone, as to the jasper-stone, even as crystal. 12. And it had a wall great and high, having twelve gates, and in the gates twelve angels, and names written thereon, which are the names of the twelve tribes of the children of Israel. 13. On the east, three gates: and on the north, three gates: and on the south, three gates: and on the west, three gates. 14. And the wall of the city had twelve foundations, and in them, the twelve names of the twelve apostles of the Lamb.

15. And he that spoke with me had a measure of a reed of gold to measure the city and the gates thereof, and the wall. 16. And the city lieth in a four-square, and the length thereof is as great as the breadth and he measured the city with a golden reed for twelve thousand furlongs, and the length and the height and the breadth thereof are equal. 17. And he measured the wall thereof an hundred forty-four cubits, the measure of a man, which is of an angel. 18. And the building of the wall thereof was of jasper-stone: but the city itself pure gold, like to clear glass.

19. And the foundations of the wall of the city were adorned with all manner of precious stones. The first foundation was jasper: the second, sapphire: the third, a chalcedony, the fourth, an emerald: 20. The fifth, sardonyx: the sixth, sardius: the seventh, chrysolite: the eighth, beryl: the ninth, a topaz: the tenth, a chrysoprasus: the eleventh, a jacinth: the twelfth, an amethyst.

21. 8. 'The fearful and the unbelieving,' i. e. cowardly Christians whose faith has waxed cold. 'The second death', in which the faithful departed have no share: "The souls of the faithful departed are not separated from the Church which even now is the Kingdom of Christ; otherwise we should not make commemoration of them at God's altar when we share in Christ's Body. The faithful departed have no need to hurry to get baptized when dangers arise, for fear lest they die without it; nor do they need to seek reconciliation like folk who are separated from the body of Christ by being in a state of penance or having a bad conscience. It is true that as yet they are not reunited to their bodies but their souls reign with Christ while the millenium slips by. Hence the words 'Blessed are the dead who die in the Lord. From henceforth now, saith the Spirit, that they may rest from their labours, for their works follow them'", St. Augustine, *De Civitate Dei*, XX. ix. 2; by the 'millenium' he understands the period between death and the general resurrection, *ibid.*

9. The same Angel who was deputed to shew him the anti-thesis of the Bride, namely the Great Harlot, xviii.

15. John himself measured the earthly temple; it takes an Angel to measure the Heavenly City.

The Gates. 21. And the twelve gates are twelve pearls, one to each. and every several gate was of one several pearl. And the street of the city was pure gold, as it were transparent glass. 22. And I saw no temple therein. For the Lord God Almighty is the temple thereof, and the Lamb. 23. And the city hath no need of the sun, nor of the moon, to shine in it. For the glory of God hath enlightened it, and the Lamb is the lamp thereof. 24. And the nations shall walk in the light of it: and the kings of the earth shall bring their glory and honour into it. 25. And the gates thereof shall not be shut by day: for there shall be no night there. 26. And they shall bring the glory and honour of the nations into it. 27. There shall not enter into it anything defiled, or that worketh abomination or maketh a lie, but they that are written in the book of life of the Lamb.

The Interior of the New Jerusalem

22. 1. And he shewed me a river of water of life, clear as crystal, proceeding from the throne of God and of the Lamb. 2. In the midst of the street thereof, and on both sides of the river, was the tree of life, bearing twelve fruits, yielding its fruits every month, and the leaves of the tree were for the healing of the nations. 3. And there shall be no curse any more: but the throne of God and of the Lamb shall be in it, and his servants shall serve him. 4. And they shall see his face: and his name shall be on their foreheads. 5. And night shall be no more: and they shall not need the light of the lamp, nor the light of the sun, because the Lord God shall enlighten them, and they shall reign for ever and ever.

THE
EPILOGUE.
i. 1-3.

6. And he said to me: These words are most faithful and true. And the Lord God of the spirits of the prophets sent his Angel to shew his servants the things which must be done shortly. 7. And, Behold I come quickly. Blessed is he that keepeth the words of the prophecy of this book.

Testimony of John.
i. 4-9

8. And I John, who have heard and seen these things. And after I had heard and seen, I fell down to adore before the feet of the Angel, who shewed me these things. 9. And he said to me: See thou do it not: for I am thy fellow-servant, and of thy brethren the prophets, and of them that keep the words of the prophecy of this book. Adore God.

John's book is sealed.

10. And he saith to me: Seal not the words of the prophecy of this book: for the time is at hand. 11. He that hurteth, let him hurt still: and he that is filthy, let him be

21. 22. 'Temple', rather 'Sanctuary' or 'Holy of Holies', for now the entire city is Holy. The finest commentary on this picture is furnished by the great hymn *Urbs Jerusalem beata*.

23. 'The glory of God hath enlightened it'. Since the natural powers of the created intellect are not capable of the vision of the essence of God there must be superadded to it by the grace of God a power of understanding. This increase of the intellect's power we call the illumination of the understanding. Of this light it is said 'The glory of God hath enlightened it' namely the company of the Blessed. By means of that light we become 'Deiform', that is like to God, as St. John says: 'When He shall appear we shall be like Him because we shall see Him as He is', 1. Jn. iii. S. T. I. xii. 5.

22. 1. These words might be taken to indicate the Procession of the Holy Spirit from the Father and the Son — the 'Filioque'. In v. 6, vii. 17, the Lamb is described as 'in the midst of the throne', here the throne is common to Father and Son, cf. iii. 21.

'And His servants shall serve Him'. So far as the life of the senses, our bodily life, we have no fellowship with God nor with His Angels. But there is another life, that of the mind, a man's spiritual life; that life means conversing with God and His Angels; at present but imperfectly: 'Our conversation' says the Apostle 'is in heaven', Phil. iii. 20, but in our Fatherland it will be perfect, when 'His servants shall serve of God and shall see His face'", cf. S. T. 2 da. 2da. xxiii. 1 *ad* 1m.

8. As at the outset, i. 4. 9, John names himself as the witness and writer of these things. In St. John's *Gospel* we never read of 'John the Baptist' but simply of 'John'; there could be no confusion for readers who knew that the writer himself was the other John, the son of Zebedee. So, too, here; the one famous 'John', known to all the Churches, was the Evangelist, the son of Zebedee.

9. 'See thou do it not'. "The Angel did not forbid John to honour him but forbade him to honour him with the worship of *Latria* which belongs to God alone; perhaps even with the worship of *Dulia* so as to indicate John John's dignity whereby he had been made by Christ equal to the Angels, 'according to the hope of the glory of the sons of God', hence the Angel did not wish to be honoured by John as his superior", S. T. II-II. cii. 2 *ad* 1m.

10. In striking contrast to Dan. viii. 26 where the Prophecy is to be 'sealed' precisely because the time for its fulfilment was still remote. The Scer, as throughout, regards the present Christian dispensation as a mere moment of time, II. Pet. iii. 8.

11. We have free will.

xiii. 10 filthy still: and he that is just, let him be justified still: and he that is holy let him be sanctified still.

*The
Rewarder.*
Mt. xx. 8,
ii. Tim. iv.
8.
i. 8, 17,
xxi. 6.
xxi. 25.

12. Behold, I come quickly, and my reward is with me, to render to every man according to his works. 13. I am alpha and omega, the first and the last, the beginning and the end. 14. Blessed are they that wash their robes in the blood of the Lamb, that they may have a right to the tree of life, and may enter in by the gates into the city. 15. Without are dogs and sorcerers, and unchaste, and murderers, and servers of idols, and every one that loveth and maketh a lie.

*Testimony
of Christ.*
v. 5, ii. 28.

16. I JESUS have sent my Angel to testify to you these things in the churches. I am the root and stock of David, the bright and morning star. 17. And the spirit and the bride say: Come. And he that heareth, let him say: Come. And he that thirsteth, let him come: and he that will, let him take the water of life, freely.

*John's
final testi-
mony.*

18. For I testify to every one that heareth the words of the prophecy of this book: If any man shall add to these things, God shall add unto him the plagues written in this book. 19. And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from these things that are written in this book. 20. He that giveth testimony of these things saith: Surely I come quickly. Amen. Come, Lord JESUS. 21. The grace of our Lord JESUS CHRIST be with you all. Amen.

22. 13. Words applied to the Father in xxi. 6, but here — as throughout — the same honorific terms are applied to Christ and the Father indiscriminately, *cf.* xxii. 1.

15. 'Dogs', a term of reproach to this day in the East where the dog is the pariah or outcast, *cf.* 2. Pet. ii. 22.

16. 'The Root and the Stock of David'; Christ is not merely the final and perfect product of the Davidic line, He is its very source, without Him the line of David is meaningless, just as the Old Testament without the New.

17. 'The Spirit and the Bride', Rom. viii. 26, even the Church only prays through the indwelling Spirit of God.

18-19. It need hardly be pointed out that these verses cannot possibly refer to the teaching by the Church of doctrines and practices not found in the Bible: the words 'this book' refer solely to the *Apocalypse*. When it says, Deut. IV, 2 'Ye shall not add to the word that I speak to you', *cf.* Apoc. xxii, 18, the meaning is: "you shall not add anything opposed to or alien from them. They could however add things not opposed to them, for example certain Feast days, as was done in the time of Mardochai and Judith", St. Thomas on Gal. i.

"That Presbyterianism as a whole, or Independency as a whole, or the religion of Lutherans, Baptists, Wesleyans, or Friends, as a whole, is more clearly laid down in Scripture, and with fewer texts looking the other way — that any of these denominations has less difficulties to encounter than the Creed of the Church —, this I do not think can be successfully maintained", Newman, *Discussions and Arguments*, p. 126.

20-21. As the New Testament began — Mt. i. 1, so it ends — with a Person. "The philosopher", remarks Newman, "aspires towards a divine principle; the Christian towards a Divine Agent... The principle of good, when implanted and progressively realised in our hearts, is still continually revealed to us as a Person, as if to mark strongly that it is not our own, and must lead us to no preposterous self-adoration... The Revealed system compared with the Natural — teaching religious truths historically, not by investigation; revealing the Divine Nature, not in works, but in action; not in His moral laws, but in His spoken commands; training us to be subjects of a kingdom, not citizens of a Stoic republic; and enforcing obedience, not on Reason so much as on Faith", *Oxford University Sermons*, ii. p. 29-30.

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